

A
COLLECTION
OF THE
SUFFERINGS
Of the PEOPLE called
QUAKERS,
FOR THE
Testimony of a Good Conscience,
FROM

The TIME of their being first distinguished by
that NAME in the Year 1650, to the TIME of
the *Act*, commonly called the *Act of Toleration*,
granted to *Protestant* Dissenters in the first Year
of the Reign of King WILLIAM *the Third* and
Queen MARY, in the Year 1689.

Taken from ORIGINAL RECORDS *and other* AUTHENTICK ACCOUNTS,
By JOSEPH BESSE.

VOLUME II.

JOHN xv. 20. *The Servant is not greater than the LORD: If they have
persecuted me, they will also persecute you.*

PSAL. xxxiv. 19. *Many are the Afflictions of the Righteous, but the LORD
delivereth him out of them all.*

PSAL. xii. 5. *For the Oppression of the Poor, for the Sighing of the Needy, now will
I arise, saith the LORD: I will set him in Safety from him that puffeth at him.*

L O N D O N :

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John xx. 11. The Son of Man is not come to destroy
the Law, but to fulfill it. For I say unto you, that
whosoever shall break one of these least commandments,
and shall so continue, he shall be called the least in
the Kingdom of Heaven: but whosoever shall do them,
and shall so continue, the same shall be called great in
the Kingdom of Heaven.

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Three Crowns, in St. Pauls Church-yard, 1725.

COLLECTION

OF THE

SUFFERINGS

Of the PEOPLE called

QUAKERS.

VOL. II.

CHAP. I.

WESTMORLAND.

ANNO 1651.

WEST-
MOR-
LAND.
1651.

IN this Year *Christopher Bisbrown*, of *Arnside*, was convinced of the Truth, as professed by the *Quakers*, and being at that Time Churchwarden of the Parish, had a conscientious Scruple of acting in that Office, and forbore to collect the Moneys called *Church-Dues*, for which Neglect he had Goods taken from him worth 5 s.

A conscientious Scruple to act in the Office of Churchwarden.

ANNO 1652. In this Year, *James Naylor* having been at a Meeting in the House of *Edward Briggs* on the First-day of the Week, where many came to hear him, was desired by some of his Friends to meet next Day again at the Widow *Cock's* about a Mile from *Kendal*; whereof the Priest having Notice, raised the Town of *Kendal* against him, but being long in getting their Company together, the Time of their Meeting was over; however, they had placed Spies on the Steeple and other high Places, to observe *James*, which Way he passed, and as he was coming toward *Kendal*, two Priests with a Justice of the Peace and some other Magistrates, with a great Multitude following them, met him, and one of the Priests said to him, *Naylor, I have a Message from the Lord Jesus Christ to thee, but this is not a convenient Place.* To which *James* answered, *The Lord Jesus Christ is no Respector of Places.* The Priest then delivered what he called his Message thus, *I conjure thee to tell me,*

Conferences between some Priests and J. Naylor.

VOL. II.

A

by

WEST-
MOR-
LAND.
1652.

by what Power thou * inflictest such Punishment upon the Bodies of Creatures? James answered, Dost thou remember who it was that did adjure Christ to tell him if he were the Son of God, and asked by what Authority he did those Things? But the Priest still conjured him to tell, By what Power he did it? James said, Dost thou acknowledge it to be done by a Power? Yea, said the Priest, I have the Spirit of God, and thereby I know it is done by a Power. James said, If thou hast the Spirit of God, as thou sayst thou hast, then thou canst tell by what Power it is done. The Priest said, When God cometh, he comes to torment the Souls, and not the Bodies. James replied, He comes to redeem the Souls. After which Discourse the Priest began to accuse him of many Things before the Justice and Magistrates, as that he taught People to burn their Bibles, Children to disobey their Parents, Wives their Husbands, People to disobey their Magistrates, and such like Accusations. To which James answered, Thou art a false Accuser, prove one of these Things here if thou canst before the Magistrates. But not being able to prove any Thing, he went on accusing James for holding a Light that doth convince of Sin, which, said the Priest, all have not. James replied, Put out one of this great Multitude that dare say he hath it not. He answered, These are all Christians, but if a Turk or Indian were here, he would deny it. James said, Thou goest far for a Proof, but if a Turk were here, he would witness against thee.

The People growing disorderly, the Priest turned away, saying, There will be a Disturbance. James said, These are thy Christians, and this is the Fruit of thy Ministry. The Justices endeavoured to keep the People from abusing him, yet many ran before to a Bridge, which he was to pass over, swearing they would throw him off the Bridge into the Water, but he undismayed passed through the Midst of them, testifying against their Fury, and received no Harm; thus he passed through the Town and Market-place, declaring boldly the Word of the Lord, who restrained the rude People from hurting him, though they continued shouting, crying out, and throwing Stones at him for above a quarter of a Mile out of the Town.

Preaching of
the Priests
against James
Naylor.

At another Time James being at a Meeting at Orton, five Priests came thither, and many People from all Parts. The Priests asked him many Questions, to which he gave such Answers as prevented their Purpose of ensnaring him in his Words; however the next First-day they had prepared their Sermons against him, representing him to the People as a Blasphemer, and as denying the Resurrection and Humanity of Christ, and contemning all Authority. And some of them, as their Hearers reported, said, It would be doing God good Service to knock him down. Having thus prepared the ruder Sort of People, one of the Priests Sons got a great Company of them together next Morning, who beset the House where Naylor was, threatening to knock out his Brains against the Wall, and to pull the House down if he would not come out. But he answered them thus, You did not use me so civilly the last Time I was among you, but if any have a Mind they may come in, the Doors are open: Which Answer being told to the Priests, the Rabble rushed violently into the House, took him by the Throat, and dragged him into a Field, where a Justice, sent for by the Priests, was present. Then they struck off James's Hat with a Pitch-fork, and the Justice commanded him to answer such Questions as the Priests should ask him: Whereupon one of the Priests asked him many Questions, as concerning the Resurrection, the Humanity of Christ, the Scriptures, and other Things, to which he answered scripturally: At length, being asked, If Christ was in him? he answered, I witness him in me in Measure. The Priest asked him, If Christ was in him as Man? he answered, Christ is not

The Rabble
excited by
their Priests
to abuse him.

* The divine Power which attended the Ministry of Naylor, and others of those early Witnesses to the Truth, wrought so effectually on the Spirits of some of their Hearers, that their Bodies were affected therewith to the Surprise of the Priests, and such as were not acquainted with the Nature of those Operations; and which therefore this Priest ignorantly called inflicting Punishment.

not divided, for if he be, he is no more Christ; but I witness that Christ is in me, in Measure, who is God and Man. The Priest said, Christ is in Heaven with a carnal Body. To which James answered, Christ filleth Heaven and Earth, and is not carnal, but Spiritual: For if Christ be in Heaven with a carnal Body, and the Saints with a spiritual Body, that is not proportionable, neither was that a carnal Body which came among the Disciples, the Doors being shut: For Christ is a Mystery, and thou knowest him not.

WEST-
MOR-
LAND.
1652.

When after much Conference, the Priest got little Advantage, he became angry, and warned the People not to receive him into their Houses, and so turned from him. Then the People began to abuse some of the Friends present, but James Naylor said to the Justice, Surely you will set us peaceably into the House again, but he also turning away, as if he meant to leave them to the Mercy of the Rabble, James said, The Will of the Lord be done. At which the Justice being mov'd, returned, saying, We will set them in the House again; and did so: This displeased the Priests, who were heard to say, If we let him go thus, all People will run after him. Whereupon they agreed that he should be brought before the Justice again: Then the Priests and Justice mounted their Horses, and went to an Alehouse at some Distance, and the Rabble having seized James again, hurried him after them. When they came, the Justice told him, If he would not put off his Hat, he would send him to Prison; and also because he said Thou to him, for, said the Justice, my Commission runs Ye. To which James answered, I do it not in Contempt, for I own Authority, and honour it according to the Scriptures, but I find no such Honour commanded in Scripture, but forbidden. Then they concluded to commit him to Prison for that pretended Contempt, and also as being a Vagabond, saying, None there knew whence he came: Which was but a Quibble, for they had shut his Acquaintance out of Doors. Then said he to the Justice, whose Name was Arthur Scarfe, Thou knowest me, I was in the Army with thee eight or nine Years. It's no Matter, said the Justice, thou art no Soldier now. So they made his Mittimus, and carried him that Night to Kirkby-Steven, and placed a Guard over him in a Chamber. Several of his Friends followed him, and among them, Francis Howgill, who took an Opportunity to preach to the People, who were got together in the Street to a great Number. Complaint of his Preaching being made, he was sent for before a Justice, who commanded him to put off his Hat: He answered, I know no such Law. One of the Priests, five of whom were present, said, He will tread both Ministry and Magistracy under Foot. Francis replied, Thou art a false Accuser; prove wherein. Then one of the Standers-by took off his Hat, and threw it into the Fire: Then said the Justice, What is this thou speakest against the Ministers? He answered, What hast thou to accuse me of? Whereupon one affirmed that he said, All Ministers that taught for Hire, and in the Steeple-houses, were Enemies and Liars against Jesus Christ, and no Ministers of Jesus Christ. Upon that the Justice said, Thou speakest against the Law, for the Law gives them their Maintenance. He said, I meddle not with the Law, but with their Practice. Then said Francis to the Priest, Didst thou ever know a Minister of Christ that was a Persecutor, or did labour to imprison any? And after some more Discourse, he said to the Priest, I have seen a great deal of Tyranny and Persecution in this Day's Actions. Then said the Justice to the People, Take Notice, he saith the Law I act by is Tyranny and Persecution: To which the People assented. Then said Francis, Thou mayst give out to the People what thou wilt, but I speak not of the Law, but of your Actions. Upon that they made a Mittimus to send him to Prison, placing over him a Guard of eight Men, who spent that Night in Drinking, Swearing, and filthy Talking, and the more they were reproved, the oftner they repeated their Wickedness: On the Morrow he was, together with Naylor, sent to Appleby Goal.

Imprisonment
of J. Naylor.

F. Howgill
also convened
before the
Justice.

Examined,

and sent to
Prison.

At the Sessions, held at Appleby in the Month called January 1652, James Naylor was tried on an Indictment for Blasphemy: His Trial being as follows, viz.

Justice

WEST-
MOR-
LAND.
1652.

Trial of James
Naylor at
Appleby
Sessions for
Blasphemy.

Justice Pearson. *PUT off your Hat.*

Naylor. I do it not in Contempt of Authority ; for I honour the Power as it is of God, without Respect of Persons, it being forbidden by Scripture. He that respects Men's Persons commits Sin, and is convicted of the Law as a Transgressor.

Justice Pearson. *That is meant of respecting Persons in Judgment.*

Naylor. If I see one in goodly Apparel and a Gold Ring, and see one in poor and vile Raiment, and say to him in fine Apparel, *Sit thou in an higher Place than the Poor*, I am partial, and judged of evil Thoughts.

Colonel Briggs. *If thou wast in the Parliament-House, wouldst thou keep it on ?*

Naylor. If God should keep me in the same Mind I am in now, I should.

Colonel Briggs. *I knew thou wouldst contemn Authority.*

Naylor. I speak in the Presence of God : I do not contemn Authority, but I am subject to the Power, as it is of God, for Conscience-sake.

Justice Pearson. *Now Authority commands thee to put off thy Hat : What sayst thou to it ?*

Naylor. Where God commands one Thing, and Man another, I am to obey God rather than Man.

Colonel Briggs. *See whether the Law commands it, or your own Wills.*

The Indictment was read, wherein he was charged with saying, that *Christ was in him ; and that there was but one Word of God.*

Colonel Briggs. *Where wast thou born ?*

Naylor. At *Ardislaw*, two Miles from *Wakefield*.

Colonel Briggs. *How long livedst thou there ?*

Naylor. Until I was married : Then I went into *Wakefield* Parish.

Colonel Briggs. *What Profession wast thou of ?*

Naylor. An Husbandman.

Colonel Briggs. *Wast thou a Soldier ?*

Naylor. Yea : I was a Soldier betwixt eight and nine Years.

Colonel Briggs. *Wast thou at Burford among the Levellers ?*

Naylor. I was never there.

Colonel Briggs. *I charge thee by the Lord, that thou tell me whether thou wast or no.*

Naylor. I was then in the *North*, and was never taxed for any Mutiny, or any other Thing, while I served the Parliament.

Colonel Briggs. *What was the Cause of thy Coming into these Parts ?*

Naylor. If I may have my Liberty I shall declare it : I was at the Plough, meditating on the Things of God, and suddenly I heard a Voice, saying unto me, *Get thee out from thy Kindred, and from thy Father's House* : And I had a Promise given in with it. Whereupon I did exceedingly rejoice, that I had heard the Voice of that God which I had professed from a Child, but had never known him.

Colonel Briggs. *Didst thou hear that Voice ?*

Naylor. Yea, I did hear it ; and when I came Home, I gave up my Estate, and cast out my Money ; but not being obedient in going forth, the Wrath of God was on me, so that I was made a Wonder to all, and none thought I would have lived. But (after I was made willing) I began to make some Preparation, as Apparel and other Necessaries, not knowing whither I should go : But shortly after going a Gateward with a Friend from my own House, having on an old Sute, without any Money, having neither taken Leave of Wife or Children, nor thinking then of any Journey, I was commanded to go into the *West*, not knowing whither I should go, nor what I had to do there, but when I had been there a little while, I had given me what I was to declare ; and ever since I have remained, not knowing To-day what I was to do To-morrow.

Colonel Briggs. *What was the Promise thou hadst given ?*

Naylor. That God would be with me : Which Promise I find made good every Day.

Colonel Briggs. *I never heard such a Call as this in our Time.*

Naylor. I believe thee.

Justice

Justice Pearson. *Is Christ in thee?*

Naylor. I witness him in me, and if I should deny him before Men, He would deny me before his Father which is in Heaven.

Justice Pearson. *Spiritual, you mean.*

Naylor. Yea, Spiritual.

Justice Pearson. *By Faith, or how?*

Naylor. By Faith.

Justice Pearson. *What Difference then between the Ministers and you?*

Naylor. The Ministers affirm Christ to be in Heaven with a carnal Body, but I with a spiritual Body.

Justice Pearson. *Which of the Ministers say, Christ is in Heaven with a carnal Body.*

Naylor. The Minister, so called, of Kirkby-Steven.

Priest Higginson stood up, and affirmed it again openly before all the Court.

Naylor. If Christ be in Heaven with a carnal Body, and the Saints with a spiritual Body, it is not proportionable; neither was that a carnal Body which appeared among the Disciples, the Doors being shut, and appeared in diverse Shapes.

Quest. *Was Christ Man, or no?*

Naylor. Yea, he was, and took upon him the Seed of Abraham, and was real Flesh and Bones; but this is a Mystery not known to the carnal Man, for he is begotten of the immortal Seed, and those that know him, know him to be Spiritual, for it was the Word that became Flesh, and dwelt among us; and if he had not been spiritual, he had not wrought by Redemption.

Justice Pearson. *Is Christ in thee as Man?*

Naylor. Christ filleth all Places, and is not divided: Separate God and Man, and he is no more Christ.

Justice Pearson. *If we stand to dispute these Things, we should have the Ministers.*

Naylor perceiving Priest Higginson offended, because he had told of his saying Christ was in Heaven with a carnal Body, said, Friend, I had not accused thee, had I not been asked, What was the Difference between the Ministers and me? for I am not come to accuse any, for I am against Accusations.

Colonel Briggs. *Wast thou not of a Kirk about Sawrby?*

Naylor. I was Member of an Independent Church at Weed-church.

Colonel Briggs. *Wast thou not excommunicated for thy blasphemous Opinions?*

Naylor. I know not what they have done since I came forth; but before, I was not to my Knowledge.

Colonel Briggs. *Mr. Coale, Did you e'er hear such a Call as this? Did you bear it?*

Coale. Yea, I heard Part of it.

Colonel Briggs. *Didst thou not write a Paper, wherein was mentioned, that if thou thinkest to be saved by that Christ which died at Jerusalem, thou art deceived?*

Naylor. If I cannot witness Christ nearer than Jerusalem, I shall have no Benefit of him; but I know no other Christ but that who witnessed a good Confession before Pontius Pilate, which I witness in me now.

Colonel Briggs. *Wilt thou deny thine Hand?*

Naylor. I will not deny my Hand if I may see it, and I desire that I may have so much Favour, that that Paper may be kept as an Evidence either with or against me.

A large Petition was read, in which was something against Quaking and Trembling.

Justice Pearson. *How comes it to pass, that People quake and tremble?*

Naylor. The Scriptures witness the same Condition in the Saints formerly, as David, Daniel, Habakkuk, and diverse others.

WEST-
MOR-
LAND.
1652.

Justice Pearson. Did they fall down?

Naylor. Yea, some of them did so.

Coale. David said, All his Bones were broken, but they were whole.

Naylor. So are these now.

Coale. Moses trembled, for he saw the Face of God, and all Israel.

Naylor. Did all Israel see the Face of God? that crosseth the Scriptures.

Coale. They saw his Glory. I shall see the Lord with these Eyes; putting his Finger to his Eyes.

Naylor. They must first be made spiritual: He cannot be seen with carnal Eyes, for he is a Spirit, and no Flesh can see God and live.

Coale. That Light by which I am justified, is a created Light.

Naylor. That Light by which I am justified, is not a created Light.

Coale. That is true.

Justice Pearson. To the Word. What sayst thou to the Scriptures? Are they the Word of God?

Naylor. They are a true Declaration of the Word that was in them who spake them forth.

Higginson. Is there not a written Word?

Naylor. Where readest thou in the Scriptures of a written Word? The Word is Spiritual, not seen with carnal Eyes; but as for the Scriptures, they are true, and I witness them true, in Measure fulfilled in me, as far as I am grown up.

Justice Pearson. Why dost thou disturb the Ministers in their publick Worship?

Naylor. I have not disturbed them in their publick Worship.

Justice Pearson. Why dost thou speak against Tithes, which are allowed by the States?

Naylor. I meddle not with the States: I speak against them that are Hirelings, as they are Hirelings. Those that are sent of Christ, never took Tithes, nor never sued any for Wages.

Justice Pearson. Dost thou think we are so beggarly as the Heathen, that we cannot afford our Ministers Maintenance? We give it them freely.

Naylor. They are the Ministers of Christ, who abide in the Doctrine of Christ.

Justice Pearson. But who shall judge? How shall we know them?

Naylor. By their Fruits you shall know them: They that abide not in the Doctrine of Christ, make it appear they are not the Ministers of Christ.

Justice Pearson. That is true.

Thus it appearing, after a long Examination, that the Priests could not make out the Charge of Blasphemy exhibited against Naylor, he was discharged by the Justices from his Imprisonment, which had continued about twenty Weeks. Whether Francis Howgill's Confinement was at this Time of longer or shorter Continuance than his, our Accounts do not mention.

ANNO 1656. Thomas Alexander and Richard Hebson, for some Opposition to one of the Priests, were imprisoned at Appleby, where they were cruelly beaten and abused by the unmerciful Goaler, insomuch that the said Richard Hebson, being put out of Prison, in a few Days after died of the Hardships there received.

Thomas Taylor, Christopher Taylor, and Anne Airey, were imprisoned in the same Goal for speaking to one of the Priests. The said Christopher Taylor gave forth in Writing a Representation of the Usage they met with there, which he directed to the Officers and Magistrates, being as follows; viz.

C. Taylor's
Representation
of the Pri-
soners Usage.

“ IF we were Thieves and Murderers, by your Law we should not be thus
“ used as we are, and have been by this Goaler. Some of our Friends,
“ who have come to see us, coming no farther than the common Liberty
“ which should be granted to any whatsoever, to bring us a little Water,
“ have been by him pulled down by the Legs, and others beaten, and others,
“ five or six, imprisoned by him many Hours, who some of them at that
“ Time

J. Naylor
discharged.

Death of
R. Hebson.

" Time came to bring us our natural Food : Some of us beaten till he hath
 " shed our Blood, with several other Cruelties and Abuses, as the imprisoning
 " others at other Times, and cruel Threatnings : Our Meat and Water hath
 " been hindered by him from coming to us, the rude People being suffered to
 " abuse us, throwing Stones at us in the Goal. Some have drawn their Swords,
 " thrusting them into the Goal to us full of Rage, gnashing with their Teeth
 " because they could not get in to us to execute their bloody Intents. 'Tis well
 " known to you how long the most of us have been here imprisoned, well
 " near a whole Year, in a cold raw Place, in the Winter Season : Some, for
 " want of Fire, for any Pity there is in you, may perish ; and in the hot
 " Summer our Bodies may faint through smothering Heats, and ill Savours,
 " which do arise up out of the lower Goal from among the Felons, and the
 " Smells which cannot be avoided from being among our selves. Some of us
 " in the hot Weather, being faint and weak through these Things, have been
 " glad of a little Air through the Grate, as we have been of our natural Food,
 " being both equally useful for the preserving of our natural Lives, and yet
 " there is nothing in you that can pity us : Also he has often kept the Out-
 " door lockt through Envy, lest our Friends should come near us to the Bars,
 " and yet we could not any Way get a little Water to relieve our Thirst. His
 " Rage and Cruelty hath formerly been laid before you, beating of us bloodily
 " and desperately, searching our Pockets several Times, breaking nine of our
 " Knives, holding two of them against our Breasts with the Points in a des-
 " perate Manner, breaking them, tearing and throwing under Foot our Pen,
 " Ink, and Paper, Candle and Candlestick down the Stairs, threatening with
 " manaceling us, and binding us in Chains by the Neck, charging us for light-
 " ing a Candle in the Winter Season, we having no Fire ; taking away our
 " Steel, and throwing away our Flint ; causing our Meat to be carried back,
 " and us to fast or starve ; holding a blazing Candle under one Friend's Chin,
 " and afterward, like a cruel Tyrant, to his Nose, till the Breath of his Nostrils
 " blew it out.

" The most of these Things have been formerly laid before you, and you
 " have been prone to it, and there was no Redress, but he was afterward, it
 " seems, more encouraged from you, which hath made him since persecute
 " so bloodily without Fear or Care, having since, as it seems, Murder both
 " in his Heart and Hands, as by his Words and Works to his Power did ap-
 " pear against *John Spooner*, but that his own Wife understanding it, did at
 " that Time restrain him, for which he beat her, and imprisoned her above
 " sixteen Hours, with two of the Town that came to deliver her from his
 " Cruelty at that Time. Was there ever the like Cruelty acted upon any who
 " were Prisoners ? Though we are imprisoned by you only for the satisfying
 " your Wills, and crying against your Sins, and the Sinners of these Times,
 " which cry unto God for Vengeance, which will be freely poured upon you,
 " if you speedily repent not. And these Things, with many more of your
 " Cruelties against the Servants of the Lord, shall stand as a Record against
 " you to after Ages, that they may see your bloody Minds, and all may see
 " that God is clear when he judgeth, and justified in his Judgments, and the
 " Hand of the Lord will lie heavy upon you, who scoff and laugh at these
 " Things when they are laid before you, and thereby you strengthen the Hands
 " of the evil Doers, and bear the Sword in vain, which should be turned
 " against your selves, Drunkards, Swearers, Adulterers, bloody Persecutors,
 " and such like, who are encouraged through you. *Woe, Woe*, unto you, often
 " have you been warned of the Judgments of God which are to come upon
 " you, and you have not believed nor repented, but harden your Hearts like
 " cruel Oppressors, and make Authority your Cloak for persecuting the
 " Innocent, and say you do it in the Name of his Highness the *Lord Protector*
 " of *England*, but the Lord God of Heaven and Earth, who is our *Protector*
 " and Keeper, will plead our Cause, and it is and will be a Day of Joy to us,
 " when to you it will be a Day of bitter Weeping and Lamentation, and to

" all

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WEST-
MOR-
LAND.
1656.

“ all bloody Persecutors whatsoever, who are hardened against the Fear of the
“ Lord, and in giving you Warning, we are clear of your Blood if you
“ perish.

“ CHRISTOPHER TAYLOR,

“ *Prisoner in the Goal at Appleby for the Truth's Sake.*”

To this we shall annex the Case of *John Spooner*, one of those who visited the Prisoners there, as penned by himself, viz.

Case of John
Spooner.

“ UPON the 16th Day of this Month, the Goaler, *George Beck*, who
“ is also in the Constable's Place, came down to the Goal about two of
“ the Clock in the Afternoon, to let out a Prisoner, one of the Felons, to beg
“ in the Town, who, it seems, knowing me, or some of us, to be upon the
“ Stairs, did hastily pull to him the outer Door, and locked it: About two
“ Hours after, he came to let the Prisoner into the Goal again, and when the
“ outer Door was open, I came down, thinking to go peaceably away:
“ and then he asked me, *What I had to do there?* I said, *I came to see my*
“ *Friends.* Then he lockt me in, and fell in a Rage, and beat me bloodily
“ with the Keys about my Head and Face, and bruised me till Blood came
“ forth at my Mouth, until the Strings broke; he broke my Head, and jolled
“ me several Times against the Wall, and when he had done so, I bid him
“ *See how he had bloodied me:* He answered, *Rogue, I shall blood thee:* And
“ then he gathered up the Keys again, and struck me again with the Keys,
“ and jolled me to and fro: Then I would have gone my Way, and he thrust
“ me violently back, and lockt the Door, and kept me there till after nine
“ of the Clock at Night. Then he afterward, in his House, boasted to *George*
“ *Teeber*, of *Orton*, how He did beat me till the Keys flew about my Ears, and
“ he intended to go down again, and said, *What he had done, was but Earnest*, or
“ in that Manner, and said, *He would give me more.* His Wife privately
“ hearing him say so, and the Intent of his farther Cruelty, followed after him,
“ and when he had opened the Door, he called on me, and I came down, and
“ he took me by the Throat, and bringing a Cudgel with him, fell despe-
“ rately a beating me with it, and then his Wife stepped in, and got fast hold
“ on him, and so I went forth, and then he fell a beating his Wife in much
“ Cruelty and Rage, and two Men of the Town seeing him, they came to
“ help her, and intreat him, or hold him, and he locked them all within the
“ Goal-door, and kept them there till almost four of the Clock in the Morning.

“ JOHN SPOONER.”

Distresses

ANNO 1660. In this and some preceding Years were taken for Tithes demanded from divers Persons in this County, amounting to 36*l.* 8*s.* 5*d.* Cattle, Corn, and other Goods, worth 140*l.* 12*s.* 4*d.* Also for Claims of Church-Rates and Easter-Offerings, amounting to no more than 9*s.* Goods to the Value of 1*l.* 6*s.* 4*d.*

and Imprison-
ments for
Tithes,

William Hebson, for his conscientious Refusal to pay Tithes, suffered forty Weeks Imprisonment: And *John Fothergill*, for the same Cause, was imprisoned fourteen Months: *William Cartmell* and *Mabell Camm*, were also imprisoned for the same Cause.

Richard Sill, *Edward Robinson*, *Thomas Robertson*, *Thomas Atkinson*, *Henry Ward*, *Thomas Wright*, and *Isabel Garnet*, were prosecuted in the Exchequer for refusing to pay Tithes. Also *Robert Story*, of *Birkrigg-Park*, was sued at Common Law by *Edward Wilson*, of *Dallan-Tower*, Esq; for seven Years Tithe, and suffered the Loss of more than 50*l.*

and for
refusing
to swear.

Athur Burrow, *Thomas Sill*, *Richard Sill*, and *Daniel Tompson*, all of *Preston-Patrick*, *Robert Atkinson* of *Birkrigg-Park*, *Edward Burrow* of *Lapton*, *Richard Parke* of *Wood-house*, and *William Cartmell* of *Warth-Sadden*, were all taken from

CHAP. I. *of the People called* **QUAKERS.**

9

from their own Houses by Order from Captain *John Lowther*, and upon their Refusal to take the Oath of Allegiance were committed to Prison, some at *Kendal*, and others at *Appleby*, where they continued several Weeks.

WEST-MORLAND.
1660.

On the coming forth of the King's Proclamation in the Month called *January* this Year, the Deputy-Lieutenants of the County issued forth Warrants to the High-Constable, who in Pursuance of their Instructions; sent the following Orders, viz.

Warrants from the Deputy-Lieutenants to the High-Constable.

"To the Constables of the Parish of ———"

"Westmorland *js.*

"**W**HEREAS I have received a Warrant from his Majesty's Deputy-Lieutenants of this County, for the suppressing of all numerous and unlawful Meetings, by Virtue of a certain special Order from his Majesty: These are to require you to give publick Notice within your Constable-wick, that from the 11th of this Instant *January*, there be no numerous Meetings of *Quakers*, *Sectaries*, or other disaffected Persons, in any secret or unusual Places, upon any Pretence whatsoever, as they will avoid the Penalties and Forfeitures which by the Laws of this Nation are to be imposed upon such Offences. Dated the 5th Day of *January* 1660.

Warrant to the Petty-Constable.

"**THO. RIGG, High-Constable.**"

In Consequence of these Orders many of the People called *Quakers* were soon apprehended at their several Meetings in this County, of whom fifty two were imprisoned at *Appleby*, and sixty four at *Kendal*, in all one Hundred and sixteen. Of those at *Appleby*, *Thomas Holme*, *Edmund Arlington*, and four others, were kept closer than the rest, being denied the common Privileges granted to Felons, the only Reason of which, so far as they could learn, was, that the Oath had been tendered to them, and refused before their Commitment. Among those at *Kendal* were *John Audland*, *Miles Halhead*, *Miles Hubersty*, and *Stephen Hubersty*, who in the following Letter, pathetically expresses the Innocence and Constancy of himself, and his Fellow-sufferers, viz.

116 Imprisoned.

STEPHEN HUBERSTY'S LETTER to FRANCIS HOWGILL;

"Kendal, the 9th of the Twelfth Month 1660.

"My Dear and Well-beloved Friend and Brother in the Lord!

"**M**Y dear and everlasting Love in the Lord Jesus Christ is unto thee, and to our Brethren, and knowing assuredly, that thou art a Pillar in the Church of our God, whereof Christ Jesus is the Head, who is the Head of Principalities and Powers, and who is our Head, God blessed for ever and ever, Amen, to whom we and the Saints owe Subjection in all Things, who is become our exceeding great Reward, and eternal Portion for ever. Dearly doth my Soul salute thee, and embrace thee in the Spirit of Life, and in God's holy Covenant, in which the Faithful are united and joined firmly together, in this Day of Trial and Sufferings, which is come upon many to try their Faith and Patience, and who will stand by the Lord in the Day of Trial and Sufferings, and who will not. And this we are assured, and that from the Lord, that we are innocent and harmless as Lambs, and had no such Thing in our Heart, for which they seem to accuse us, and for which we thus suffer, and are haled to Prison, and persecuted. O Lord, lay not this Sin to their Charge. And we are clear, God knows, and redeemed out of Wars, and that for which they pretend to lay this heavy Yoke and Bondage upon us, though we are free in the Lord, and we know that we are delivered from the Evil to come, though we suffer. Friends here-aways are pretty well generally, as far as I know,

Letter of S. Hubersty to F. Howgill.

WEST-
MOR-
LAND.
1660.

“ through great Sufferings and Spoilings, and twining up and down the
“ innocent Lambs of Christ. The Lord give all Patience to persevere unto
“ the End, that we may inherit Eternal Life, and that Crown of Glory
“ which is in the Lord's Hand for the Faithful, and God give us Patience,
“ we knowing that in Heaven there is laid up a better and more enduring Sub-
“ stance. Friends of Kendal have been tossed up and down, of which it is
“ likely thou hast heard, and divers taken out of Preston Meeting, and with
“ some of Kendal carried to Appleby. Underborough Meeting has escaped yet
“ pretty well, only Miles B— was taken at Kendal. God's Love is large to
“ us, and, I believe, we shall not start aside like a broken Bow, but God give
“ us Courage to go through that Suffering which he permits to come upon us,
“ which I hope in Time may tend to some of our Good. So God Almighty
“ be with us, and keep us for ever, Amen. And let thy Prayers be to God for
“ us, that we may be preserved if harder Trials come. So, Dear Francis,
“ farewell, whom I much honour in the Lord. I am

“ Thy Loving and Dear Friend, whom thou knowest,

“ STEPHEN HUBERSTY.”

More Prisoners
at Kendal,

The Number of Prisoners at Kendal was shortly after enlarged by the Com-
mitment of Robert Story, John Audland, James Sitt, Henry Horjeman, John
Middleton, William Story, Charles Story, and some others, who being taken
at a Meeting at Birkrigg-Park, and carried before Allen Bellingham Justice, he
tendered them the Oath, and upon their Refusal to take it committed them to
Prison.

and at Apple-
by.

About the same Time Henry Ward, Thomas Robertson, Peter Moser, Edward
Fawcett, James Beck, Allen Wilson, James Rowlandson, William Farrer, and
Thomas Ayrey, of Blakethwaite, having been at a Meeting at the said Henry
Ward's House, were taken before James Duckett, of Grayrigg, a Justice of the
Peace, who tendered them the Oath of Allegiance, and upon their refusing to
take it committed them to Appleby Goal, where they were detained till the
next Quarter Sessions.

Distresses for
Tithes.

ANNO 1661. Jane Johnson, of Stubbe, Widow, after a Prosecution in the
Exchequer for Tithes, had her Goods taken away to the Value of 40*l*. Isabel
Garnet, for Tithe of four Acres, had Goods taken from her to the Value
of 40*s*. John Dickinson, of Grayrigg, was several Times imprisoned, and put
to more than 10*l*. Charge, for not paying Tithes.

Imprisonment.

Peter Moser, of Grayrigg, was imprisoned for a trivial Sum demanded for an
Easter-Offering, at the Suit of William Brownswood, Priest of Kendal: He re-
mained in Prison till the Parson had prevailed on the Affection of his Mother
to pay 40*s*. for his Discharge.

ANNO 1662. The three Persons next under-named, were taken at a re-
ligious Meeting on the 14th of the Month called July, and constrained to
appear at the Quarter Sessions at Appleby the next Day, where they were fined,
and by Order of Court shortly after had Goods taken as follows, viz.

Distresses for
Meeting.

	<i>l</i> .	<i>s</i> .	<i>d</i> .
William Hobson, for a Fine of 5 <i>l</i> . two Cows worth	7	0	0
John Boulton, for a Fine of 5 <i>l</i> . Leather worth	6	0	0
Michael Langborne, for a Fine of 4 <i>l</i> . 10 <i>s</i> . two Cows worth	5	0	0
For Fines of 14 <i>l</i> . 10 <i>s</i> . 0 <i>d</i> .	Taken	17	0 0

Imprison-
ments.

At the same Sessions Thomas Langborne was fined 5*l*. and Robert Hutchinson 4*l*.
and both of them were committed to Prison for Non-payment.

Christopher Bisbrowne, for 6*d*. claimed for a Church-Rate, had Goods taken
from him to five Times that Value.

ANNO

CHAP. I. of the People called QUAKERS.

11

ANNO 1663. William Cartmell, for a Demand of 7 s. Richard Thompson, for 2 s. and Arthur Burrow, for 5 d. 4 d. demanded for Tithes, were cast into Prison, at the Suit of Richard Brown, Priest of Barton, and were continued Prisoners thirty three Weeks.

WEST.
MOR-
LAND.
1663.

Taken this Year from Christopher Bisbrow, for 4 s. 4 d. claimed for Church-dues, Goods worth 12 s. 6 d.

Imprisonments
and Distresses.

About the same Time Elizabeth Story, a Widow of Preston-Patrick, was prosecuted for 1 d. 4 d. demanded for Communicant-Money by Richard Brown, Priest of Barton, for which trifling Claim she was put to an Expence of 4 l.

About the End of the Month called July this Year, Francis Howgill being in the Market-place at Kendal about his ordinary Business, was summoned by the High-Constable to appear before the Justices, then sitting at a Tavern, who tendred him the Oath of Allegiance, and committed him to Prison till the Assizes to be held in the next Month at Appleby: Being brought thither, the Oath was again tendred him, and upon Refusal to take it, an Indictment was drawn up against him, which he traversing, had Liberty till the next Assizes to answer thereto. Accordingly at the following Lent Assizes he appeared, where Sir Philip Musgrave, a violent Man, endeavoured to incense the Judges against him as a dangerous Person, a Ringleader of the Quakers, and a great Upholder of their Meetings. A Copy of his Examination at that Assizes, held before Judge Twisden at Appleby, is as follows, viz.

Commitment
of F. How-
gill.

Being brought to the Bar, the Judge proceeded very calmly, and spake as follows, viz.

Judge. The Time being dangerous, and Things having now a worse Appearance than at the last Assizes, and People, under Pretence of Conscience, violating the Laws, and hatching Treasons and Rebellions, although I have nothing of that Kind to charge against you, yet seeing you did refuse to take the Oath of Allegiance at the last Assizes, the Law doth presume such Persons to be Enemies to the King and Government, however I shall give you Time to prepare for your Trial till the next Assizes, only you must enter into Recognizance for your Appearance then, and for your good Behaviour in the mean Time.

His Exami-
nation at the
Assizes.

F. H. I desire I may have Liberty of Speech: Which being granted, he proceeded,

Thou very well knowest, Judge Twisden, upon how slender an Account, or none, I was brought before thee the last Assizes, where thou wast pleased to tender me the Oath of Allegiance, though, I believe, both thou and the rest of the Court did know that it was a received Principle amongst us, Not to Swear at all: Many Reasons I then gave to shew, that I did not refuse the Oath out of Obstinacy, but conscientiously, and that I was none of them that made Religion a Cloak of Maliciousness, nor Conscience a Cloak to carry on Plots and Conspiracies: The Lord hath redeemed me and many more out of such Things. I desire therefore that my verbal Promise and Engagement to appear at the next Assizes may be accepted.

Judge. You must enter into Bond in this dangerous Time: I would have you consider of it, and either give me your Answer now, or before we go out of Town.

A Day or two after he was called again, and appeared.

Judge Twisden made a Speech concerning Treasons and Rebellions, saying, These Things were carried on under Pretence of Conscience and Religion, and reflected on the Quakers.

F. H. As to those Things, I am clear: I hope neither the Court nor Country have any Thing to lay to my Charge: I bless the Lord I have nothing to accuse my self with, for I have Peace, and seek it with all Men; and seeing the Court is pleased to give me Time, to answer my Indictment, till the next Assizes, and since it is a Matter of great Consequence to me, on which my Liberty and Estate depends, I hope the Court will not be against my having Liberty for these five Months to prepare for my Trial.

Judge. We do not desire your Imprisonment, if you will be of good Behaviour.

Justice Flemming. My Lord, he is a great Speaker, it may be the Quakers cannot do without him.

Judge.

WEST-
MOR-
LAND.
1663.

Judge. *Let him be what he will, if he will enter into Bond. What do you tell us of Conscience, we meddle not with that, but you condemn the Laws, and keep up great Meetings, and go not to Church.*

F. H. It has been a Doctrine always held by us, and a received Principle as any Thing we believed, that Christ's Kingdom could not be set up with carnal Weapons, nor the Gospel propagated by Force of Arms, nor the Church of God builded with Violence; but the Prince of Peace is manifest among us, and we cannot learn War any more, but can love our Enemies, and forgive them that do Evil to us: And though this unhappy Contrivance hath fallen among some Men, who have brought Trouble on the Country, and Misery on themselves, we have had no Hand in it: This is the Truth, and if I had twenty Lives, I would engage them all, that the Body of the Quakers will never have any Hand in War, or Things of that Nature, that tend to the Hurt of others, and if any such, whom you repute to be Quakers, be found in such Things, I do, before the Court here, and before all the Country, deny them: They are not of us.

Justice Musgrave. *My Lord, we have been remiss toward this People, and have striven with them, and put them in Prison again and again, and as soon as they are out they meet again.*

Sir John Lowther. *My Lord, they grow insolent, notwithstanding all Laws, and the Execution of them, yet they grow upon us, and their Meetings are dangerous.*

Justice Musgrave. *My Lord, it happened that some of the Quakers being sent to Prison, one of them died there, and they carried his Corps through the Country, and set this Paper on the Coffin, This is the Body of such an one, who was persecuted by Daniel Flemming to Death.*

He pulled out the * Paper, and they handed it from one to another, but did not publickly read it.

F. H. Notwithstanding here has been diligent Enquiry made by the Grand Jury concerning this Plot, what have you found against the Quakers?

Justice Musgrave. *There was one Reginald Fawcett, a Quaker, that is run away, that was an Intelligencer from the County of Durham.*

F. H. *Fawcett* has been disown'd by us these six Years, nor do I believe he hath pretended to come among us these two Years: And if perhaps any reputed by you Quakers, should be found Offenders in this Nature, I believe they would testify for us against themselves, that *the Body of our Friends and Meetings every where did disown them.* It is therefore unkind to represent us so hardly to the Country. God is with us, and hath kept us from Evils and Temptations of this Nature, of plotting and fighting, notwithstanding all the Provocations and Sufferings we have passed through.

Judge. *The Gentlemen and I have spent much Time with you, and I shall not discourse with you any longer.*

F. H. I acknowledge your Moderation towards me, and I shall not trouble you much longer. I shall be willing to appear to answer my Indictment at the Affizes, and shall in the mean while live peaceably and quietly as I have always done.

Judge. *You must enter into Bond, and come at no more Meetings.*

F. H. I cannot do that, if I should, I must be treacherous to God and my own Conscience, and even you your selves, and this People, would think me an Hypocrite.

The

* A Copy of the Paper affixed to the Coffin of *Samuel Sandys*, of *Roger-Ground* near *Hawkshead*.

" This was a Prisoner for the Lord Jesus Christ, and for the Testimony of the Truth of
" God as it is in Jesus, hath he offered up his Life for a Witness thereof, and for an Example
" and Encouragement to all that shall be in the Truth, and a Warning to them that perse-
" cute the Truth, that make Widows and fatherless Children, that they may consider the
" dreadful Judgment Day, and Everlasting Sentence from Christ in that Day, which saith,
" Go into Everlasting Punishment to them that did not visit Christ in Prison, and what will
" become of them that cast into Prison, where he is manifested in his Members."

The Court ordered him to Prison, and as he was going out he turned to the People, saying, *The Fear of God be amongst you all.*

The People generally appeared very loving and affectionate to him, and much pitied his Case.

On the 19th of October, fifteen Friends were taken at a Meeting in the House of the Widow Cocke at Birkbagge, for which they were afterward indicted at the Sessions, and several of them fined. Three of them, *John Ayrey, Robert Barrow, and Brian Lancaster*, were committed to Prison, where they lay above eleven Months.

On the 8th of November, *Anthony Bownas, Nicholas Denkin, Robert Bowman, and Thomas Sourby*, were forced from a religious Meeting, and committed to Prison; as were on the 22d of the same Month, *John Morland, Edward Guy, John Salkeld, John Brown, and John Kendal*; and on the 29th of the same, *John Bolton, William Hebson, Thomas Langhorn, Robert Robinson, Thomas Langhorn jun. and George Denison*: On the 6th of December, *Robert Hutchinson, William Berwick, George Berwick, Edward Winter, and Thomas Smith*; and on the 13th of the same, *William Fallowfield, William Bland, Richard Ayrey, and Henry Bowman*. At the next Sessions, in the Month called January, they were all fined, and generally had their Goods distrained. But the said *William Hebson, John Bolton, and Thomas Langhorn*, having been before fined for a first Offence, were now fined for the second Offence, and it was thought the Magistrates had an Intention of proceeding to banish them, if taken the third Time.

On the 28th of December, *Edward Robinson* was taken at a Meeting, and committed to Prison, at the Sessions fined 40 s. and for Non-payment committed to the House of Correction three Months.

On the 13th of the Month called March 1663-4, *Anthony Bownas, William Fallowfield, Thomas Langhorn, Thomas Langhorn jun. Robert Winter, Henry Bowman, George Dennison, John Hobson, and Thomas Hobson*, being assembled to worship God, were taken out of their Meeting, and carried before a Justice of the Peace, who made a *Mittimus*, and sent them from Constable to Constable, to the County Goal: Whither also *Lancelot Fallowfield and John Ayrey* had been sent on the 10th of the same Month.

ANNO 1664. *Miles Walker*, of Middleton, for a Demand of 1 l. 13 s. for Tithes, had Goods taken from him worth 12 l. Also *Robert Atkinson*, of Middleton, had taken from him for Tithes, two Mares, two Caldrons, and six Pewter Platters, worth 10 l.

In this Year *Christopher Bisbrown* was sued for Tithes to an Outlawry, and taken up on a Commission of Rebellion by *Robert Wilkinson*, a Bayliff of Kendal, at the Suit of *James Duckett*, of Grayrigg: The Plaintiff, instead of having him carried up to London, as the Writ required, to appear personally in the Court of Exchequer, found Means to keep him close Prisoner in the Bayliff's House above sixteen Months, endeavouring by that Means to force him to a Compliance: But the old Man, who was then seventy seven Years of Age, bore his Confinement with Christian Patience, and at length died in the said Bayliff's House, the Place of his long Imprisonment.

Richard Burrough, of Arnside, Son-in-Law to the old Man last mentioned, was taken at the same Time with his Father, and detained Prisoner in the said Bayliff's House two Years and nine Months.

Robert Story, of Birkrigg-Park, and *Thomas Pearson and John Pearson*, both of Powbank, were sued in the Exchequer for Tithes, at the Suit of *Thomas Briggs*, Priest of Haversham, and upon a Commission of Rebellion, were attached by *Robert Wilkinson*, who was both Bayliff and one of the Commissioners. But after their Apprehension, it was discovered that the Priest had proceeded illegally against them, and that they had a manifest Advantage both against him and the Commissioners for their false Imprisonment: Nevertheless, they rendred not Evil for Evil, but freely forgave them, having learned the

WEST-MORLAND.
1663.

His Recommendation to Prison.

Imprisonments for Meeting.

Distresses for Tithes.

Outlawry.

Patience and Death of an aged Sufferer.

More Imprisonments.

Christian Forgiveness.

WEST-
MOR-
LAND.
1664.

Distresses for
Steeple-house
Rates.

Christian Doctrine of loving Enemies, of doing Good to those that hated them, and praying for those who despitefully used and persecuted them.

In this Year *John Watson*, of *Thirby*, had his Goods taken by Distress for his own and his Wife's not receiving the Sacrament, though his Wife was then dead. But it was not unusual with Informers to be guilty of such Mistakes. In this Year also, *Miles Walker*, for 1 s. 6 d. demanded for an *Easter-Reckoning*, by *John Smith*, Priest of *Kirby-Lonsdale*, had Goods taken from him to the Value of 18 s.

In our Relation of the last Year, we left *Francis Howgill* returned to Prison till another Assizes, which were in the Month called *August* this Year. At the Coming of the Judges, he caused two Papers to be presented them; one of them was a Declaration containing the Substance of the Oath, and the other a modest Defence of himself for refusing to Swear: Both which he was informed the Judges read. We shall in the next Place lay before our Reader,

The PROCEEDINGS against the said FRANCIS HOWGILL, before Judge TURNER, at the Assizes at Appleby, the 22d and 23d of the Month called August 1664.

Proceedings
against F.
Howgill at
the Assizes.

Clerk. *BRING Francis Howgill to the Bar.*

Judge. *Here is an Indictment against you for refusing to Swear, you must plead Guilty, or Not Guilty.*

F. H. *May I have Liberty to speak and make my Defence?*

Judge. *Yes, you may.*

F. H. *I will lay the true State of the Case before thee, seeing Judge Twisden is not here, who was privy to all the Proceedings hitherto against me. I was born and brought up in this County; my Carriage and Conversation is known, that I have walked peaceably toward all Men, as I hope, my Countrymen can testify. About a Year ago, being in a neighbouring Market-Town, about my reasonable and lawful Occasions, I was sent for, by an High-Constable, out of the Market to the Justices of the Peace, before whom I went: They had nothing to lay to my Charge, but fell to asking Questions to ensnare me about our Meetings, and when they could find no Occasion, they seemed to tender me the Oath of Allegiance, though they never read it to me, nor did I positively deny it; yet they committed me to Prison. At the next Assizes Judge Twisden declared that my *Mittimus* was insufficient: Nevertheless, he there tendred me the Oath, and engaged me to appear the next Assizes after, which I did, and then refusing to give Bond for the good Behaviour, and not to be present at any of our Meetings, I was committed to Prison, where I have been these five Months, some of that Time under great Restraint, and my Friends not suffered to speak to me. Now as to the Oath, the Substance thereof, with the Representation of my Case, is already presented to the Court, unto which I have set my Hand, and shall in those Words testify the same in open Court, if required; and seeing it is the very Substance of what the Law doth require, I desire it may be accepted, and that I may be cleared from my Imprisonment.*

Judge. *I am come to execute the Law; and the Law requires an Oath, and I cannot alter it: Do you think the Law must be changed for you, or only for a few? If this be suffered, the Administration of Justice is bindred; no Action can be tried, nor Evidence given for the King: Your Principles are altogether inconsistent with the Law and Government: I pray you shew me which Way we shall proceed: Shew me some Reason, and give me some Ground.*

F. H. *I shall: In the Mouth of two or three Witnesses every Truth is confirmed, and we never denied to give, and still are ready to give Evidence for the King in any Matter for the ending of Strife between Man and Man, in Truth and Righteousness, and this answers the Substance of the Law.*

Judge. *Is this a good Answer, think you? Whether to be given with an Oath or without an Oath? The Law requires an Oath.*

F. H.

F. H. Still Evidence may be given in Truth, according to the Substance of the Law, so that no Detriment cometh unto any Party, seeing true Testimony may be born without an Oath; and I did not speak of changing the Law: Yet seeing we never refused to give Testimony, which answereth the End and Substance of the Law, I thought it reasonable to receive our Testimony, and not to expose us to such Sufferings, seeing we scruple an Oath only on a conscientious Account, for fear of breaking the Command of Christ, the Saviour of the World, which if we do, there is none of you able to plead our Cause for us with him.

Judge. But why do you not go to Church, but meet in Houses and private Conventicles, which the Law forbids?

F. H. We meet together only for the Worship of the true God in Spirit and in Truth, having the primitive Christians for our Example, and to no other End but that we may be edified, and God glorified, and where two or three are met together in the Name of Christ, and he in the Midst of them, there is a Church.

Judge. That is true: But how long is it since you have been at Church, or will you go to the Church the Law doth allow of? Give me some Reasons why you do not go?

F. H. I have many to give, if thou hast Patience to hear me. 1st, God dwells not in Temples made with Hands. 2^{dly}, The Parish-house hath been a Temple for Idols, and I dare not have Fellowship with Idols, nor worship in Idols Temples; for what have we to do with Idols, their Temple, or Worship?

Judge. Were there not Houses called the Houses of God, and Temples?

F. H. Yes, under the Law, but the Christians, who believed in Christ, separated from these, and the Temple was made, and left desolate; and from the Gentiles Temple too, and met together in Houses, and broke Bread from House to House, and the Church was not confined then to one particular Place, neither is it now.

Judge. Will you answer to your Indictment?

F. H. I know not what it is. I never heard it, though I often desired a Copy.

Judge. Clerk, read it.

The Indictment was read, importing, that he had wilfully, obstinately, and contemptuously denied to Swear, when the Oath was tendred.

F. H. I deny it.

Judge. What do you deny?

F. H. The Indictment.

Judge. Did you deny to Swear?

F. H. I gave unto the Court the Substance of the Oath, as you all know: I also told you, that I did not deny it out of Obstinacy or Wilfulness, neither in Contempt of the King's Law and Government, for I would rather chuse my Liberty than Bonds, and I am sensible it is like to be a great Damage to me: I have a Wife and Children, and some Estate, which we might subsist upon, and do Good to others: And I know all this lies at Stake, but if it were my Life also, I dare not but do as I do, lest I should incur the Displeasure of God; and do you judge, I would lose my Liberty wilfully, and suffer the Spoiling of my Estate, and the Ruining of my Wife and Children in Obstinacy and Wilfulness, surely not.

Judge. Jury, you see he denies the Oath, and will not plead to the Indictment, only excepts against it because of the Form of Words, but you see he will not Swear, and yet he says he denies the Indictment, and you see upon what Ground.

Then the Goaler was called, and gave Evidence, that the Oath was tendred to him at a former Assizes, which he did refuse to take.

So the Jury, without going from the Bar, gave in their Verdict Guilty, and the Court broke up for that Night.

The

WEST-
MOR-
LAND.
1664.

The next Day, toward Evening, he was again brought to the Bar to hear his Sentence.

Judge. *Come: The Indictment is proved against you: What have you to say, why Sentence should not be given?*

F. H. I have many Things to say, if you will hear them. 1st, As I have said, I deny not Swearing out of Obstinacy or Wilfulness, but am willing to testify the Truth in this Matter of Obedience, or any other Matter wherein I am concerned. 2dly, Because Swearing is directly against the Command of Christ. And 3dly, Against the Doctrine of the Apostles. 4thly, Even of some of the principal Members of the Church of England, as Bishop Usher, sometime Primate of Ireland, who said in his Works, that the Waldenses denied all Swearing in their Age, from that Command of Christ, and the Apostle James, and that it was a sufficient Ground. And Dr. Gauden, late Bishop of Exeter, in a Book of his I lately read, cites many ancient Fathers, proving, that the Christians, for the first three Hundred Years, did not Swear, so that it is now no new Doctrine.

Judge. *Surely you mistake.*

F. H. I have not their Books here.

Judge. *Will you say upon your honest Word, they denied all Swearing?*

F. H. What I have said, is true.

Judge. *Why do you not come to Church, and bear Service, and be subject to the Law, and to every Ordinance of Man for the Lord's Sake?*

F. H. I am subject: And for that Cause do we pay Taxes, Tribute, and Custom, and give unto Caesar the Things that are his, and unto God the Things that are his, to wit, Worship, Honour, and Obedience: But if thou meanest the Parish Assemblies, I tell thee faithfully, I am persuaded, and that upon good Grounds, that their Teachers are not the Ministers of Christ, nor their Worship, the Worship of God.

Judge. *Why it may be for some small Thing in the Service, you reject it all.*

F. H. First of all, it is manifest they are Time-servers, one while preaching up that for Divine Service to the People, which another while they are crying down as Popish, Superstitious, and Idolatrous, and that which they have preached up twenty Years together, they make Shipwreck of all in a Day, and now again call Divine, and would have all compelled to that themselves once made void.

Judge. *Why, never since the King came in.*

F. H. Yes, the same Men that preached it down once, now cry it up, and are so unstable and wavering, that we cannot believe they are the Ministers of Christ. 2dly, They teach for Hire, and live by forced Maintenance, and would force a Faith upon Men contrary to Christ's and the Apostle's Rule, who would have Every one persuaded in their own Minds, and said, *Whatsoever is not of Faith, is Sin*: And yet they say, *Faith is the Gift of God, and we have no such Faith given*, and yet they will force theirs upon us, and if we cannot receive it, they cry, *You are not subject to Authority and the Laws*. And nothing but Confiscations, Imprisonment, and Banishment, is threatned; and this is their greatest Plea: I could descend to more Particulars.

Judge. *Well, I see you will not Swear, nor conform, nor be subject, and you think we deal severely with you; but if you would be subject, we should not need.*

F. H. Yes, I do so think indeed, that you deal severely with us for Obedience to the Command of Christ. I pray thee, *Canst thou shew me that any of those People for whom the Act was made, have been proceeded against by this Statute?* though I envy no Man's Liberty.

Judge. *Oh, yes, I can instance you many up and down the Country that are premunired, I have pronounced Sentence my self against divers.*

F. H. What, against the Papists?

Judge. No.

F. H. What then, against the Quakers? so I have heard indeed. It seems then, that Statute which was made against the Papists, thou lettest them alone, and executest it against the Quakers.

Judge.

Judge. Well, you will meet in great Numbers, and do increase, but there is a new Statute, which will make you fewer.

F. H. Well, if we must suffer, it is for Christ's Sake, and for Well-doing.

Then the Judge pronounced Sentence with a faint and low Voice, thus; You are put out of the King's Protection, and the Benefit of the Law. Your Lands are confiscate to the King during your Life, and your Goods and Chattels for ever, and you are to be Prisoner during your Life.

F. H. Hard Sentence for obeying the Command of Christ; but I am content, and in perfect Peace with the Lord. And the Lord forgive you all.

Judge. Well, if you will be yet subject to the Laws, the King will shew you Mercy.

F. H. The Lord has shewed Mercy to me, and I have done nothing against the King, nor Government, nor any Man, blessed be the Lord, and therein stands my Peace, and it is for Christ's Sake I suffer, and not for Evil-doing.

So he returned to Prison, where he continued to the End of his Days.

In this Year the Mayor of Kendal caused the Goods of many Inhabitants of that Town to be distrained, for their Absence from the publick Worship, but when their Goods were exposed to Sale, the Neighbours would not buy them, nor could the Justices get them sold at any Rate, till by bidding for them themselves, they animated some mean People to buy them at a very low Price. About the same Time William Cartmell and his Wife, Edward Burroughs, Robert Atkinson, Rowland Warriar, William Mansergh, and Dorothy Lorimer, were committed to Prison. Also Christopher Bisbrown, of Arncliffe; Miles Walker, John Thurnbeck, and Richard Walker, of Middleton; Dorothy Middleton, and John Middleton her Son, had their Goods taken by Distress for Absence from the National Worship.

In or about this Year, many were fined for their religious Meetings, and committed either to the Common Goal, or House of Correction, for one, two, or three Months, and some of them longer, viz. William Whitehead, Richard Barwick, John Barwick, James Fallowfield, William Bland, Edward Winter, Robert Winter, Eleanor Winter, Thomas Hobson, Mary Robinson, John Brown, Mary Ayrey, Thomas Langborn, Thomas Smith, Jennet Smith, Anne Smith, Frances Lawson, Elizabeth Wilkinson, Elizabeth Holme, Ellen Cloudsdale, Jennet Atkinson, Agnes Whinfall, Margaret Fallowfield, Sarah Whitehead, Dorothy Ayrey, Margaret Bownas, John Boulton, Grace Whitehead, Isabel Whitehead, John Thompson, Michael Scaife, William Scaife, Henry Fisher, Richard Holme, and Anne Laycock. Also Elizabeth Moreland, Wife of John Moreland, who, while in the House of Correction, had a young Child sucking at her Breast. Hugh Gibson, a poor Man, who had been blind from his Birth. Elizabeth Gibson, the said blind Man's Sister, a very poor and weak Woman. Katharine Clark, a married Woman with a sucking Child. Jane Winter, a Servant, the only Person left of a Family who were before in Prison. Robert Hutchinson, who also had his Clothes taken out of his Mother's House by one Jackson, an old Informer, without any Warrant appearing for so doing: When the Sufferer complained of that Injury to the Justices, he obtained no Redress. Mary Holme, a Woman then great with Child. And John Robinson, who was committed on a false Information, not having been at the Meeting he was accused of.

ANNO 1665. Several of the Persons last before-named, were again this Year committed to Prison for a second Offence in meeting together.

In this Year also, John Beck, then Mayor of Kendal, sent his Officers to summon all the Quakers, and other Non-conformists in the Town, before him, but none appeared, except twenty Quakers, seventeen of whom he fined 3 s. each, and ordered the other three, viz. Thomas Holmes, Robert Barrow, and Brian Lancaster, to be prosecuted on an old Indictment, and committed them to Prison, but after eight Days Confinement, again discharged them, fining them 13 s. 4 d. each, for which their Goods were afterwards distrained.

WEST-MORLAND.
1664.

Difficulty of
selling Goods
taken by Dis-
tress.

Many Suffer-
ings for re-
ligious Meet-
ings.

Imprisonments
for a second
Offence.

All Non-con-
formists being
summoned,
Quakers only
appear.

WEST-
MOR-
LAND,
1665.

Commitments
on the Act for
Banishment.

Imprisonment
on Writs de
Excom. Cap.

Fines and
Distress for
refusing to
swear.

Prosecution

and Distress
for Tithes.

Severe Prose-
cutions for
Tithes.

Prosecution in
the Ecclesiasti-
cal Court for
Tithes.

In the same Year *Thomas Burden*, of *Burden*, in the County of *Durham*, *William Parke*, *Thomas Sill*, *William Chambers*, *Daniel Thompson*, and *Charles Story*, all belonging to *Preston Meeting*, were brought before *Allen Bellingham*, a Justice of the Peace, for being at a Meeting, and he committed the first four of them to the Common Goal, and the two last to the House of Correction at *Kendal*, on the Act of Banishment, for the first Offence.

Josiah Coale, of *Winterbourn* in the County of *Glocester*, was taken out of a Meeting at the House of the Widow *Johnson*, in *Preston-Richard*, by Order of the said Justice *Bellingham*, who committed him to Prison for three Months, on the Act for Banishment.

Morgan Watkins, of *Herefordshire*, was taken from the House of *Elizabeth Story* Widow, and carried before *Daniel Flemming* Justice, who committed him to Prison.

ANNO 1666. *William Hebson*, for refusing to pay small Tithes, was imprisoned on a Writ de *Excommunicato capiendo*, above fifteen Months, and had also his Cattle taken away to the Value of 40*l*.

In this Year several Persons were fined by *James Ducket*, Lord of the Manour of *Grayrigg*, because they refused to Swear, and *Thomas Robertson*, for such Fine, had a Cow taken from him worth 3*l*. 6*s*. 8*d*.

Peter Moser, of *Grayrigg*, had also a Cow taken from him for a Fine, which Cow the said *James Ducket* killed, and salted in his own House for the Use of his Family.

ANNO 1667. *Richard Burrough*, of *Arnside*, was prosecuted in the County Court for Tithes, at the Suit of *Elizabeth Ducket*, Widow and Executrix of *James Ducket* deceased. She procured against him eight County-Warrants, the removing of which by *Certiorari* cost him 10*l*. 3*s*. 4*d*.

ANNO 1668. The said *Edward Burrough* was prosecuted in *Beethom* Court, at the Suit of the said *Elizabeth Ducket*; and though that Court had no proper Jurisdiction in the Case of Tithes, yet they fined him 4*l*. 10*s*. for which the Bayliff next Day took a Cow and an Horse worth 7*l*.

The two Daughters and Executrices of *Christopher Bisbrown* deceased, were also prosecuted by the said *Elizabeth Ducket* in the Manour Court of *Beethom*, for the same Tithe for which their Father had before suffered Imprisonment till Death. *Mary Bisbrown*, one of the Executrices, was summoned to appear, and upon her Non-appearance, a Verdict of 6*l*. 10*s*. was obtained against her for thirteen Years Tithes, and a Warrant granted for Distress on her Goods, but she being only a Servant, and having no Effects, the Prosecutrix was disappointed, and the other Executrix was out of their Manour or Jurisdiction. Soon after this *Robert Barrow*, of *Kendal*, who had married *Margaret Bisbrown*, the other Executrix, was summoned into the Court at *Kendal*, by the said *Elizabeth Ducket*, upon the afore said Verdict obtained at *Beethom* Court, where he demurred to the Jurisdiction of the Court. Some Time after, he was again summoned to the said Court, and four Actions were brought against him, at the Suit of the said *Elizabeth Ducket*, and on the 2d Day of the Month called *March* 1668, those Actions were tried, and a Verdict obtained against him for 4*l*. for eight Years, for which the Bayliffs took one Cow which cost him 4*l*. 5*s*. and Hay valued at 15*s*. also four Pewter Plates, five Brass Pans, and one great Kettle or Caldron. It was observed, that the said *Elizabeth Ducket*, and her Servant *Michael Langcake*, were very warm in this Prosecution, she declaring, that *She would spend 100 l. upon the Executors of Christopher Bisbrown*; and he affirming, that *He would spend 40 l. out of his own Purse, rather than that they should not be subjected to their Wills*.

John Bisbrown, for a Demand of 1*l*. 4*s*. for Tithes, had taken from him, at the Suit of the said *Elizabeth Ducket*, a Cow worth 3*l*.

Miles Bateman the Elder, *Robert Barrow*, and *John Fell*, all of *Kendal*, were prosecuted in the Ecclesiastical Court at *Richmond*, for small Tithes and *Easter-Offerings*, at the Suit of *William Brownswood*, Priest of *Kendal*, and were committed to Prison, where the former remained five Weeks, and the other two

nine

nine Weeks: After which, they being informed of some Illegality in the Proceeding against them, appealed to the Ecclesiastical Court at York, upon which they were set at Liberty during the Appeal, and were likely to recover Charges of the Priest: But by the Advice of one Dr. Burwell, the Priest took an Oath of the Legality of his Prosecution, and thereupon they also were cited to take an Oath in the Cause, otherwise they would again incur a Contempt. But while these Matters were depending, both the Priest and Dr. Burwell died, having first put the said Robert Barrow and John Fell to about 7 l. Charge, beside their false Imprisonment. The Apprehending of Robert Barrow in this Case, was attended with an ill-natur'd Circumstance: When the Bayliffs came to his House he was sick, and had taken Physick, wherefore he desired them to forbear taking him from Home till the next Day. The Bayliff accordingly applied to the Priest, telling him, that *It might endanger the Man's Health to take him away at that Time*: But the Priest churlishly answered, that *Unless he would pay, he should go immediately to Goal*. So they hurried him away to the apparent Danger of his Health.

In the same Year John Bisbrowne, for a Claim of Church-Dues, amounting to 1 s. 3 d. had Goods taken away worth 4 s. 8 d. And Thomas Camm, of Cammefill, for a Demand of 1 s. had Goods taken by Distress worth 2 s. 6 d.

ANNIS 1670 and 1671. After the coming forth of the second Act against Conventicles, the following Persons had their Goods taken by Distress, in Consequence of Warrants granted by the Justices, upon Informations of their being at religious Meetings, viz. Christopher Birkel, for permitting a Meeting at his House near Kendal, was fined 20 l. for which the Constable took Beasts, Sheep, Horses, and Household Goods, and lockt up the Barn-doors, taking the Keys with him. The Woman of the House being sick, he took the Kettle off the Fire, and threw the Victuals out of Doors. From Miles Bateman, for preaching at that Meeting, for a Fine of 20 l. they made a Seizure of two Kine, one Heifer, and eight or nine Acres of Corn: At another Time he was fined 20 l. for permitting a Meeting at his House, and 10 l. for his own being there, for which Fines they took nine Beasts, above fifty Sheep, and a Mare. A Justice of the Peace directed the Officers to sell the Goods for whatsoever was offered them, though never so little, and then to go again and take more, and lock up the Barn-doors. Miles Hubersty, for preaching at that Meeting, had above sixty Sheep, his Corn, Hay, and Household Goods taken away, the Value of which much exceeded the Sum demanded, yet did the rapacious Spoilers threaten his Tenant for preventing them from taking more. Dorothy Bateman and John Holme, being fined 10 s. each, they took from her Corn on the Mow, and from him his Bedding. From Thomas Holme, for a Fine of 5 s. they took the Coat from his Back. From Thomas Cooper, for a Fine of 5 s. they took Pewter, Brass, and other Goods worth 7 or 8 s. and also an Heifer. From Miles Halbead, Miles Hubersty, and Mary Pepper, for Fines of 5 s. each, they took from the first a Brass Pot, the second a Pair of Racks, and the third a Chair. For the like Fines they took from Peter Bateman a Rugg, Dorothy Bateman, Pewter worth 7 s. John Tompson, a Pot worth 10 s. Richard Crewdson, a Pair of Shoes, a Shirt, and other Things. And from Roger Backhouse a Parcel of Yarn. Richard Holme was not at the Meeting, yet was he fined on a false Information, as were several others, whom the Informers at random swore to be there. From Thomas Graham, for 10 s. Fine for himself and Wife, they took Brass, Pewter, and other Things. And from the Widow Graham, fined 10 s. for her self and her Daughter, they took about thirty Yards of Cotton. For Fines of 5 s. each, they took from John Holme three Kettles. James Nuby a Pair of Sheerman's Sheers. And from Elizabeth Kitchen a Brass Pot: At another Time they took from the said Elizabeth Kitchen, for a Fine of 10 s. Brass and Pewter worth 13 s. From Anthony Bownas, of Shapp, for Fines of 2 l. 15 s. for himself and others, they took two Kine, one Steer, and a little Heifer, worth about 7 l. And at several other Times, for Fines amounting to 2 l. 15 s. they took Goods worth 3 l. 6 s. 4 d. From John Sutton, of Clifton, they

WEST-
MOR-
LAND.
1668.

Death of the
Prosecutor.

An ill-natur'd
Circumstance.

Distresses on
the second Act
against Con-
venticles.

WEST-
MOR-
LAND.
1670 and
1671.

they took a Caldron and a Brass Pot worth 14s. From *Thomas Savage*, of *Clifton*, for 1l. 5s. they took Goods of twice that Value. From *William Whitehead*, of *Waters*, for 20s. for himself and *Thomas Langborn*, they took four Stone of Wool worth 24s.

John Bolton, of *Bongate*, was at several Times fined 45s. for himself and others, which his Son, not of his Persuasion, being Constable, paid, rather than distrain his Father's Goods; though without his Father's Consent.

James Fallowfield, of *Great-Strickland*, for 18s. 4d. for himself and *Elizabeth Smith*, had his Household Goods taken away to the Value of 4l. From *Edward Winter*, of *Moreland*, for 5s. Fine, they took a Rugg worth 10s. They also made Distress on *Lancelot Fallowfield*, of *Great-Strickland*, for 15s. Fine, but a young Man, who boarded with him, redeemed the Goods by paying the Fine. *Thomas Langborn*, of *Hilton*, being fined 30s. for himself and others, they took from him a Cow worth 40s. From *Richard Simpson*, of *Bampton-Scarr*, for 10s. Fine, they took his working Tools, he being a Plaisterer. From *Thomas Langborn jun.* they took three Stone of Wool, and two Brass Pots, worth 1l. 6s. 8d. From *Christopher Wilkinson*, of *Tirrell*, and *Elizabeth* his Sister, for Fines of 10s. they took wearing Apparel worth 40s. From *John Brown*, a Carpenter of *Askham*, they several Times took away his working Tools. From *Robert Winter*, of *Moreland*, for 10s. Fine, they took a Mare worth 2l. 13s. 4d. From *William Muckeld*, of *Over-Stavely*, who was fined 20l. for a Meeting at his House, they took seven Beasts, two Horses, some Sheep, and fourteen Acres of Hay and Corn, wherein he was Partner with another Person, and sold his Part of them. From *Thomas Smith*, of *Sleagill*, for 40s. Fine, they took two young Beasts worth 2l. 10s. From *Mary Holme*, of *Sleagill*, for 10s. Fine, Goods worth 16s. From *William Savage*, of *Clifton*, for 25s. imposed on him and *Christopher Wilkinson*, they took a Mare worth 2l. 7s. From *Lancelot Fallowfield*, for 40s. laid on himself and others, they took Goods worth 4l.

Christopher Wilkinson had Goods taken from him worth 2l. 15s. for 40s. Fine imposed for himself and *Thomas Langborn jun.*

Edward Guy, of *Appleby*, was fined at several Times, for being at several Meetings, 5l. 5s. and for Part of a Fine of the House where they met, was laid on him 6l. 10s. For the former of which Fines, they took Household Goods worth 9l. 15s. and for the latter, they seized his Shop Goods, but did not carry them away.

William Whitehead, of *Waters*, was fined 3l. for being at several Meetings, for which they took from him at one Time, three Kine worth 9l. and at another Time, a Cow worth 2l.

John Dickinson, *Anne Ayrey*, and others, were also fined for being at Meetings in this County.

J. Jackson
Informer.

There was at this Time one *John Jackson* who acted the Part of an Informer on every Act against the *Quakers*, it was observed, that notwithstanding his ill-gotten Gain that Way, he was reduced to such extream Poverty as to beg his Bread.

More Dis-
tresses for
Meetings.

Taken by Warrants granted by *Allen Bellingham* Justice, from *Thomas Pearson* the Elder, of *Wetherslack*, for a Fine of 20l. for a Meeting at his House, twenty three Hides of tanned Leather; and from *John Pearson*, of the *Pow-bank*, for 10s. for himself and Wife, Goods of about that Value.

There were also fined, for being at the said Meeting in *Thomas Pearson's* House, several Persons who dwelt in *Lancashire*, viz. *Richard Simpson*, of *Cartmell*, for praying there, 20l. and *James Taylor*, *Richard Brittain*, *Laurence Newton*, *Christopher Fell*, and *John Barrow*, for being present, 5s. a piece, all which Fines were levied by Distress, and great Spoil and Havock was made of their Goods.

Several others who dwelt in this County, for being at the Meetings at *Sedbergh* in *Yorkshire*, which they at Times frequented, were fined upon Convictions

Convictions sent to *Henry Wilson*, a Justice near *Kirby-Lonsdale* in this **WEST-MORLAND.** County, viz.

	l.	s.	d.
<i>Richard Walker</i> , of <i>Middleton</i> , for himself, and <i>Margaret</i> his Sister	1	0	0
<i>James Corney</i> , of <i>Killington</i>	0	15	0
<i>Richard Parrott</i> , of the same	0	15	0
<i>Joseph Baines</i> , of the same, for himself and for <i>Margaret Walker</i>	1	15	0
<i>Robert Atkinson</i> , of <i>Middleton</i> , for himself and <i>John Thirnbeck</i>	1	5	0
<i>James Corney</i> aforesaid, for himself and the said <i>John Thirnbeck</i>	2	15	0
<i>Miles Walker</i> , of <i>Middleton</i>	0	5	0
	8	10	0

1670 and
1671.

All which Fines were levied by Distress on their several Goods and Chattels, except that on *Miles Walker*, which was paid by some of his Relations.

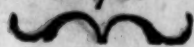
We shall next insert an Account of the last dying Words and happy Departure of *Francis Howgill*, taken from a Relation prefixed to his Works, published in Folio, Anno 1670.

“ **A**S for the Time of *F. Howgill*’s Sickness, which he endured with much
“ Patience and Cheerfulness, it began the 11th of the Eleventh Month
“ 1668, and continued till the 20th of the same Month, and then he departed
“ this Life, having then, for the Testimony of Jesus, been Prisoner four
“ Years and Eleven Months. He was not insensible of the Decay of his out-
“ ward Man some Time before, which moved him to a Disposal of his
“ outward Estate, and the setting of his House in order. His Love was very
“ dear to his Brethren and Fellow-Labourers, with whom he had laboured and
“ travelled in the Work of the Ministry, in Testimony whereof he left to each
“ of them something as a Remembrance of his Love, and also was mindful of
“ the Church, and left a Legacy to be distributed amongst the Poor of the
“ Household of Faith in the Parts where he lived.

*An Account of
F. Howgill’s
Death.*

“ And though the Time of his Departure did draw nigh, and his Sickness
“ increased, yet in all that Time he was in perfect and good Remembrance, and
“ oftentimes very fervent in Prayer, and uttered many comfortable Expres-
“ sions to the great Refreshment of those who were with him : And about ten
“ Days before his Departure, being attended by his dear Wife, and several
“ Friends, he began to say unto them, *Friends, as to Matter of Words you
“ must not expect much more from me, neither is there any great Need of it, as
“ to speak of Matters of Faith to you, who are satisfied ; only that you remember
“ my dear Love to all Friends that enquire of me, for I ever loved Friends well,
“ or any in whom Truth appeared, and truly God will own his People, as he has
“ ever hitherto done, and as we have daily witnessed, for no sooner had they made
“ that Act against us for Banishment, to the great Suffering of many good Friends,
“ but the Lord stirred up Enemies against them, even three great Nations, whereby
“ the Violence of their Hands was taken off. I say again, God will own his
“ People, even all those that are faithful ; and as for me, I am well, and am
“ content to die ; I am not at all afraid of Death, and truly one Thing was of
“ late in my Heart, and that I intended to have writ to G. F. and others, even
“ that which I have observed ; which Thing is, That this Generation passeth fast
“ away. We see many good and precious Friends within these few Years have
“ been taken from us, and therefore Friends had need to watch, and be very
“ faithful, so that we may leave a good, and not a bad Savour to the next suc-
“ ceeding Generation ; for you see that it is but a little Time that any of us
“ have to stay here.*

WEST-
MOR-
LAND.
1670 and
1671.



“ And often in the Time of his Sickneſs, he ſaid, *He was content to die, and that he was ready, and praiſed God for thoſe many ſweet Enjoyments and Refreshments he had received on that his Priſon-houſe Bed, whereon he lay, freely forgiving all who had an hand in his Reſtraint.*

“ And he ſaid, *This was the Place of my firſt Imprisonment for the Truth here at this Town, and if it be the Place of my laying down the Body, I am content.*

“ Several Perſons of Note, Inhabitants in *Appleby*, as the Mayor and others, went to viſit him, ſome of which praying, that God might ſpeak Peace to his Soul, he ſweetly replied, *He hath done it.* And they all ſpoke well of him.

“ And a few Hours before his Departure, ſome Friends (who lived ſeveral Miles from that Place) came to viſit him, he enquired of all their Welfare, and prayed fervently (with many heavenly Expreſſions) that the Lord by his mighty Power might preſerve them out of all ſuch Things as would ſpot and defile.

“ And a little after, he was ſaying ſomething concerning *Weeks, or a Time,* after which Perſecution ſhould be ended; but his Weakneſs was ſo great, and his Voice ſo low, that it was not fully heard.

“ A little Season after, he recovering a little Strength, farther ſaid, *I have ſought the Way of the Lord from a Child, and lived innocently as among Men, and if any enquire concerning my Latter-end, let them know that I die in the Faith in which I lived and ſuffered for.*

“ And after theſe Words, he ſpoke ſome other in Prayer to God, and ſweetly finiſhed his Courſe in much Peace with the Lord.”

Thus died *Francis Howgill*, a faithful Martyr, who laid down his Life in Teſtimony of his Obedience to the Precept of Chriſt, *Swear not at all.* He was a Man of exemplary Patience and Meekneſs, well beloved, and died much lamented, in the Fiftieth Year of his Age.

Stedfaſtneſs of
T. Robertſon.

ANNO 1672. *Thomas Robertſon*, of *Grayrigg*, was proſecuted for ſeven Years Tiſhe of Wool and Lambs, at the Suit of *John Archer*, and caſt into Priſon at *Kendal*, where he was kept fourteen Days. When ſome of his Relations, without his Knowledge, paid the Proſecutor 5*l.* and diſcharged him. He afterward expreſſed ſuch Diſlike of this ſeeming Kindneſs of his Friends, that his Perſuaſions induced them to promiſe not to offend him in that kind any more.

Proceſs againſt
T. Lang-
horn.

ANNO 1673. *Thomas Langhorn*, of *Hiltondale*, was proſecuted in the Eccleſiaſtical Court for Tiſhes by *Lancelot Hutchinson*, Prieſt of *Aſkham*; the Proceſs went on unknown to him, who had never been ſummoned to appear, till a Certificate of Contumacy was iſſued: Upon this he appealed to the Biſhop's Court at *York*, and was put to 10*l.* Expence to prevent his being ſent to Priſon.

Proſecution
for Tiſhes.

Charles Story, of *Preſton-Patrick*, was proſecuted for Tiſhe-Corn, at the Suit of *Thomas Wiſon*, Tiſhe-farmer.

Diſtreſſes for
Prieſt's
Wages.

William Baines, of *Killington*, for a Demand of 5*s.* for Prieſt's Wages, had Goods taken from him worth 14*s.* and *Joſeph Baines*, for a Demand of 4*s.* Goods worth 20*s.*

Imprisonment
by a Writ de
Excom. Cap.

ANNO 1674. *Thomas Camm*, of *Cammſgill*, was ſued by *John Ormrod*, Prieſt of *Burton*, for ſmall Tiſhes and Oblations, and by a Writ de *Excommunicato capiendo*, was caſt into Priſon, where he remained between two and three Years.

William Baines, of *Killington*, was cited into the Court at *Richmond* for a Claim of *Eaſter-Offerings*, and put to an Expence of 20*s.*

Proſecutions
for Tiſhes,
Eaſter-Of-
ferings, &c.

ANNIS 1675 and 1676. In the Year 1675, *Joſeph Baines*, *John Hodgſon*, and *John Yeates*, all of *Killington*, were proſecuted for *Eaſter-Offerings*; and the ſaid *John Hodgſon* alſo ſuffered Imprisonment for Tiſhes, at *Kendal*, thirteen Weeks, for a trivial Claim of two Lambs, and about ſix Fleeces of Wool.

In the ſame Year, *William Baines* and *Joſeph Baines* were cited into *Richmond* Court, at the Suit of *John Wood*, Prieſt of *Killington*, for Wages by him demanded.

demanded. Their Appearance there occasioned 10 s. Charge to each of them, but before the Court-day came, in which their Answers were to have been given in, the Priest was taken sick, and died under much Trouble of Mind.

John Thirnebeck, of *Middleton*, for a small Demand of Tithes, was prosecuted by *Thomas Green*, an Attorney, at the Suit of *Sir Thomas Strickland*, and was apprehended by a Writ of Rebellion after the Time of the Return of the Writ was expired. He was kept Prisoner by *John Holme*, a Bayliff, at his House in *Kendal* several Weeks, when getting a Sight of the Writ, he found that the Date of its Return had been scraped out, and another Date of the next Term put in, and sending to search the Record at *London*, found that there was no Writ returnable against him. The Attorney, detected of this treacherous Dealing, was enraged, and procured a fresh Writ against the said *Thirnebeck*, returnable on the 10th of the Month called *April* 1676, and a few Days after that Time sent him up to *London*, about two Hundred Miles, with a Person of ill Morals to attend him, to which Person he gave Directions to beat the Prisoner if he refused to go: But by that Time they came to *Nottingham*, the Return of that Writ was also expired, and the Prisoner refusing to go any farther, his Guide, after some Abuses, left him.

Thomas Moor, of *Hutton-Roofe*, and *Dorothy Middleton*, of *Lupton*, were prosecuted in the Bishop's Court at *Richmond*, by *Henry Hogle*, Priest of *Kirby-Lonsdale*, for small Tithes, and in the latter End of the Year 1675, were cast into Prison by a Writ de Excommunicato capiendo, where they remained till the Priest died: After whose Death they were kept in Prison by *John Newton*, of *Kirby-Lonsdale*, the Priest's Proctor, till he also died, and then they were set at Liberty, after four Years and about seven Months Imprisonment.

Thomas Camm, of *Cammisgill*, was sued in the Year 1675, in a Court-Baron held at *Preston-hall*, for 3 s. for his Salary, and (the said *Thomas Camm* being then a Prisoner) a Verdict was obtained against him, by Virtue whereof *Richard Lucas*, a Bayliff, took from his House Goods worth 5 s. 6 d.

In these Years were taken by Justices Warrants, for Absence from the National Worship,

	l.	s.	d.
From <i>Edward Winter</i> , of <i>Moreland</i> , Goods worth	0	9	0
<i>John Shearman</i> , of <i>Sleasgill</i> , Goods worth	0	4	0
<i>Mary Holme</i> , of the same, Goods worth	0	6	0
<i>Thomas and Anne Robinson</i> , of <i>Cliburne</i>	1	4	0
<i>William Barwick and John Barwick</i> , of <i>Shapp</i>	0	6	0
<i>Matthew Dawson</i> , of <i>Hilton</i> , Goods worth	0	5	6
<i>Thomas Kendal the Younger</i> , of <i>Askham</i>	0	7	6
<i>John Sutton, Thomas Savage, and William Savage</i> , all of <i>Clifton</i> , Goods to the Value of	1	2	0
<i>Thomas Cleasby and William Moorthwaite</i>	0	18	0
<i>James Scaife</i> , of <i>Nateby</i>	0	9	0
	5	11	0

ANNO 1677. About this Time *Richard Thompson*, *Anne Thompson*, and *Arthur Burrow*, for 8 s. demanded for his Salary by *Richard Robinson*, Reader at *Preston Chapel*, had Goods taken from them by Distress, to the Amount of 1 l. 7 s. 6 d.

In this Year *Thomas Williamson*, of *Bannerigg*, in the Parish of *Windermere*, having a Concern and Pressure upon his Mind to declare the Truth to the People assembled at the Steeple-house there, went thither, and tarried in Silence till *William Wilson*, the Priest, had ended his Sermon, after which he took an Opportunity to speak to the People what he had upon his Mind to declare. For this the Churchwardens, so called, at the Instigation of the Priest, complained against him to Justice *Flemming*, who, upon his refusing to give Sureties, committed

WEST-MORLAND.
1675 and
1676.

Severe Prosecution.

Prosecutions on a Writ de Excom. Cap.

Distresses.

Distresses for Absence from the National Worship,

and for Priest's Wages.

Imprisonment of T. Williamson.

WEST-
MOR-
LAND.
1678.

committed him to Prison, where he lay till the next Sessions, and then was set at Liberty.

ANNO 1678. In the Month called *April* this Year, was drawn up, attested by Witneses, and presented to the Parliament,

An Account of
Exchequer
Process, pre-
sented to the
Parliament.

“ An ACCOUNT of the Names of such Persons who are no *Papists*,
“ but *Protestant* Dissenters, and distinguished by the Name of *QUAKERS*,
“ and have been prosecuted upon the Statutes of 23 and 28 of *ELIZABETH*,
“ made against *Papish* Recusants, and Levies for the Yearly Profits of their
“ Lands thereupon made by the Sheriff's Bayliffs of the said County, by
“ Process out of the *Exchequer* for the Year 1677, as followeth, viz.

The Persons Names, and Places of Abode.	Yearly Value of Lands seized			Value of Goods levied		
	<i>l.</i>	<i>s.</i>	<i>d.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
James Clarkson, John Pindur, and Anthony Robinson, all of Ravenstonedale	1	19	4	4	12	0
Thomas Atkinson, of Orton Parish	1	0	0	2	0	0
Thomas Atkinson, William Whitehead, Richard Ayrey, John Clark, and Richard Barwick, all of Shapp Parish	6	4	8	10	13	4
John Sutton, of Clifton	0	10	0	0	14	0
Edward Sutton, of Browham Parish	0	5	0	0	9	0
Thomas Langborn, of Hiltondale	0	18	0	2	10	0
Richard Burrough, Jennett Bisbrown, and John Hudson, all of Beethom Parish	0	15	0	1	15	0
Bridget Gregg, of Miltborp	0	2	0	0	5	0
Edward Cragg, of Ackonbwaite	0	0	8	0	6	0
John Pearson and Thomas Pearson, of Heversham Parish	2	0	0	3	10	0
Stephen Crossfield, of Heversham	1	6	0	2	0	0
Thomas Ayrey, Robert Simpson, and William Farrer, all of Kendal Parish	3	6	0	5	2	0
Peter Moser, Robert Wilson, John Dickinson, Martin Simpson, and Elizabeth Holme, all of Kendal Parish	1	15	2½	3	18	0
Nicholas Suart and William Elcra, of Toutran	0	11	8	1	3	6
Richard Birket and John Thompson, of Crook	0	14	8	1	11	0
Miles Bateman, of Underbarrow	0	7	4	0	0	0
Richard Atkinson and John Preston, of Farleton	0	12	0	2	6	7
George Denison, of Mansergh	0	4	8	0	10	0
	22	12	2½	43	5	5

Many others also had their Goods seized by *Exchequer* Process in the Years 1677 and 1678, the Value of whose Lands are not mentioned, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Henry Laycock, Thomas Lawson, Lancelot Fallowfield, James Fallowfield, Rowland Wilson, Nicholas Denkin, John Hobson, and Thomas Fallowfield, all of Morland Parish	6	14	8
Mary Robinson, of Cliburne	0	6	8
Christopher Wilkinson, of Barton Parish	0	5	0
John Tinker and Robert Hutchinson, of Askham	1	8	0

Carried over 8 14 4

	l.	s.	d.	
Brought over	8	14	4	
Thomas Langborn, of Hilton	0	16	0	
George Crossfield, of Stainton	0	4	0	
Elizabeth Simpson, Isabel Fell, and William Parke, all of Docker	0	19	2½	Distresses.
Thomas Hudson, of the same	0	4	0	
William Chambers, of Sedgewick	2	0	0	
William Bisbrow, of Beebom Parish	0	3	0	
Dorothy Middleton, John Middleton, John Sutton, Edward Burrough, and Henry Skyring, all of Lupton	1	9	0	
Robert Atkinson, John Scaife, William Cartmell, and Roger Wakefield, all of Preston	1	1	8	
Richard Stevenson, of Over-Stavely	0	6	8	
Richard Clarkson, Anthony Pinder, and Thomas Fawcett, all of Ravenstondale	1	1	4	
John Holme and John Fawcett, of Orton Parish	0	16	8	
Michael Aiskell, of Brough	1	0	0	
John Thompson and William Skaife, of Warcopp Parish	1	0	0	
Robert Teasdale	2	0	0	
Edward Gray, of Appleby	5	6	8	
John Bolton, of Bongate	0	10	0	
	27	12	6½	

In November 1678, the following Distresses were made by the Sheriff's Bayliffs upon Process out of the Exchequer, viz.

	l.	s.	d.	
From Robert Simpson, of Docker, a Cow worth	3	6	8	More Distresses.
Peter Moser, of Grayrigg, Pewter and Brass worth	0	10	0	
John Dickinson, of the same, Bed-clothes worth	1	4	0	
Martin Simpson, of the same, Goods worth	0	10	0	
Thomas Ayrey, of Sellside, Pewter worth	0	10	0	
William Farrer, of Grayrigg, Goods worth	0	6	8	
Elizabeth Holme Widow, Goods worth	0	8	0	
John Thompson, of Crook, Goods worth	0	10	0	
Miles Bateman, of the same, an Horse worth	4	0	0	
Thomas Pearson, of Powbank, an Heifer worth	1	13	4	
Nicholas Suart, of Toutran, an Horse worth	4	13	4	
William Elcray, of the same, Goods worth	0	8	6	
And in September the same Year, had been taken				
From Edward Cragg, of Ackonthwaite, an * Horse worth	3	10	0	
Bridgett Gregg, of Miltthorp, a Caldron worth	1	0	0	
Richard Atkinson, of Farleton, a Mare worth	5	0	0	
Richard Burrough, of Arnside, a Cart and Mare worth	2	10	0	
John Hudson, of Hale, a Cow worth	3	5	0	
Jennet Bisbrow, of Arnside, Widow, Pewter worth	0	11	0	
In November the same Year, more				
From John Pearson, of Powbank, two Heifers worth	2	6	8	
Stephen Crossfield, of the same, a Cow worth	2	10	0	
	38	13	2	

* Note. This Horse was seized for a Demand of 8 d. in the Exchequer Roll. A Neighbour, Robert Gibson, observing the Unreasonableness of the Distress, redeemed the Horse by depositing the Money.

WEST-
MOR-
LAND.
1678.

Distresses for
Meeting.

On the 5th of the Month called June 1677, the Mayor of Kendal sent three Constables to the Meeting there, who found Robert Barrow preaching: At the next Sessions the said Robert Barrow, with John Fell, and Peter Jackson, who were at the same Meeting, were indicted for a Riot, fined by the Court, and imprisoned a few Days: After which they had their Goods taken by Distress, viz. from Robert Barrow, to the Value of 16s. and from John Fell, to the Value of 18s.

For a Meeting at Bowness in the Parish of Windermere, on the 15th of September 1678, several Persons were fined by Daniel Flemming and Christopher Philipson, Justices, and some Time after, by their Warrant, had Distresses made on them as follows, viz.

	l.	s.	d.
Taken from Thomas Williamson, for preaching, Cattle and Sheep worth	28	0	0
William Rawes; for preaching, Cattle and other Goods worth	23	0	0
Isaac Dixon and George Dixon, Goods worth	0	18	0
George Dixon, twelve fat Sheep worth	4	10	0
Christopher Dixon and George Williamson, Goods worth	1	2	0
Richard Braithwaite, Goods worth	6	19	0
William Wilkinson, Goods worth	4	15	0
Martin Suart, Goods to the Value of	0	6	8
Miles Sawrey, Goods worth	0	7	0
Thomas Grave, of Hugill, Goods worth	0	12	0
John Thompson, of Crook, Cattle worth	22	0	0
Peter Bateman and Miles Bateman, Goods worth	0	10	0
Richard Crewdson, Goods worth	0	7	0
George Thompson and Richard Burkett	0	17	0
Robert Thompson and Thomas Braithwaite	1	11	0
John Pearson, Goods to the Value of	0	7	0
	96	1	8

William Garnett, fined 5s. for being at the same Meeting, had his wearing Apparel taken away to the Value of 13s.

The Sum of the Distresses, for that one Meeting, amounted to about 180l. many others being included in the same Warrant, some of whose Names were, Agnes Wilson, William Garnett, and Agnes Garnett, of Under-Milbeck; Nicholas Bateman and Mary Harrison, of Crook; James Grave, Rowland Suart, Nicholas Suart, and William Elleray, of Hugill; Bryan Braithwaite, of Kentmire; Robert Barrow and William Hawden, of Kirby-Kendal; Thomas Ellwood and Thomas Copeland, of the same; William Wilson, of Langdale; John Garnett, of Spooner-Close in Cartmell in Lancashire; Thomas Pennington, John Bownas, Edward Satterthwaite, George Holme, George Braithwaite, William Rigg, and William Sands, of Hawkshead in the County of Lancaster; Leonard Fell, of Addingham in the County of Lancaster, fined 20l. for preaching. John Garnett and Jane Garnett, of Cartmell aforeaid; and William Grave, of Hawkshead aforeaid.

Conclusion of
the Warrant.

The Conclusion of the Warrant, after the Persons Names, was in this Form, viz. "And two Strangers, whose Names and Habitations are not known, "for taking upon them to preach in the Conventicle aforeaid, are severally "fined 20l. a-piece, which you are to levy upon the Goods and Chattels of "any

* It happened at this Meeting, that certain rude Boys and others were very abusive, threw in a dead Dog, and behaved very insolently; which John Thompson observing, advised them to Sobriety and better Manners. This was sworn to be Preaching, and the Justices proceeded accordingly.

“ any other of the Offender or Offenders above-mentioned, so as you lay not
 “ above ten Pounds upon any Person for another's Offence. All which Fines
 “ and Sums of Money aforesaid, as you shall levy the same, you are hereby
 “ required forthwith to deliver unto us, that we may distribute the same accord-
 “ ing to the Act of Parliament aforesaid. And in case you cannot, by reason
 “ of Poverty, levy all the said Fines as above directed, you are hereby required
 “ and authorized to levy such in Arrear, by Distress and Sale of Goods and
 “ Chattels of any other Offender or Offenders above-mentioned, provided you
 “ levy not above ten Pounds of any Person aforesaid for another's Offence:
 “ And hereof fail not at your Peril. Given under our Hand and Seal at Rydall
 “ in the said County of *Westmorland*.

WEST-
MOR-
LAND.
1678.

The 16th of September,
Anno Dom. 1678.

“ DANIEL FLEMMING,
 “ CHRISTOPHER PHILIPSON.”

On the 13th of October 1678, *Edward Wilson*, a Justice of the Peace, sent
 several Informers to a Meeting held in the House of *Edward Cragg*, of
Ackonibwaite in the Parish of *Havertham*, and upon their Evidence convicted
 divers Persons without being brought before him, and issued Warrants for Dis-
 tress, by which was taken

	l.	s.	d.	
From <i>Joseph Gregg</i> , a young Cow worth	3	10	0	More Dis- tresses for Meeting,
<i>William Walker</i> , a Mare worth	4	5	0	
<i>Edward Cragg</i> , Goods worth	2	16	0	
<i>Simon Thompson</i> and <i>George Wharton</i> , Goods worth	1	10	0	
<i>Dorothy Lorimer</i> and <i>Thomas Huggonson</i>	0	14	10	
<i>Richard Thompson</i> , of <i>Preston</i> , a young Heifer worth	1	5	0	
<i>Thomas Camm</i> , of <i>Cammisgill</i> , for preaching at the said Meeting, nine Head of * Cattle, and fifty five Sheep, worth	31	10	0	
<i>Arthur Burrough</i> , an Horse worth	3	6	8	
<i>Hugh Cornthwaite</i> , an Heifer worth	2	16	0	
<i>John Hudson</i> , a Cow worth	3	5	0	
<i>Robert Waller</i> , a Cow worth	3	12	0	
<i>Richard Atkinson</i> , two Cows worth	7	5	0	
<i>John Preston</i> , a young Steer worth	2	10	0	
	68	5	6	

ANNO 1679. Taken for Tithes in Corn,

From <i>Thomas Camm</i> , to the Value of	4	5	4	and for Tithes.
<i>Edward Cragg</i> , of <i>Ackonibwaite</i>	2	9	0	
<i>Bridget Gregg</i> , of <i>Milthorpe</i> , Widow	0	5	0	
<i>Joseph Gregg</i> , of the same, to the Value of	1	6	0	
	8	5	4	

ANNO 1680. Taken for Tithe of Hay, from *Richard Atkinson*, of *Farleton*,
 for 4 s. 2 d. demanded, a Pair of Cart-wheels worth 16 s. And from *Thomas
 Preston*, for a Claim of 12 s. Turf worth 18 s.

Nicholas

* When the Officers complained to Justice *Wilson*, that they could not sell some of the
 Cattle, he charged them to sell at any Price, and to fetch more till they had enough, and
 ordered them to go from one Market to another, and sell cheap, so as to encourage
 Buyers, and threatened them, that if they did not raise all the Fines, they should pay the
 rest out of their own Pockets.

WEST-
MOR-
LAND.
1680.

Prosecutions
for Tithes.

Fines for
refusing to
swear.

Distress on
R. Atkinson.

Prosecutions
for Tithes.

Death of
W. Elleray.

Prosecutions
for Tithes.

Endeavours to
prevent a false
Return of
Non est in-
ventus.

Grievous
Oppression
patiently
born.

Nicholas Thompson was prosecuted for Tithes at the Suit of *Sir Thomas Strickland*, and cast into Prison, where he lay five Months, and during his Imprisonment, the Prosecutor's Servants took from his Lands three Acres and an Half of Barley, worth 24*l.* *John Thirnbeck*, of *Middleton*, also suffered five Months Imprisonment, at the Suit of *Sir Thomas Strickland*.

ANNO 1681. *Joseph Baines*, of *Killington*, and *John Thirnbeck*, of *Middleton*, being summoned to serve on a Jury at the Quarter Sessions, appeared, but refusing to Swear, were fined 20*s.* each, and had their Goods taken away, the former, to the Value of 40*s.* and the latter of 2*l.* 10*s.*

Richard Atkinson, of *Farleton*, for 1*l.* 6*s.* 8*d.* demanded, being Two-thirds of his Yearly Estate, had taken from him, by the Statute made against Popish Recusants, two Kine worth 7*l.* 10*s.*

In this Year *Richard Thompson*, of *Milnboules*, *George Thompson*, *John Thompson*, *Robert Thompson*, *Richard Burkitt*, *John Dickinson*, *John Beck*, *William Elleray*, and *Nicholas Suart*, all of the Parish of *Kirby-Kendal*, were committed to Prison by Warrants granted by *Edward Wilson* and *John Fisher*, Justices, grounded on Certificates of Contumacy out of the Ecclesiastical Court, on Prosecution there for Tithes, where some of them remained Prisoners a long Time, and one of them, viz. *William Elleray*, died a Prisoner there on the 28th of the Month called *August* 1682.

ANNO 1682. *Reginald Holme*, *John Dixon*, *William Rawes*, *William Harrison*, *Thomas Harrison*, and other Inhabitants of the Parish of *Grasmire* in *Westmorland*, were prosecuted in the *Exchequer* for Tithes, at the Suit of *John Ambrose*, Vicar or Curate of that Parish. It was the Usage of that Court, not to receive any Answer to Bills exhibited there, but upon Oath, wherefore these Defendants, being principled against all Swearing, were soon brought into Contempt, and Attachments were issued for apprehending them. Such Attachments are directed to the Sheriff for him to apprehend the Party, but in case the Party absconds or conceals himself, the Sheriff is to make a Return of *Non est inventus* (i. e. *he is not to be found*) and then a Sequestration is issued to seize his Effects. But through a Corruption in the Practice of the Law, the Sheriff frequently, and on purpose, omits to take the Person, and makes a false Return of *Non est inventus*, and so a Sequestration is obtained, as if he had fled. These Defendants did all they could to prevent the Sheriff's making such a Return, for they not only frequented the usual Places of Traffick, but also sent Notice to the Plaintiff and his Attorney, where they were, and at what Times and Places they might be met with, and offered to come to them when they pleased: And when, notwithstanding all this Precaution, the Return had been made, and a Writ of Rebellion issued, they offered themselves to the Commissioners, who nevertheless proceeded to make Return of the Writ, as if they were not to be found. Sequestration was thereupon obtained, and by Virtue thereof, the Sequestrators, *George Garnet*, *William Fell*, and *George Mackreth*, entred the House of *William Rawes*, and took thence Brass, Pewter, Bedding, and his own, and his Wife's Apparel, to the Value of 6*l.* leaving the poor Woman, then lying in Childbed, without Clothes necessary to keep her from the Cold, so that she was obliged to borrow of her Neighbours: One of the Sequestrators observing amongst the Spoil, which they carried away to an Alehouse about four Miles off, a Pair of new Shoes and Stockings, put them on, and left his old torn ones in their Place. On the next Day they came again, and broke open several Doors, and took what else they could find, to the Value of 4*l.* more. They also took away a Cow worth 3*l.* So that they took in all to the Value of 13*l.* though the Tithe, demanded by the Priest, amounted at the most but to 2*s.* 6*d.* A grievous Oppression for a trivial Demand: But the Sufferers of such Spoil endured the same with the utmost Patience, esteeming the Peace of their Consciences above all outward Substance.

On the 6th of the Month called *August* this Year, a religious Meeting was held in the Barn of *Richard Atkinson*, of *Farleton*, of which Information being given to *Edward Wilson* Justice, he sent Persons to observe who were there, and

and accordingly fined many of them, and granted a Warrant for Distress, dated the 15th of the same Month, by which were taken

	l.	s.	d.	WEST-MORLAND. 1682.
From the said <i>Richard Atkinson</i> , two Oxen, a Cow, and five other Beasts, to the Value of	25	3	4	Distresses for Meeting.
<i>Thomas Preston</i> , of <i>Overforth</i> , two young Steers worth	5	0	0	
<i>James Fell</i> , of <i>Sedgewick</i> , two Cows worth	7	0	0	
<i>Robert Waller</i> , of <i>Hale</i> , a Cow worth	3	10	0	
<i>Thomas Camm</i> , of <i>Cammisgill</i> , two Oxen worth	7	0	0	
<i>Oliver Leigh</i> , of <i>Gatebeck</i> , three Heifers worth	6	10	0	
<i>Charles Story</i> , of <i>Preston-Patrick</i> , Goods worth	0	7	0	
<i>Richard Thompson</i> , of <i>Milnboules</i> , Brass worth	0	10	0	
<i>William Walker</i> , of <i>Milthorp</i> , Goods worth	1	0	0	
<i>Thomas Atkinson</i> , of the same, two Coats worth	1	0	0	
<i>Bridget Gregg</i> , of the same, Flax and Candles worth	0	9	4	
<i>John Watson</i> , of the same, for his Wife	0	5	4	
<i>Edward Cragg</i> , of <i>Ackonbwaite</i> , Goods worth	0	9	6	
<i>Jane Swainson</i> , a very poor Widow, a Bag of Potatoes provided for her Family, worth	0	0	10	
<i>Thomas Jackson</i> , of <i>Barton in Kendal</i> , Pewter worth	0	6	0	
<i>Christopher Bisbrown</i> , of <i>Arnside</i> , Hemp-Yarn worth	0	5	7	
	58	16	11	

Several of the last named Persons were fined on Account of a Preacher, who was said in the Warrant to be fled, and his Habitation unknown: Whereas the said Preacher was so far from flying, that he went to the Justice's House, and left Word there that his Name was *Thomas Docwra*, and that he dwelt at *Swarthmore* near *Ulverston* in *Lancashire*, and that he was of Ability to pay his own Fine, for which Reason he desired it might not be imposed on others.

Behaviour of
T. Docwra,
a Preacher.

Several other Persons were also fined for being at the said Meeting, viz. *Arthur Burrow*, of *Preston-Patrick*; *Richard Sill*, of *Warfe*; *John Hudson*, of *Hale*; *Margaret Parke*, of *Woodhouse*; *James Harrison*, of *Sedgewick*; *Robert Hadwen*, of *Arnside*; *James Jackson*, of the same; *Alice Camm*, *Richard Skyring*, and *Mary Skyring*, of *Lupton*; and *Simon Thompson*, of *Endmore*.

Others fined.

ANNO 1684. On the 5th of the Month called *April*, a Sequestration for Tithes, granted against *John Dixon*, was put in Execution, by which they seized his Cattle, Household Goods, and Apparel, to the Value of 20*l*. But the said *Dixon's* Mother, one of the Priest's Hearers, made an Agreement with the Sequestrators, and took the Goods to herself, for 9*l*. 16*s*. which she paid them.

Sequestration
and Distresses.

In the same Month, the Sequestrators also came to the House of *Reginald Holme*, and took away two Cows, a Steer, and a Mare: A few Days after, meeting him several Miles from Home, at a Publick-house where he had set up his Horse, they went into the Stable, and took away his Horse, Bridle, and Saddle: So that for an original Claim of 4*l*. 13*s*. for Tithe, they took away to the Value of 15*l*.

From *Thomas Harrison*, a very poor Man, for a Demand of 10*s* for Tithes, they took away a Cow worth 3*l*. which they sold for 30*s*.

Joseph Gregg, of *Milthorp*, was prosecuted for Tithes, in the Bishop's Court, by *Thomas Wright*, *Arthur Hudson*, and other Tithe-farmers there, and was committed to *Appleby* Goal on the 26th of the Month called *May* 1682, where he was a Prisoner almost five Years: At length, *Thomas Wright*, the chief of his Prosecutors, being sick, sent for him, and signified his Uneasiness of Mind for detaining him so long in Prison. The patient Innocence of this Sufferer had so far mollified the Heart of this Prosecutor, that he became an Intercessor in his Behalf with the others concerned, and persuaded them to discharge him: Accordingly they sent a Writing under their Hands to the Sheriff and Justices

Prosecution of
J. Gregg.

WEST-MORLAND.
1684.

who committed him, and they released him from his long Imprisonment about the Beginning of the Month called *March* 1686.

In this Year 1684, many suffered Distress of Goods for Fines of 12*d.* per Sunday, for Absence from the National Worship, viz.

		<i>l.</i>	<i>s.</i>	<i>d.</i>
Distresses for Absence from the National Worship.	Taken from <i>Richard Atkinson</i> , of <i>Farleton</i> , to the Value of	0	16	0
	<i>Thomas Preston</i> , of <i>Overforth</i> , Goods worth	0	9	0
	<i>Edward Cragg</i> , of <i>Ackonbwait</i> , and <i>Bridget Gregg</i> , of <i>Miltborp</i>	0	6	0
	<i>James Harrison</i> and <i>James Fell</i> , both of <i>Sedgewick</i>	0	11	8
	<i>Thomas Camm</i> , of <i>Cammisgill</i> , and <i>Margaret Thompson</i> Widow	0	8	0
	<i>John Hudson</i> and <i>Robert Walker</i> , both of <i>Hale</i>	0	19	6
	<i>William Jackson</i> and <i>Richard Barrow</i> , of <i>Arnside</i>	1	13	7
	<i>Thomas Jackson</i> , of <i>Burton</i> , and <i>Thomas Huggonson</i>	0	8	2
	<i>Richard Pye</i> , of <i>Storth</i> , and <i>Thomas Williamson</i> , of <i>Windermere</i>	1	13	0
	<i>George Williamson</i> , <i>William Williamson</i> , <i>Martin Suart</i> , and <i>Miles Sawrey</i> , all of <i>Windermere</i>	4	12	10
	<i>Isaac Dixon</i> , <i>George Dixon</i> , and <i>John Braithwaite</i> , of the same	2	0	6
	<i>George Thompson</i> and <i>Elizabeth Blithe</i> , Goods worth	0	9	8
	<i>Thomas Wilson</i> and <i>Allen Wilson</i> , Leather worth	0	18	0
	<i>Thomas Grave</i> , <i>William Rawes</i> , <i>John Dixon</i> , and <i>John Rigge</i> , Wool worth	1	10	10
	<i>Dorothy Wilson</i> and <i>John Walker</i> , Pewter worth	0	16	0
	<i>Michael Wilson</i> and <i>Thomas Harrison</i> , two Horses worth	4	0	0
	<i>Reginald Holme</i> , <i>John Holme</i> , <i>Jacob Holme</i> , and <i>John Thompson</i> , Goods worth	0	18	0
	<i>Robert Barrow</i> , <i>Richard Holme</i> , and <i>Robert Newby</i> , all of <i>Kendal</i> , Goods worth	0	14	0
		23	4	9

Imprisonments.

For the same Cause of absenting from the National Form of Worship, *Christopher Bisbrown* and *Robert Harnden* were committed to Prison: And for the like Cause the Justices also committed several married Women to Prison, for the Act in that Case did not expressly authorize the Seizure of the Husband's Goods for the Wife's Offence: Under this Pretext were imprisoned, *Jane*, the Wife of *Richard Atkinson*; *Agnes*, Wife of *Thomas Preston*; *Elizabeth*, Wife of *James Fell*; *Dorothy*, Wife of *Robert Lorimer*; *Alice*, Wife of *Richard Burrough*; *Agnes*, Wife of *George Williamson*; *Margaret*, Wife of *William Williamson*; and also the Wife of *Thomas Williamson*: Also for the same Cause, *Elizabeth Braithwaite*, a young Maiden about seventeen Years of Age, was committed to Prison on the 6th of the Month called *July*, and remained there till she died on the 26th of *September* following, after about eleven Weeks Imprisonment. *Christopher Dixon*, a Servant, was also imprisoned for the same Cause.

Death of E. Braithwaite.

For a Meeting at *Kendal*, in the Month called *July* this Year, was taken by Distress,

		<i>l.</i>	<i>s.</i>	<i>d.</i>
Distresses for Meeting.	From <i>Robert Barrow</i> , <i>Thomas Copeland</i> , and <i>Robert Newby</i> , Pewter to the Value of	1	6	6
	<i>Israel Newby</i> , his working Tools worth	0	8	8
Carried over		1	15	2

	l.	s.	d.	WEST-MORLAND.
Brought over	1	15	2	1684.
From Henry Fisher and John Fell, Pewter worth	0	18	0	
George Taylor and Thomas Wilson, Goods worth	0	19	0	
Bryan Lancaster had taken from him his Fine of	0	5	0	
	3	17	2	

We shall next insert the Copies of two Warrants for Distress, granted by Justice Wilson, viz.

A Copy of the first Warrant.

“ EDWARD WILSON, Esq; one of the King's Majesty's Justices of the Peace for the County of Westmorland,

“ To all Constables, Churchwardens, and Overseers of the Poor within the said County, and more especially the Constables, Churchwardens, and Overseers of the Poor within Beethom, Hale, Farleton, Overforth, and Milnethorp, within the said County, and to every of them.

“ W H E R E A S the several Persons hereafter named, every of them being of the Age of sixteen Years or upwards, and Subjects of this Realm, were the 1st Day of this Instant October, present at an Assembly, Conventicle, or Meeting, under Colour or Pretence of Exercise of Religion, in other Manner than according to the Liturgy and Practice of the Church of England, in the Dwelling-house of John Hudson in Hale, in the Parish of Beethom in the County of Westmorland aforesaid, Yeoman, contrary to an Act of Parliament, intituled, *An Act to prevent and suppress seditious Conventicles*, being by me, the said Edward Wilson, of the said several Offences duly convicted, and for their several Offences fined at the respective Sums on their Heads hereunder respectively set, as by a Record made thereof, under my Hand and Seal, doth and may more fully appear. These are therefore, in his Majesty's Name, to will and command you, and every of you, to demand the said several Sums, Fines, and Forfeitures of the said several Persons hereafter named respectively; and in case they, or any of them, neglect or refuse to pay the same, that then of such you forthwith levy the same by Distress and Sale of the Offenders Goods and Chattels respectively, rendring to them the Overplus, if any be, viz.

Copy of a Warrant for Distress.

“ A Person being a Stranger, and his Name and Habitation not known, and being fled, and cannot be found, for that he did take upon him to preach or teach in the said Conventicle, has forfeited, and is fined in twenty Pounds.

“ John Hudson, of Hale within the said County of Westmorland, Yeoman, for suffering such Conventicle, Meeting, or unlawful Assembly in his Dwelling-house, is fined in twenty Pounds. And the said John Hudson is farther fined, for being present at the said Conventicle, in ten Shillings for his second Offence.

“ Robert Waller, of Hale within the said County of Westmorland, Yeoman, for being present at the said Conventicle, is fined in ten Shillings for his second Offence: Robert Waller is farther fined the Sum of ten Pounds toward the Sum of twenty Pounds, being the Forfeiture of the Stranger aforesaid, who took upon him to preach in the said Conventicle.

“ Richard Atkinson, of Farleton within the said County, Yeoman, for being present at the said Conventicle, is fined in ten Shillings for his second Offence: Richard Atkinson is farther fined the Sum of ten Pounds toward the Sum of

“ twenty

WEST-
MOR-
LAND.
1684.

“ twenty Pounds, being the Forfeiture of the Stranger aforesaid, who took upon him to preach in the said Conventicle.

“ *Sarah Moore*, of *Hale* in the said County, for being present at the said Conventicle, is fined five Shillings.

“ *Mary Flemming*, of *Hale* in the said County, for being present at the said Conventicle, is fined five Shillings.

“ *John Preston*, of *Overforth* in the said County, Batchelor, for being present at the said Conventicle, is fined in five Shillings.

“ *Thomas Atkinson*, of *Milnetborp* in the said County, for being present at the said Conventicle, is fined in ten Shillings for his second Offence.

“ *Margaret*, the Wife of *Robert Weller* aforesaid, and *Jane*, the Wife of *Joseph Gregg*, of *Milnetborp* aforesaid, for being present at the said Conventicle, are fined five Shillings a-piece severally and respectively, which you are

“ to levy upon their severall and respective Husbands Goods, and Chattels in Manner aforesaid. Which Fines and Sums of Money aforesaid, as you shall

“ levy the same, you are hereby required forthwith to deliver unto me, that I may distribute the same according to the Act of Parliament aforesaid. And

“ in Case you cannot, by reason of Poverty, levy all the said Fines as before directed, you are hereby required and authorized to levy such in Arrear by

“ Distress and Sale of the Goods and Chattels of any other Offender or Offenders above-mentioned, provided you levy not above ten Pounds of any

“ Person aforesaid for another's Offence: And hereof you are not to fail at your Perils. Given under my Hand and Seal at *Dallam Tower*, the 20th

“ Day of *October*, Anno. rni. Dni. Caroli secundi, Dei gra. Angliæ, Scotiæ, Franciæ, et Hiberniæ, Regis, Fidei Defensoris, &c. Tricesimo sexto, Annoq;

“ Dom. 1684.

“ EDWARD WILSON.

A Copy of the second Warrant.

“ *Westmorland* is.

“ EDWARD WILSON, Esq; one of the King's Majesty's Justices of the Peace for the County of *Westmorland*.

“ To all Constables, Churchwardens, and Overseers of the Poor within

“ *Beethom*, *Hale*, *Farleton*, *Preston-Patrick*, *Preston-Richard*,

“ *Sedgewick*, *Lupton*, *Hutton*, *Roofe*, and *Milnethorp*, within the

“ said County, and to all and every of them.

Copy of a second Warrant for Distress.

“ WHEREAS the severall Persons hereafter named, every of them being of the Age of sixteen Years and upwards, and Subjects of this

“ Realm, were the 19th Day of this Instant *October* present at an Assembly,

“ Conventicle, or Meeting, under Colour or Pretence of Exercise of Religion,

“ in other Manner than according to the Liturgy and Practice of the Church

“ of *England*, in the Dwelling-house of *Richard Atkinson*, of *Farleton* within

“ the Parish of *Beethom* in the County of *Westmorland* aforesaid, Yeoman, contrary to an Act of Parliament, intituled, *An Act to prevent and suppress*

“ *sedition Conventicles*, being by me, the said *Edward Wilson*, of the said

“ severall Offences duly convicted, and for their severall Offences fined, and the

“ respective Sums on their Heads respectively hereunder set, as by a Record

“ made hereof, under my Hand and Seal, doth more at large appear. These

“ are therefore, in his Majesty's Name, to will and command you, and every

“ of you, to demand the said severall Sums, Fines, and Forfeitures of

“ the said severall Persons hereafter named respectively; and in case they,

“ or any of them, neglect or refuse to pay the same, that then on such you

“ forthwith

“ forthwith levy the same by Distress and Sale of their Goods and Chattels respectively, rendering them the Overplus, if any be.

“ A Person being a Stranger, and his Name and Habitation unknown, and being fled, and cannot be found, for that he did take upon him to preach or teach in the said Conventicle, has forfeited, and is fined twenty Pounds.

“ *Richard Atkinson*, of *Farleton* within the said County of *Westmorland*, Yeoman, for suffering such Conventicle, Meeting, or unlawful Assembly in his House, is fined in twenty Pounds: And the said *Richard Atkinson* is farther fined, for being present at the said Conventicle, in ten Shillings, it being his fourth Offence.

“ *James Fell*, of *Sedgewick* in the said County of *Westmorland*, Yeoman, for being present at the said Conventicle, fined ten Shillings, it being his second Offence: And the said *James Fell* is farther fined in the Sum of ten Pounds toward the Sum of twenty Pounds, being the Forfeiture of the Stranger, who took upon him to preach in the said Conventicle.

“ *Thomas Moore*, of *Newbiggin* in the said County of *Westmorland*, House-Carpenter, for being present at the said Conventicle, is fined in five Shillings: And the said *Thomas Moore* is farther fined the Sum of two Pounds toward the Sum of twenty Pounds, being the Forfeiture of the said Stranger, who took upon him to preach in the said Conventicle.

“ *Richard Story*, of *Preston-Patrick* in the said County of *Westmorland*, Wool-Webster, for being present at the said Conventicle, is fined five Shillings.

“ *William Herdson*, of *Preston-Patrick* in the said County of *Westmorland*, Woolendraper, for being present at the said Conventicle, is fined in five Shillings.

“ *John Audland*, of *Cammfgill* in the said County, Batchelor, for being present at the said Conventicle, is fined five Shillings.

“ *Bryan Lancaster*, fined five Shillings for being at the said Conventicle, and also eight Pounds toward the twenty Pounds, being the Forfeiture of the Stranger, who took upon him to preach there.

“ *Charles Story*, of *Preston-Patrick* in the said County, Woolen-Webster, for being present at the said Conventicle, is fined in five Shillings.

“ *Nicholas Thompson*, of *Holmeskalls* in the said County, for being present at the same Conventicle, is fined five Shillings.

“ *Arthur Burrough*, of *Preston-Patrick* in the said County, Woolen-Webster, for being present at the said Conventicle, is fined in ten Shillings for his second Offence.

“ *Margaret Thompson*, of *Preston-Patrick* in the said County, Widow, for being present at the said Conventicle, is fined in ten Shillings for her second Offence.

“ *Henry Skyring*, of *Lupton* in the said County, Blacksmith, for being present at the said Conventicle, is fined in five Shillings.

“ *Simon Thompson*, of *Preston-Richard* in the said County, Badger, for being present at the said Conventicle, is fined ten Shillings for his third Offence.

“ *James Harrison*, of *Sedgewick* in the said County, Linen-Webster, for being present at the said Conventicle, is fined in five Shillings.

“ *Mary Pye*, Wife of *Richard Pye*, of *Storth*, for being present at the said Conventicle, is fined in five Shillings.

“ *Isabel Hudson*, Wife of *John Hudson*, of *Hale* in the said County, for being present at the said Conventicle, is fined in ten Shillings for her second Offence.

“ *Jane*, Wife of *Joseph Gregg*, of *Milnethorp* in the said County, Distiller, is fined in ten Shillings for being present at the said Conventicle, it being her third Offence.

“ *Hannah*, the Maid Servant of the said *Joseph Gregg*, for being present at the said Conventicle, is fined five Shillings.

“ *Grace*, the Wife of *John Watson*, of *Milnethorp* aforesaid, for being present at the said Conventicle, is fined in ten Shillings, being her second Offence.

“ *Mary*, the Wife of *Richard Pye* aforesaid, *Jane*, the Wife of *Joseph Gregg* aforesaid, *Sibyl*, the Wife of *John Hudson* aforesaid, and *Grace*, the

WEST-
MOR-
LAND.
1684.

“ Wife of *John Watſon* aforeſaid, for being preſent at the ſaid Conventicle, are
“ reſpectively fined in the ſeveral Sums before expreſſed at their Heads appear-
“ ing, which you are to levy upon their reſpective Huſbands Goods and Chattels
“ in Manner aforeſaid : All which Fines and Sums of Money aforeſaid, as you
“ ſhall levy the ſame, you are hereby forthwith to deliver unto me, that I may
“ diſtribute the ſame according to the Act of Parliament aforeſaid. And if,
“ in caſe of Poverty, you cannot by Reaſon thereof levy all the ſaid Fines as
“ above directed, you are hereby required and authorized to levy ſuch in Arrear
“ by Diſtreſs and Sale of the Goods and Chattels of any other Offender above-
“ mentioned, provided you levy not above ten Pounds on any Perſon aforeſaid
“ for another's Offence : And hereof fail not at your Perils. Given under my
“ Hand and Seal at *Dallam Tower*, the 29th Day of *October*, *Anno rni. Regis*
“ *Dni. nri. Caroli ſecundi, Dei Gra. Angliæ, Scotiæ, Franciæ, et Hiberniæ,*
“ *Fidei Deſenſoris, &c. Triceſimo ſexto, Annoq; Dom. 1684.*

“ EDWARD WILSON.”

By Virtue of the former of the ſaid Warrants were taken

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>Diſtreſſes.</i> From <i>John Huſdon</i> , Cattle and Corn, to the Value of	23	8	0
<i>Robert Waller</i> , Cattle and Corn, to the Value of	11	4	0
<i>Richard Atkinſon</i> , five Beaſts and other Goods, worth	13	10	0
<i>Jane Gregg</i> , Pewter worth	0	5	0
	48	7	0

And by the latter Warrant were taken

From <i>Richard Atkinſon</i> , Cattle and Corn, to the Value of	39	14	0
<i>James Fell</i> , ſeven Head of Cattle worth	14	0	0
<i>Thomas Moore</i> , Oats worth	2	5	6
<i>Charles Story</i> , Oats and Pewter worth	0	18	6
<i>Bryan Lancaſter</i> , a Parcel of tanned Hides worth	11	0	0
<i>Margaret Thompſon</i> Widow, Goods worth	1	12	0
<i>William Herdſon</i> , a poor Labourer, a Pewter Diſh and ſix Spoons, not worth the Fine, amounting to	3	0	3
<i>Jane</i> , Wife of <i>Joſeph Gregg</i> , her Huſband being then in Priſon, Goods worth	3	0	12
<i>Iſabel</i> , Wife of <i>John Huſdon</i>	0	10	0
<i>Henry Skyring</i> , of <i>Lupton</i> , whoſe Fine was paid with- out his Knowledge or Conſent	3	0	5
<i>Simon Thompſon</i> , Goods worth	0	10	0
	71	10	0

Alſo by Warrants granted by Sir *Daniel Flemming* Juſtice, for Meetings held
at the Houſe of *William Rawes*, in *Langdale*, were taken

	<i>l.</i>	<i>s.</i>	<i>d.</i>
From <i>William Rawes</i> , Corn, Cattle, and Houſhold Goods, worth	3	14	0
<i>John Dixon</i> , Beaſts, Hay, and Wool, worth	20	12	0
<i>Michael Wilſon</i> , Goods worth	0	12	6
<i>Thomas Harriſon</i> , Wool worth	0	13	6
<i>John Walker</i> , four Oxen and an Iron Pot worth	16	8	0
<i>James Harriſon</i> , Goods worth	1	0	0
<i>Dorothy Wilſon</i> , and <i>Rebecca</i> her Daughter, Goods worth	3	1	14
<i>John Rigg</i> , Wool worth	1	6	6
	56	6	6

About

About this Time many of the People called Quakers, in this County, were prosecuted by Statutes made against Popish Recusants, a List of whose Names is here subjoined, viz.

WEST-MORLAND.
1684.

John Abbott, Katharine Atkinson, Richard Atkinson, Robert Atkinson, Thomas Atkinson, Thomas Ayrey, Richard Ayrey, Peter Bateman, Miles Bateman, Mary Bateman, Alice Bateman, Jennet Barwick, Richard Barwick, Thomas Barwick, William Barwick, John Beck, Elizabeth Beck, Bernard Benson, Jane Benson, Richard Brinke, John Briggs, John Bolton, Arthur Burrow, Richard Burrow, Elizabeth Chambers, John Clark, Katharine Clark, James Clarkson, Richard Clarkson, John Cooper, Thomas Cooper, Thomas Claughton, Alice Cragg, Edward Cragg, George Crossfield, Mabel Crossfield, Stephen Crossfield, Richard Croudson, George Demison, John Dickinson, Nicholas Denkin, William Ellery, Agnes Eserigg, Michael Eskill, Cicely Fallowfield, Grace Fallowfield, James Fallowfield, Lancelot Fallowfield, Thomas Fallowfield, John Fawcett, Thomas Fawcett, William Fayer, William Fothergill, Thomas Gardner, Isabel Garnett, Jane Grave, Margaret Grave, Thomas Grave, Dorothy Gregg, Bridget Gregg, Edward Guy, Katharine Guy, William Hadwin, Isaac Handly, Jane Harrison, Reginald Harrison, Richard Hayton, Elizabeth Holme, John Holme, Jane Holme, Reginald Holme, John Hebson, Bridget Holt, John Hudson, Isabel Hudson, Robert Hutchinson, James Jackson, Sarah Jackson, Thomas Jackson, William Jackson, Thomas Langborn, Francis Lawson, Thomas Lawson, Anne Laycock, Henry Laycock, Dorothy Lorimer, Margaret Mackew, John Middleton, Mariam Mitchell, John Nelson, Mary Nelson, Sarah Nelson, Jane Nicholson, Margaret Park, Agnes Pearson, John Pearson, Thomas Pearson, Elizabeth Powly, Edmund Powly, John Powly, Anthony Pindar, Agnes Preston, John Preston, Thomas Preston, James Robertson, Anthony Robinson, Isabel Salkeld, Thomas Savage, William Savage, Robert Shaw, John Shearman, Elizabeth Simpson, Martin Simpson, Mary Simpson, Robert Simpson, William Simpson, John Skaif, Isabel Skaif, William Skaif, Nicholas Suart, Rowland Suart, Richard Stevenson, Rowland Stevenson, William Stevenson, Agnes Sutton, Edmund Sutton, John Sutton, Robert Teasdale, Agnes Thompson, George Thompson, Jane Thompson, John Thompson, Nicholas Thompson, Isabel Thompson, Richard Thompson, Robert Thompson, Simon Thompson, Sarah Thompson, Thomas Thompson, John Tinkle, Agnes Toogood, William Toogood, George Walker, Roger Wakefield, Elizabeth Ward, Thomas Ward, Mary Wayman, George Wharton, Margaret Wharton, Elizabeth Whitehead, William Whitehead, Margaret Wilson, Rowland Wilson, Sarah Wilson, Robert Winter, Edward Winter, Thomas Wyburgh.

A List of Persons prosecuted as Popish Recusants.

ANNO 1687. James Fallowfield and Lancelot Fallowfield, of Great-Strickland, suffered Distress of their Goods for refusing to pay toward the Repairs of the Steeple-house there.

Distresses for Steeple-house Rates.

ANNO 1690. We shall close our Account of the Sufferings in this County with a Collection of the Values of Corn and other Things, taken out of the Fields from the Persons under-named, for Tithes from the Year 1681 to the Year 1690 inclusive, viz.

Account of Tithes of Corn, &c. from 1681 to 1690.

	l.	s.	d.
From Richard Atkinson, of Farleton	25	7	3
Robert Atkinson, of Middleton	8	0	0
Thomas Atkinson, of Goat-bush	2	5	0
John Audland	0	5	4
John Ayrey, of Shapp	2	7	10
Thomas Ayrey, of Sellside	8	2	0
Widow Ayrey, of Shapp	1	6	0
James Baines, of Strangethwaite	4	8	9
Joseph Baines, of the same	4	8	6
Joseph Baines the Younger	0	7	6
William Baines, of Strangethwaite	2	5	3
Richard Barwick, of Shapp	5	8	3
Thomas Barwick	8	1	6
William Barwick, of Shapp	3	10	7
John Beck, of Hollins	0	19	0

Carried over 77 2 9

WEST-
MOR-
LAND.
1690.

	l.	s.	d.
Brought over	77	2	9
From John Bownas, of Kemptham	2	10	5
Richard Burrough, of Arncliffe	1	8	0
Thomas Camm, of Cammfgill	20	18	2
Elizabeth Chambers	0	13	4
John Clark, of Bampton	3	4	5
Thomas Cloudsdale, of West-Sleddale	1	12	0
William Coupland	0	4	0
Edward Cragg, of Ackonhwaite	5	6	0
John Cummings, of Burton	2	15	10
George Dennison, of Mansergh	6	6	0
John Dickinson, of Beckhouses	5	17	8
James Fallowfield, of Great-Strickland	5	7	4
Lancelot Fallowfield, of the same	5	12	5
James Fell, of Sedgewick	25	1	0
Joseph Gregg, of Milthorp	2	6	6
Rowland Glover, of Mansergh	10	10	10
James Harrison, of Sedgewick	0	14	0
Richard Hayton, of Shapp	2	7	2
Elizabeth Hudson Widow	0	4	6
John Hudson, of Hale	3	15	6
William Hudson	0	9	0
Thomas Huggonson, of Sedgewick	6	6	6
Thomas Jackson, of Hale	3	1	2
Bryan Lancaster, of Kendal	0	6	6
Oliver Leighton, of Preston	9	2	0
Richard Lewis, of Beckhouses	1	10	0
Henry Lickburrow, of Grayrigg	7	4	0
William Laycock	1	12	0
Dorothy Middleton Widow	3	19	0
Robert Middleton	1	6	8
John Moore, of Sunny-Bank	6	19	0
Thomas Moore, of Newbiggen	6	12	6
Thomas Preston, of Overforth	14	10	0
Richard Pye, of Storth	0	1	0
Robert Robinson, of Newby-Stones	6	1	6
William Savage, of Clifton	1	4	6
Henry Skyring, of Lupton	8	8	0
Richard Skyring, of Preston-Patrick	4	18	10
Barbara Story Widow	4	3	4
Charles Story, of Preston	8	5	0
Rowland Suart, of Shapp	6	9	0
Edmund Sutton, of Moorhouses	4	17	4
Edward Sutton, of Lupton	9	5	0
John Sutton, of Clifton	17	3	10
John Thirnbeck, of Middleton	11	7	3
Anne Thompson	0	9	10
Margaret Thompson Widow, of Milnbouses	5	10	6
Nicholas Thompson, of Crofslands	0	10	0
Richard Thompson, of Milnbouses	2	11	6
Simon Thompson, of Endmore	7	2	0
Thomas Washington, of Beckhouses	3	8	0
William Whitehead, of Waters	5	9	6
Edward Winter, of Moreland	0	13	4
Robert Winter, of the same	4	13	0
John Yeates, of Burton	0	8	0

359 16 5

CHAP.

WILT.
SHIRE.
1656

C H A P. II.

WILTSHIRE.

ANNO 1656.

IN the Month called *July* this Year, *Mary Loe*, a religious Woman, was concerned in *Christian Love* to utter some pious Exhortations to the People in the Market-place at *Marlborough*: For this she was sent to Prison, but was not long continued there. During her Confinement, *Robert Bryant*, of that Town, writ a Letter to the Magistrates in her Behalf: For which Friendly Office they committed him also to Prison, where he was detained seven Days. In the same Year *Thomas Withers*, of *Bishop's-Cannings*, was apprehended by a Constable at *Market-Lavington*, dragged into an Alehouse, and kept there till next Morning, when he was, by a Justice of the Peace, committed to the County Goal, from whence he was bail'd by two Neighbours who were bound for his Appearance at the next Assizes; at which he accordingly did appear, where, though no legal Cause was found for his Apprehension, yet was he committed to Prison, and there remained six Years. In the Time of his Imprisonment an *Estreat* came out against those who before had bail'd him, which illegal Process against them caused an Expence to him of 18 *l.* and upwards. Not long after his Commitment, the afore said *Mary Loe* and *Jane Betteris*, for speaking to the People, after the Priest had ended his Sermon, were sent to Prison, where the Goaler put them into the Dungeon to prevent their speaking to the People through the Grates. In like Manner *Walter Summers*, of *Tuckington* in *Glostershire*, for some Words of Opposition to one of the Preachers at *Marlborough*, was sent to *Bridewell*, and ordered to be kept close Prisoner without Pen, Ink, or Paper, and that none of his Friends should come to visit him. About the same Time also, *Genevra Summers*, for speaking some Words after the Priest had concluded his Sermon at *Marlborough*, was committed close Prisoner to the said *Bridewell*, and kept there fourteen Days: Also *Edward Bourne*, for an Offence of the like Nature, was imprisoned in the same Place.

ANNO 1657. *Barbara Blagdown*, a Woman of good Parts and Education, being in the Steeple-house at *Marlborough*, began to speak to the People, after the Priest had ended his Service there: Upon which she was struck on the Breast, and thrust out, and then had before a Magistrate, who committed her to *Bridewell*. A Friend of hers, commiserating her Case, went to the Mayor and offered himself to lie in Prison in her Stead, to whom the Mayor surlily answered, *I'll have you both*; and thereupon sent him also to *Bridewell*, caused him to be whipt, and detained there twenty two Weeks. There was at this Time inhabiting at *Marlborough* one *Thomas Laurence*, an eminent Tradesman, who had employed the Poor of that Town many Years, and had laid out much Money in improving the publick Work-house there: Upon his becoming a *Quaker*, and publicly professing their Principles, and entertaining some of their Preachers, the bigotted Magistrates, and Rulers of that Place, turned him out of his Business of employing the Poor, and would not allow him any Part of what he had expended on their Account. The same Magistrates also taxed *Richard Bryant* in an excessive Manner, for no other Cause than his entertaining some *Quakers*. The Mayor also sent *William Hitchcock* and *Richard Sutton* to Prison, for no other Cause than their accompanying *Robert Storr*, at a Time when he was brought before him from a Meeting at which he was taken.

VOL. II.

K

On

Imprisonments
of M. Loe,

R. Bryant,

T. Withers,

J. Betteris,

W. Summers,

G. Summers,

and E. Bourne.

Persecution of
B. Blagdown
and others.

WILT-
SHIRE.
1657.

Imprisonment
of D. Smith.

Whipping of
M. Goodman.

Sundry Im-
prisonments.

Sufferings for
Meetings.

Distresses for
Tithes,

and for
Steeple-house
Rates.

On the 22d of December, Daniel Smith, of Marlborough, for exhorting the People at his Shop-door, was imprisoned in a close Dungeon, in Time of Frost and Snow, without any Bed, Fire, or Candle, about nine Weeks, and his Friends not suffered to come to him. In the next Year he was again imprisoned eight Weeks, and cruelly used for some Words he had spoken in the Steeple-house at Marlborough. A few Weeks after this, Mary Goodman, as she passed on a Market-day through the Streets of Marlborough, exhorted the People to mind the Fear of the Lord; for which she was taken by a Constable, and carried before the Mayor, a Man of a fiery Spirit, who asked her, Whence she came? She answered, I was sent by the Lord to warn the People to repent and fear the Lord: To which he replied, *Housewife, I'll make you give a better Account of yourself before I have done with you.* Then he sent her to the Blind-house, and next Day ordered her to be tied to a Pillar in the Market-place, and whipt, which was done by a Person hired for that Purpose, and disguised with a Frock and Vizard, that the People might not know him, they being generally inclined to pity the Innocence of her Cause, which was so evident, that when the Officers would have hired a common Drunkard to do the Execution, he told them, *He would not have such a Thing lie upon his Conscience.* However the Mayor relented not, for when Robert Bryant went to him, and laid before him the Evil of such Persecution, he committed him to Prison for his Advice.

John Parker, of the Lea, for speaking to the Parish-Priest in the Steeple-house there, suffered three Months Imprisonment in the House of Correction at the Devizes: As did also for the same Cause, Samuel Noife, of Urshfont.

Francis Taylor speaking in the Cathedral at Salisbury after this Manner, *The Most High dwelleth not in Temples made with Hands, &c.* the Priest said, *If any would object when he had done, they might.* When he had done, Francis put him in mind of his Promise, but was presently dragged away by a Constable and others, kickt, thrown down, and trode upon, so that he could not stand for some Time after: They then carried him before two Justices of the Peace, who committed him to Prison, where he lay several Weeks, sorely bruised and very sick, in which Condition the merciless Goaler removed him into a very bad cold Place in the Under-Prison.

Susanna Ferris, for some Words spoken to a Priest who passed by as she was milking, was by a Bench of Justices sent to Bridewell, and kept there several Weeks.

William Hitchcock, for riding to a Meeting on the First-day of the Week, suffered Distress of Goods to the Value of 12 s. And Thomas Crabb, for going to a Meeting, had Goods taken from him worth 18 s. William Willis, for going to a Meeting at Marlborough on the First-day of the Week, was set in the Stocks four or five Hours. Ralph Withers, taken out of a Meeting at Marlborough, was by the Mayor sent to Prison as a Vagabond, though well known to live about eight Miles off.

In this Year for refusing to pay Tithes were taken

		Demanded			Goods worth		
		l.	s.	d.	l.	s.	d.
From	John Jay, of Castlecomb, for	3	16	0	16	2	0
	Roger Hawkins, of Girtlington,	0	10	0	2	10	0
	Roger Smart,	0	18	0	3	0	0
	William Player,	0	9	0	2	10	0
	John Winchworth, of Draycott,	1	12	0	8	0	0
	William Deek, of the same,	0	14	0	4	0	0
	William Moxon, of Marden,	4	0	0	15	0	0
	Thomas Sparrow, of Stanton,	9	15	0	15	0	0
For		21	14	0	Taken	66	2 0

Adam Goldney, of Chippenham, for 1 s. demanded for a Steeple-house Rate, had a Cow taken from him worth 4 l. And Charles Barrett, of Tisbury-Killarway, had Goods taken by Distress for the same Cause.

ANNO

ANNO 1658. John Bezer, Anne Tibbotts, and Edward Southwood, were committed to Prison by Thomas Bayley, Mayor of Marlborough, for speaking at several Times in the Steeple-house there. And Anne Clayton, for exhorting the People to Repentance in the Streets, was by the same Mayor sent to Bridewell, there whipt, and afterward sent out of the Town by a Back-way privately.

Thomas Crabb, William Hitchcock, and Thomas Laurence, were fined 10 s. each, for being at a Meeting on the First-day of the Week.

William Deek, of Draycott, was fined 5 s. for refusing to take an Oath in a Court holden there.

John Wallis, for a Claim of three Years Tithes, pretended to be due to the Priest of Slaughtierford, where no Priest had officiated for several Years before, had two Horses taken from him. Also David Hall, of Charlecott, was arrested by an Attachment out of the Exchequer, at the Suit of James Crump, Priest there, for Tithes, and imprisoned above two Years. John Jay was also a Prisoner upwards of two Years, at Fisherton-Anger, for refusing to pay Tithes.

William Fry, of Ashgrove, for 39 l. 10 s. claimed of him for Tithes, suffered Distress of Goods to the Value of 80 l. 4 s.

ANNO 1660. On the 13th of the Month called May, at a religious Meeting at Cumberwell in Bradford, several Troopers rushed in, and seizing Robert Storr, carried him out of the Meeting to their Lieutenant John Ayres, who sent a Party of Horse with him to one Justice Mitchell, but he refusing to meddle in that Matter, they carried him to the Mayor of Salisbury, who put them off till next Day, when the Commissioners were to sit there. Being brought before them, they made a long Examination of him, but could find no Occasion against him. But they insisted on his giving Bond for his good Behaviour, which he refused, whereupon they committed him to Prison as a Person whom they apprehended dangerous to the Government.

On the 16th of the same Month, the Meeting at Calne was broken up by a Party of Soldiers, who came with Swords drawn, and Pistols cockt, and violently haled out those that were met, and when asked for their Warrant, shewed their Swords, saying, *This is our Warrant.* There were present among others at that Meeting, William Cloud, John Grant, Israel Noise, John Tilboth, and Bridges Leader.

On the 26th of the Month called July, Robert Hudden, of Great-Cbeveril, was taken from his Wife and five small Children, and committed to Prison, at the Suit of the Priest of that Parish, who also sent his Servant, and by Force took away his Goods.

On the 3d of the Month called August, Isaac Self, of Market-Lavington, was sent to Prison for Tithes, and lay there above six Years.

On the 9th of November, William Ashgrove was imprisoned in the County Goal for Tithes, where he continued about three Years, and then was removed to the King's-Bench, where he lay about a Year longer. On the 15th of the Month called August 1664, an Execution was awarded against both his Body and Goods: He was again taken up and imprisoned in the County Goal, and had taken from him three Hundred and fifty eight Sheep worth 171 l. seven Horses and Harness worth 59 l. 10 s. ten Cows worth 40 l. six young Beasts worth 6 l. and three Horses worth 21 l. amounting in all to 297 l. 10 s. which were taken for a Demand of 46 l. 13 s. 4 d.

On the 14th of November, Giles Shurmer, John Gardener, and Rose Warmun Widow, for refusing to pay Tithes, were committed to Prison at Fisherton; after three Years Confinement they were removed to the King's-Bench, where they lay several Years: During their Imprisonment were taken by an Execution from Giles Shurmer, for 3 l. demanded for Tithes, Cattle, Hay, &c. worth 30 l. And from Rose Warmun, for 5 l. demanded for Tithes, ten Cows worth 40 l.

William Bartlett, of Market-Lavington, for 1 s. 6 d. demanded for small Tithes, was committed to the County Goal, where he continued till he died.

On the 6th of the Month called January, a Party of Horse commanded by Captain Long, and attended by a Rabble of the Town, came about eight in the

WILT-
SHIRE.
1658.

Imprisonments
and whipping.
Fines for
Meeting,
and for not
swearing.

Prosecutions
for Tithes.

Distress.

Commitment
of R. Storr
to Prison.

Meeting broke
up by Soldiers.

Imprisonments

and Execution
for Tithes.

More Impri-
sonments and
Execution for
Tithes.

Death of
W. Bartlett.

WILT-
SHIRE.
1660.

H. Moore
and others
committed to
Fisherton
Prison.

Imprisonment
of J. May.

Many impri-
soned for re-
fusing to
swear.

More Impri-
sonments.

Burying-
ground Wall
demolished.

Women sent
to Prison for
visiting their
Friends there.

Others for
refusing to
swear.

Illegal Pro-
ceeding.

Causeless Im-
prisonments.

Imprisonments
for Meeting.

the Evening to the House of *Henry Moore*, of *Troubridge*, broke open two Doors into his House, took him and carried him before some of their Officers in Commission of the Peace, who tendered him the Oath of Allegiance, and upon his refusing to take it, caused him to be put into a Dungeon that Night, and next Day sent him to *Fisherton* Prison: Whither also were sent for the same Cause a few Days after, *Thomas Froud*, *Thomas Mercer*, *Edward Skamell*, *John Merryweather*, and with him his two Sons, *John Merryweather* and *Andrew Merryweather*, he having beside them six other Children left at Home as it were Fatherless.

About the same Time *John May*, of the *Devizes*, a Gunsmith, having in his Shop some Arms belonging to the Trained-Bands, a Party of Horse came and seized those Arms, and carried him before the Mayor, who, upon his Refusal to take the Oath of Allegiance, sent him to Prison.

In the same Month the following Persons were also taken, some from their religious Meetings, others from their Habitations and Employments, and for refusing to take the Oath of Allegiance committed to Prison, viz. *Robert West*, *Robert Sumner*, *Alexander Cuttine*, and *Mary Coole*, all of the *Devizes*; *Robert Storr*, *John Brown*, *Thomas Crabb*, *Edward Brown*, and *Francis Dodshon*, all of *Marlborough*; *Ralph Bennett*, of *Bampton*; *Thomas Morley* and *Richard Amsberry*, both of *Bathford*; *William Brittain*, *Thomas Bullock*, and *Arthur Wickham*, all of *Marshfield*; *Edward Storr*, of *Chippenham*; *Edward Bezer*, of *Street*; *John Fry*, *Arthur Eastmead*, *John Hickman*, and *John Tyball*.

Also *Thomas Laurence*, *William Hitchcock*, *Daniel Smith*, *Thomas Greenway*, *Francis Munday*, and *Robert Bryant*, were committed to Prison for refusing the Oath, having been taken at a Meeting in *Marlborough*, where the Soldiers of the County Troop pulled down the Stone-Wall of their Burying-ground, which cost 40*l.* building; they carried away the Gate, Timber, and Iron-Work, and fold them, producing no Order or Authority for what they did.

On the 5th of the Month called *February*, *Christian Barnes*, *Katharine Saunders*, *Alice Hellier*, *Elizabeth Harris*, *Anne Gerish*, and *Abigail Chandler*, three of whom came to visit their Friends in Prison, and two others had young Children sucking at their Breasts, were carried before the Mayor of *Salisbury*, and were by him committed to Prison. Also *Henry Willis*, *Robert Rassey*, *Edward Jay*, and *William Amor*, coming to *Salisbury* to visit their Friends in Prison, were had before the Mayor, who tendered them the Oath of Allegiance, and sent them to Prison for refusing it.

In the same Year *Robert Stevens*, of *Road*, taken at *Lavington* Meeting, was committed to the County Goal, where he continued Prisoner some Time, till two of his Neighbours gave Bail for his Appearance at the Sessions: He appeared accordingly, but nothing was alledged against him: Nevertheless he was continued on the same Bail till another Sessions; at which he also appeared: But notwithstanding his Appearance, there came forth an *Estreat* against his Bail for 60*l.* and he was put to an Expence of 12*l.* for a *Quietus est*, to prevent its being executed.

It happened this Year that *John Bezer*, *Samuel Noye*, *Edward Louffe*, and *Ralph Withers*, were met together at the House of *William Moxham*, on Occasion of a private Difference among some Friends, which they were chosen as Arbitrators to decide. The Priest of the Parish hearing of their Meeting, came with his Son, attended by an Officer and others, armed with Pikes, Bills, and Staves, entered the House, and violently haled them away to a Justice of the Peace, who required of them Sureties for their Appearance at the next Sessions, which they, not being conscious of any Evil they had done, refused, and were committed to Prison, where they lay many Weeks.

ANNO 1661. *John Merryweather*, and his Son of the same Name, *Henry Moore*, *Henry Ingram*, *John Jennings*, *James Abbott*, *Andrew Merryweather*, *Ralph Bennett*, *Thomas Mercer*, *Thomas Bodman*, and *John Collins*, were taken by Soldiers from a Meeting at the said *John Merryweather's* House in *Fovent*, and

and committed to Prison till they should be released by the Deputy-Lieutenants of the County.

WILT-
SHIRE.
1661.

On the 3d of November one John Harley, a Justice of the Peace, hearing of a Meeting at Calne, ordered a Constable to Take the Heads of the Meeting, and have them away, adding, *If that will not do, I will send a Troop of Horse who shall make them go with bloody Faces.* However when his Threats could not prevent the Continuance of their Meetings, he came himself, and sent five of them to Prison: This he acted out of the Division to which he properly belonged, and the other Justices seemed to be displeased at his more than ordinary Officiousness on that Occasion.

Committed
by a Justice
out of his own
District.

In the same Month the Constable of Calne, and some Soldiers, came to the House of John Jones under Pretence of searching for Arms, but finding none, they took and carried away Francis Howgill's Works, and several other Books.

Books taken
away.

In the Month called January this Year, Thomas Bayley and Thomas Segar, of Compton-Basset, for refusing to pay Tithes, were committed to the County Goal, and detained there two Years and an Half, and being afterward proceeded against in the County Court, had 4 l. 16 s. awarded against them, for which they had taken away a Cow and a Mare worth 9 l.

Prosecution
for Tithes.

ANNO 1662. John Merryweather, and his Son John, were again committed to Prison for suffering Meetings at their House, and remained Prisoners nine Weeks. James Abbott was also sent to Prison for being at one of those Meetings.

Imprisonments
for Meetings.

In this Year also David Hale, of Charlcutt, was arrested and carried to Prison, where after three Years Confinement he finished his Testimony by Death. His Prosecutor was James Crump, a Priest, who had officiated there in the Time of Cromwell's Government, and changed his Religion as the Times turned: The single Point wherein he was steady, was the Pursuit of his Pay, and the looking for his temporal Gain from any Quarter.

Death of
D. Hale.

Character of
his Prosecutor.

John Merryweather, of Fovent, for Tithe of 20 s. Value, had a Cow taken from him worth double that Money.

Distress for
Tithes.

In the Month called June this Year, William Moxon, of Mardon, was arrested for Tithe, at the Suit of William Gunn, Vicar there, and committed to the County Goal. Moxon was an honest industrious Husbandman, but poor, and being a Widower, had two Daughters, who were all his Family. When Harvest came on, the angry Priest gave out such Threatnings against any that should assist in bringing Home Moxon's Corn, that his Daughters could hire no Person to help them, all the Labourers being terrified by the Parson's Menaces: So that the poor Girls were obliged to set themselves to work, and did both load and unload the Corn with their own Hands. For this the Priest subpoena'd them into the Exchequer, where they appeared, but the Barons upon hearing the Cause, and that their Father was in Prison, dismiss them.

Hard Case of
W. Moxon
and his Daugh-
ters.

In the same Year Thomas Phelps was committed to Prison, at the Suit of Edward Hort, Priest of Cheverell, for Tithes, and continued there till he died.

T. Phelps
died Prisoner.

ANNO 1664. In this Year the aforesaid William Moxon was removed by an Habeas Corpus to the King's-Bench in London, where the Priest declared against him on two Actions, one for 40 l. and the other for 60 l. for Tithes, to which he put in an Appearance, and was discharged at that Time.

W. Moxon
removed by
Habeas Cor-
pus.

On the last Day of the Month called July, William Chandler, of Bagly, for not setting forth his Tithe, was committed to Fisherton Goal, at the Suit of William Hooper, of Coreby: While he lay there, the Prosecutor took away by Force from his Servants, in Harvest, several Loads of Corn. About the same Time, one Latum, Priest of Warminster, sued the said William in the County Court, and obtained Judgment against him for 2 l. 10 s. Tithes, by Virtue of which he had taken away an Horse and a Mare worth 12 l. 10 s.

Prosecutions
of W. Chan-
dler.

In this Year, after the Death of Thomas Phelps in Prison at his Suit, Edward Hort, Priest of Cheverell, demanded of his Widow the Payment of Tithes, which she refusing, he caused whole Lands of Corn to be taken from her, and

Oppression of
a Widow.

WILT-
SHIRE.
1664.

Sundry Impri-
sonments.

W. Moxon
again impri-
soned.

Violence of
a persecuting
Priest.

Outlawry.

Prosecutions
for Tithes.

Death of
R. Smart in
Prison.

Distress and
Prosecutions
for Tithes.

Hard Suffer-
ing of J. Hale
Widow.

meeting her Servants on the Highway with a Load of Corn, took it all away, the whole amounting to 20*l.* all for a Demand of 9*l.* for three Years Tithes.

In the same Year *William Burge*, of *Crickett*, for suffering a Meeting at his House, was committed to Prison, and kept there three Months, after which his Goods were taken away to the Value of 40*s.* for the same Cause.

Robert Button, for being at a Meeting at *Lavington*, was committed to Prison, and remained there eight Years. About the same Time *Edward Guy* and *John Smith*, of *Lavington*, were for the same Cause sent to Prison, where they suffered grievous Abuses, being put among the Felons: After which, at the Sessions, they were fined 40*s.* each, and for Non-payment remanded to Prison, where they continued ten Years.

ANNO 1665. *William Moxon* was a third Time arrested for Tithes, at the Suit of *William Gunn*, Vicar of *Mardon*, and again committed to the County Goal, where he continued a long Time.

In Harvest this Year, as *Edward Luffe* was loading his Corn, *Edward Hort*, the Priest of *Cheverill*, came into the Field with his Gun charged, and threatened to shoot *Luffe*, if he carried away the Corn. He persisting, the Priest drew his Knife, and it was thought would have killed the Man, had not his own Servant interposed, and prevented it. He nevertheless cut the Horse's Harness, and took away more Corn than was his pretended Due.

ANNO 1666. It happened in this Year, that *William Moxon*, then a Prisoner at the Suit of *William Gunn*, Vicar of *Mardon*, had Liberty granted him by the Goaler to go Home, which the Vicar hearing of, got a Writ of Outlawry, and committed him again to Prison, where he lay near seven Years after.

ANNO 1667. *William Fry* had his Goods seized by an Execution, at the Suit of *Richard Osgood*, Priest of *Donhead*, for Tithes, to the Value of 35*l.*

William Chandler, of *Bagly*, prosecuted in the County Court for Tithes, had a Verdict given against him for 1*l.* 7*s.* 2*d.* for which he had taken from him a Yoke of Oxen worth 13*l.*

Roger Smart, of *Grittleton*, had Corn, Hay, and other Things taken from him to the Value of 12*l.* by an Execution, at the Suit of *Dr. Tully*, Priest of that Parish, for Tithes. The said *Roger Smart* had also two Kine taken from him worth 7*l.* Beside which, he was committed to Prison, and lay there till the Month of December 1668, when he finished his Testimony by Death.

John Garner, of *Purton*, for 5*l.* demanded for Tithes, had Cheese taken from him to the Value of 30*l.* The said *John Garner* and *Giles Shurmer* were also again prosecuted for Tithes, at the Suit of *William Bath*, Priest of *Purton*, committed to the County Goal, and afterward removed to the Fleet, where they continued many Years.

ANNO 1670. *Joane Hale*, of *Charlcutt*, was prosecuted at the Suit of *John Townson*, Priest of *Brimbill*, for Tithes of less than 6*l.* Value, and had taken from her on an Execution, four Cows, two Heifers, a Bull, and all her Household Goods, not leaving a Bed for her Children to lie on, nor Bed-clothes to cover them: The Priest, her Prosecutor, a little before this Seizure, came to visit her and her Fatherless Children, professing much Love to them, and a great Care that they might not be wronged: But his Actions towards them did not correspond with those Pretences. The poor Woman was sick of an *Ague* and *Fever* at the Time when they took away her Goods, which were but few, viz. two Beds, five Coverlets, three Bolsters, one Pillow, three Bolster-Cases, one Pillow-Case, a Bedsted, a Table-Cloth, a Pair of Curtains and Rods, three Blankets, one Pair of Fire-Irons, one Settle, six Forms, two Table-Boards and Frames, one Brewing-Kettle, a Sack, a Pair of Fire-Dogs, two Joint-Stools, and a Pewter-Dish: They also took away fifteen Cheeses, and two Fitches of Bacon, provided for the Food of her Household, and also a Gown and Petticoat, being Part of her wearing Apparel. This Priest appears to have followed the Examples of the Scribes and Pharisees reproved by our Saviour, saying, *Wo unto you, Scribes and Pharisees, Hypocrites, for ye devour Widows Houses, and for a Pretence make long Prayers.* Mat. xxiii. 14.

In

CHAP. 12. of the People called QUAKERS.

43

In this Year 1670, the following Sums were levied by Distresses for Fines imposed for their religious Assemblies, viz.

WILT.
SHIRE.
1670.

Sarah Clements, of Ditchbridge, Widow, for a Fine of 20 l. for a Meeting at her House, had taken from her four Oxen and two Horses worth

32 0 0

Distresses for Meetings.

John Hand, of Coleborn, for a Fine of 15 s. an Horse worth

5 0 0

Elizabeth Wallis, of Slaughterford, Widow, for a Fine of 20 s. an hundred Weight of Cheese worth

1 6 0

Thomas Barrett, of Garsham, for a Fine of 5 s. a Pritch of Bacon worth

0 10 0

On the 22d of the Month called May, several Friends of Chippenham, being fined 25 l. 10 s. for a Meeting there, had Goods taken from them to the Value of

41 11 4

On the 3d of September, they were again fined 25 l. and had Goods taken to twice that Value, but on an Appeal to the Quarter Sessions, reduced to

34 10 0

On the 23d of October, for Fines of 13 l. 10 s. they suffered Distress of Goods to the Value of

73 10 0

On the 20th of November, for Fines amounting to 13 l. 10 s. they had Goods taken away to the Value of

25 1 8

For Fines of 99 l. 10 s. 0 d.

Taken 213 9 0

For a Meeting at the House of Dorothy Rawlins, of Broomham, were taken

From Robert Stevens, Goods sold for
Benjamin Shell, of Roud, six Cows and one Bullock worth

1 5 6
20 0 0

Dorothy Rawlins, Goods worth

2 0 0

Stephen Rawlins, her Son, for a Fine of 15 s. had a Table and his wearing Apparel taken, worth

1 0 0

Richard Stump, for 5 s. Fine, a great Coat and a Pair of Trowsers worth

1 0 0

Mary Eyre, an ancient Woman, three Cows and a Bullock worth

12 0 0

Thomas Gerish, Goods worth

13 0 0

50 5 6

In making these Seizures were some remarkable Occurrences, viz. Robert Stevens was fined 10 l. for an unknown Preacher, and 5 s. for himself, though there was no Preacher at the Meeting: He was a very poor Man, and all his Goods were valued at no more than 40 s, which when the Officers reported to the Justice, he ordered that little All to be taken and sold; which was done for 1 l. 5 s. 6 d. the Case being so pitiful, that they had but one Bidder to sell them to. Benjamin Shell was also fined 10 l. for a Preacher, when there was none, and 5 s. for himself. Dorothy Rawlins was also fined 40 l. for suffering a Meeting at her House, and 15 s. for being at it: She was also so poor, that all her Goods were sold for 40 s. Mary Eyre and Thomas Gerish were each fined 5 s. for themselves, and 10 l. for an unknown Preacher, though no Preacher was at the Meeting.

Remarkable Occurrences.

Isaac Self, of Market-Lavington, fined 20 l. for a Meeting at his House, had taken from him in Wood, Timber, and Hogs, to the Value of 30 l.

The said Isaac Self, for another Meeting at his House, though himself was not there, being then close Prisoner on a Writ de Excommunicato capiendo, for Absence from his Parish-Church, had Malt and Household Goods taken away to a considerable Value.

For

WILT-
SHIRE.

1670.

Distresses for
Meetings.

For being at the same Meeting,

Isaac Self the Younger, of the same Place, had Goods
taken from him to the Value ofEdward Luffe, fined 25s. for himself, his Wife, and
three others, had Wool taken away worthAnd at another Time, for 2l. 10s. Fines, twelve
Sheep worthJohn Luffe, Son of the said Edward, had his Doors
broke open, and three Pair of Shoes taken, worthRobert Foot, of Comerwell, for a Meeting at his House,
was fined 20l. and had taken from him four Oxen and
two Cows worth

3 18 0

1 9 0

4 16 0

0 10 6

32 0 0

42 13 6

and for
Steeple-house
Rates.Imprisonment
for Tithes,
and for
Easter-Of-
ferings.Release of
Prisoners.Distresses for
Tithes.Long Impri-
sonment.Excommuni-
cation.Distress and
Imprisonment.Divers Impri-
sonments.William Chandler, for refusing to pay toward the Repairs of Bagley Steeple-
house, had taken from him by a *levari facias* out of the County Court, Goods
worth 4l. 13s. 4d.ANNO 1671. William Fry was arrested for Tithes, imprisoned in the
County Goal, and afterward removed to the Fleet.James Cue, of Compton-Basset, for refusing to pay 4d. for Easter-Offerings to
Daniel Bleeth, his Parish-Priest, was committed to the County Goal, and lay
there a Year and ten Weeks.ANNO 1672. In this Year the following Persons were discharged out of
the County Goal for Wiltshire by King Charles the Second's Letters Patent,
granted in favour of this People, viz. Walter Penn, John Kingham, John
Leonard, John Smith, Jane Self, Henry Long, John Miller, Robert Button,
Edward Guy, John Gaine, Isaac Self, James Eve, and Edward Marshall.John Gingell, of Kington St. Michael, for a Demand of about 30s. for Tithes,
was prosecuted in the County Court, at the Suit of John Ferris, Vicar of
Kington, and had taken from him an Horse worth 6l.Thomas Coleman was prosecuted in the County Court, at the Suit of John
Disson, Priest of Hull-Lavington, and had taken from him three Cows and an
Horse worth 16l.ANNO 1673. Nathanael Coleman, of Sutton-Benjar, was prosecuted in the
County Court for Tithes, at the Suit of William Aust, a Priest, and for a
Demand of 20s. had taken from him a Cow worth 3l. 10s. John Garwen was
also prosecuted in the same Court for Tithes of about 1l. 8s. Value, and had
taken from him two Cows worth 9l. Also William Bishop, at the Suit of the
same Priest, for a Demand of 2s. had taken from him twenty Yards of Serge,
which cost him 2l. 4s.ANNO 1676. William Moxon, of Mardon, was prosecuted in the Bishop's
Court, at the Suit of William Gunn, Vicar, for small Tithes and Offerings, and
for not Swearing to his Answer to a Libel exhibited against him, was excom-
municated, and committed to Fisherton Goal, where he continued many Years.On the 26th of the Month called July this Year, Jeremiah Burden was im-
prisoned on a Writ de *Excommunicato capiendo*.ANNO 1677. William Stavey had twenty two Sheep taken from him
on Pretence of Tithe, at the Suit of James Garth, Priest of Hilperton.
And in the same Year Richard Hilliard, of Alderbury, for his Non-conformity
to the publick Worship, was prosecuted in the Ecclesiastical Court, and com-
mitted to Prison on the 12th of December.ANNO 1678. George Harris, of the Close in Sarum, was committed to
Prison on the 23d of the Month called July. And in the same Year, Edward
Brinkworth was prosecuted on the Statute against Popish Recusants. Also Roger
Wheeler, of Pottern, a poor Man, by Trade a Blacksmith, was prosecuted in
the Ecclesiastical Court, by the Procurement of Richard Bowman, his Parish-
Priest, for not receiving the Sacrament, and was thereupon excommunicated,
and

and cast into Prison. Also *Ralph Wubers*, of *Bishop's-Cannings*, was excommunicated and imprisoned, without any Presentment or Citation that he knew of, for no other Cause than his being married in another Manner than the Liturgy of the Church of *England* directs.

WILT-
SHIRE.
1678.

John Jay, of *Slaughterford*, was prosecuted by the Priest of that Parish, for three Years Tithe of an Estate of 15 l. or 16 l. per Annum, and had his Goods taken away to the Value of 80 l.

Distress for
Tithes.

Hard was the suffering Case related in
“ The PETITION of WILLIAM STOVEY to the JUDGES of
“ Affize in New-Sarum.

“ W H E R E A S on the 25th Day of the Month called *January* 1679,
“ I *William Stovey*, of *Hilperton* in the County of *Wilts*, was arrested
“ by *John Tucker* and *Robert Jones*, Bayliffs, upon an Attachment out of the
“ *Excbequer*, my Prosecutor being one *James Garth*, Priest of *Hilperton* afore-
“ said, and being then brought to Prison, and ever since retained a Prisoner,
“ and yet notwithstanding, the Under-Sheriff hath lately returned me *Non est*
“ *inventus*, upon an Attachment; and then upon a Proclamation mine Ad-
“ versary intends to take out a Commission of Rebellion, and upon a Return
“ of that, to get a Sequestration upon my Estate, contrary to Law; and thus
“ both I and my Family are like to be ruined: So hoping to find some Relief
“ by you the King's Judges, do make this my humble Address to you. The
“ Priest has been but a few Years in the aforesaid Parish, yet he at one Time
“ came into my Ground with Men, Horses, and Cart, and carried away more
“ Hay than the Tenth came unto: And at another Time his Men and Horses
“ came and took, and carried away what they pleased. I sowed but one
“ Acre of Corn since the aforesaid Priest came to *Hilperton*, and his Man
“ fetcht away the Tithe. He sued me in the Bishop's Court; and he got two
“ Executions out of the County Court for Tithe, contrary to Law; and sent
“ Bayliffs and drove away twenty two Sheep, never returning me one Penny
“ back. His Man fetcht four of my Sheep without Law or Order: When I
“ demanded them, he said, *He kept them for Tithe*. All this he hath done,
“ and my Bargain is worth but seven Pounds a Year upon the Parish-Rate,
“ and yet he complains at the *Excbequer*, and saith, *Ten Pounds a Year belongs*
“ *to him*; and intends the next Term to take out a Sequestration upon my
“ Estate: *William Saintbury*, of *Lavington*, his Attorney, hath done me great
“ Mischief in bringing out two Executions at once, and in desiring and urging
“ the Sheriff to make a false Return. He is in Town: I desire and beseech
“ you to send for him, and cause him to deliver the Writs back to the Sheriff,
“ that so the Business may be stopt, and for this he is worthy to be judged and
“ condemned by you for acting contrary to Law. So hoping that you will
“ take this my distressed Condition into your serious Consideration, and that the
“ Lord may open your Hearts to afford me some Relief herein, for which I
“ and my Family shall be deeply engaged unto you: Otherwise we are likely
“ to be undone by this pretended Minister.”

Petition of
W. Stovey.

The said *William Stovey*, after the Delivery of this Petition, continued in Prison there above a Year, and was then removed to the *Fleet* on the 9th of the Month called *February* 1680.

ANNO 1682. On the 1st of the Month called *April*, *Thomas Martin*, of *Great-Bedden*, was taken by the Tithingman of that Parish, and carried before Justice *Hungerford*, who sent him to Prison. At the next Sessions he was indicted for three Weeks Absence from the National Worship, and refusing to give Bail to traverse the Indictment, was recommitted to Prison.

Imprisonment
of T. Martin,

On the 4th of the same Month, *Richard Atkins*, and *Joane* his Wife, and *Leonard Ap John*, and *Mary* his Wife, were taken by Constables with a Sessions Process, for Absence from the National Worship, and being carried before

and others,
for Absence
from the
National
Worship.

WILT-
SHIRE.
1682.

Exchequer

and Sessions
Processes.

Distresses for
Meeting.

Officers com-
pelled to in-
form.

Distresses for
Meeting.

Variety of
Prosecutions.

Justice Hughes, were by him committed to Prison till Sessions, and thence continued about four Months.

On the 2d of the Month called July, William Isaac, of Broadbalt, was committed on a Sessions Process, and detained three Weeks.

Not long before this, Israel Noye had taken from him by an Exchequer Process, executed by the Under-Sheriff, eight Beasts worth 19l.

On the 3d of the Month called August, John Harris, of Goat-Acre in the Parish of Hilmarton, was prosecuted in the Exchequer, as a Popish Recusant, for Two-thirds of his Estate, and had taken from him by the Under-Sheriff, Goods worth 29l.

On the 9th of September, Jane Arnold, of Bishopston, was taken up by a Sessions Process, and committed to Fisherton-Anger Prison.

James Abbot, a poor labouring Man of Fovent, had taken from him by the Sheriff's Deputy, (who came with five Bayliffs to his House in his Absence) almost all the Goods he had, even to the Bed he lay on, valued at 5l. 8s. 6d.

On the 2d of October, Richard Livelong, of the Parish of Compton-Chamberlain, was taken up by a Sessions Process, and committed to Prison: After five Weeks, at the Quarter Sessions, for refusing to pay 3s. Fine for Absence from the publick Worship, he was recommitted.

On the 22d of the same Month, Betlehem Lacy, of New-Sarum, for being at a Meeting at the Devizes, upon Notice thereof given by the Mayor of that Place to the Mayor of New-Sarum, had taken from him several Sorts of Household Goods to the Value of 4l.

At a Meeting held in the House of John Clark the Younger, at the Devizes, on the 29th of October 1682, the Officers of the Town, sent by the Mayor, came and dragged out those who were met, and went their Way: But the Mayor, Recorder, and Justice Kent, next Day sent for the Officers and told them, that If they would not give Information of the Persons so assembled, they themselves should be fined. The Officers for fear of the Justices, did give in the Names of several, whom the Justices fined, and granted a Warrant for Distress, by which were taken

	l.	s.	d.
From the said John Clark, Goods worth	17	0	0
Edward Gilbert,	6	0	0
Joseph Bartlett,	4	10	0
Joseph Comwell,	0	12	0
	28	2	0

ANNO 1683. On the 28th of the Month called May, Mary Underwood and Martha Underwood, both of Pottern, were taken out of a Meeting at the Devizes by Informers, and carried before the Mayor and Recorder, who committed them to Bridewell, where they continued above eight Weeks.

On the 10th of the Month called July, William Cooper, of Bishopston, was taken upon a Sessions Process for not going to his Parish-Church, and committed to Prison. For the same Cause William Forrest, of Warminster, was taken by a Constable, and had before Justice Cooper, who ordered him to appear at Warminster Sessions, and from thence he was committed to Prison.

William Cole, Charles Wheeler, Joseph Bartlett, and Margaret Bartlett, having been frequently haled out of their Meeting at the Devizes, at length, on the 31st of October this Year, were sent for before the Mayor, Recorder, and other Magistrates, who demanded Sureties for their good Behaviour, which they refusing to give, were committed to Bridewell till the next Sessions. After they had been close lockt up there eight Weeks, their Friends not being suffered to visit them, they were again discharged by the same Magistrates, who upon more mature Consideration, relented and retracted the hard Usage they had undeservedly inflicted on them.

William

William Stovey, for preaching in a Meeting at the *Devizes*, was fined by the Mayor, and had taken from him forty three Sheep worth 10*l*.

In the Month of *October* this Year, *John Harris* was committed to Prison at *Fisherton-Anger*, at the Suit of *Daniel Salloway*, Priest of *Hilmarton*. When in Prison, the Priest, his Prosecutor, endeavoured to persuade the Goaler to keep him close, and not allow him the Benefit of Air. In a Letter written, during his Confinement, to his Friend *Charles Marshall*, he expresses himself thus, viz.

WILT-
SHIRE:
1683.

“ Through the Mercy of the Lord, and his Goodness towards me
“ and my Fellow-Prisoners, we have no Cause to complain in our Sufferings,
“ for the Lord is pleased to afford his powerful Presence to attend us, which
“ refreshes our Souls, and rejoices our Hearts. For these his Mercies let my
“ Soul bless his Holy Name, and that for evermore, who makes hard Things
“ easy, and heavy Burthens light, through his Goodness and Mercy.

Extract of
J. Harris's
Letter.

“ JOHN HARRIS.”

ANNO 1684. In the Beginning of this Year, *Samuel Noye* and *Joseph Bartlett*, of the *Devizes*, were prosecuted for Absence from the National Worship, and committed to Prison. For the same Cause *Henry Taylor*, of *Studley*, was taken by an Assize Process, and because he refused to give Bail for the good Behaviour, was sent to Prison, where he lay three Quarters of a Year.

Prosecutions
and Distresses
for several
Causes.

John Gingell, of the Parish called *Priory St. Mary*, and *George Harmer*, of *Rodburne-Chainy*, were indicted at the Quarter Sessions for Absence from the National Worship, and refusing to give Bail to traverse the Indictment, were committed to Prison, where they remained four Months. Also *Leonard Moggeridge*, of *Brombam*, was taken by a Sessions Process, and committed to Prison, where he lay Half a Year.

Jonathan Shell, of *Loxwell*, for Fines of 10*l*. for himself and Wife, for being at Meetings, had Goods taken from him to the Value of 18*l*. 10*s*. Also *John Gardener*, of *Purton*, was fined 10*l*. for Meetings, and had his Goods taken away to the Value of 11*l*. 10*s*. Likewise *William Hitchcock*, of *Marlborough*, for two Meetings at his House, and for his own and his Wife's being present at them, was fined 42*l*. for which were taken from him eighty six Sacks of Malt, a Silver Spoon, and Money, in all to the Value of 46*l*. *Edward Brown*, fined 20*s*. for being at two Meetings, had his Goods taken to twice that Value. Also *Francis Dodson*, fined for himself and Wife 20*s*. had his Goods taken away worth 40*s*. *Jane Hale* Widow, for a Meeting at her House, was fined 20*l*. for which eight Cows were taken from her.

In this Year *Thomas Gerish*, of *Brombam*, for refusing to take the Oath of Allegiance when tendred him at the Quarter Sessions, was committed to Prison. Also *George Archer*, of *Lavington*, who was taken praying at a Meeting, was haled thence, and carried before Justice *Grabb*, who tendred him the Oath of Allegiance, and for refusing to take it sent him to Prison.

Imprisonments
for refusing to
Swear.

John Jay, of *Castlecomb*, *Henry Pinnel*, of *Licalcomb*, *Edward Smart*, of *Grittleton*, *John Stevens*, *Joseph Panter*, and *Robert Smith*, all of *Hullington*, *Charles Barrett* the Elder, of *Kenton St. Michael's*, and *Zephaniab Fry*, of *Storram-Banger*, taken at a Meeting by *Thomas Stoke*, Churchwarden of *Kenton*, and others, were detained there till a Warrant was fetcht from Justice *Talbot*, who, when they came before him, tendred them the Oath of Allegiance, and upon their refusing to take it, sent them to Prison, where they remained three Months.

By Warrant from the same Justice, was also apprehended *Charles Barrett* the Younger, upon Information of his being at a Meeting: He was carried to a Monthly Session of the Justices, where the Oath of Allegiance being tendred him, for refusing to take it he was sent to Prison.

We shall next insert a Paper, bearing Date from *Fisherton-Anger* Prison the 27th of the Eleventh Month 1684, and intituled,

“ WILLIAM

WILT-
SHIRE.

1684.

Complaint of
W. Moxon
against the
Vicar of Mar-
don.

“ WILLIAM Moxon's Complaint against the Vicar of Mardon.

“ WILLIAM GUNN being one that did turn with the Times,
 “ had me before *William Blisset* and *Isaac Burges*, *Oliver Cromwell's*
 “ Commissioners, and there he demanded 3*l.* for Tithes; and I for Conscience-
 “ sake refusing to pay him, he conformed to their Wills, and so they granted
 “ him 8*l.* and gave him an Order to take it from me, and he sent his Son
 “ and his own two Men, and Horses with his Cart, and broke up my Barn-
 “ doors, and threshed and carried away one and twenty Sacks of Corn worth
 “ near 20*l.*
 “ Then in the Year 1661, he carried me to Prison, where he kept me two
 “ Years: Then he carried me to *London*, and had me before Judge *Hide*, and
 “ there he declared for 100*l.* against me: The next Assizes at *Sarum* it was
 “ brought to a Trial before Judge *Archer*, and then it was brought to 5*l.* for
 “ two Years Tithes, and there he was allowed before Judge *Archer* treble
 “ Damages, but afterward the Jury brought it to 14*l.* and so he came with
 “ three Bayliffs, with an Execution, and with Horses and Cart into my Barn,
 “ and carried away all the Corn that was in my Barn, which was worth near 30*l.*
 “ Then afterward he pretended that did not satisfy him, and so he got an
 “ Exigent in order to out-law me; and I hearing of it, I went and yielded
 “ my Body to the Sheriff, and the Sheriff sent me to Prison, and so stopt it.
 “ But afterward he outlawed me in another County, contrary to my
 “ Knowledge, and I being a Prisoner at the same Time, and having Liberty
 “ from the Keeper to go Abroad, he took me up with his Outlawry, and
 “ carried me to Prison, and so I remained seven Years a Prisoner on that Ac-
 “ count: And then an Order came from the King, whereby some of my
 “ Friends were released, and I being likely to be released also, he hearing of it,
 “ threw in a Writ against me, call'd a *Latitat*, for 60*l.* and so he kept me a
 “ Prisoner until I was released by Order of Law. Then in about two or
 “ three Weeks Time after I was released, he sued me in *Chancery*, and a little
 “ Time after, he sued me in the Bishop's Court, because for Conscience-sake I
 “ could not pay him Privy-Tithes, and I there appearing before the Bishop,
 “ he tendred me the Oath, and I for Conscience-sake refusing to Swear, was
 “ excommunicated for a Contempt of their Court, and by a Writ of Excom-
 “ munication, through *William Gunn's* Occasion, was by a Bayliff and Ap-
 “ paritor, haled to Prison in *William Gunn's* own Cart the 26th of the Fifth
 “ Month 1679, and so I have remained a Prisoner to this very Day. He sued
 “ me in the *Exchequer*, in *Chancery*, and at *Common Law*, and in the *Bishop's*
 “ *Court*. He outlawed me: He excommunicated me: He took me up seven
 “ Times with Bayliffs and Apparitors: He caused me to be brought four
 “ Times to this *Fisberton-Anger* Prison, and once he carried me a Prisoner to
 “ *London*. First and last, and in all, I have been a Prisoner on his Account
 “ about two and twenty Years, and only for Conscience-sake. And notwith-
 “ standing my Imprisonment, since the Time he had an Execution against me,
 “ he hath taken away my Goods for Tithe every Year at his own Will,
 “ contrary to their Law: And he being lately dead, hath left me a Prisoner,
 “ and hath taken no Care at all for my Release, as far as I understand,
 “ so I cannot find that he ever repented of any of his cruel, hard, and un-
 “ christian Dealings towards me, who for Conscience-sake could not bow to
 “ his unrighteous Will. Thus it doth appear, that the said *William Gunn* was
 “ no Minister of Christ, for his Fruits have clearly manifested him to be con-
 “ trary to Christ and his Ministers, by his Persecutions and evil Dealings
 “ towards me, who am willing to live peaceably with all Men.

“ WILLIAM MOXON.”

By the foregoing Narrative it appears, that *Moxon* had little Respite from
 Sufferings for a long Series of Time: But through the Exercise of Faith and
 Patience

Patience outlived his Prosecutor, and after his Death was released from his long Confinement.

WILT-
SHIRE.
1684.

In the Month called February this Year was a religious Meeting at Broomham, to which came two Justices, with the Priest of the Parish and others, and took away the following Persons, viz. John Comly, Nicholas Parsons, Jane Hancock, Anne Hancock, and Mary Franklin, of Melksham; Mary Smith and Jane Shell, of Roud; Mary Self, of Broomham; Mary Gerish and Mary Martin, of Bishop's-Cannings; Martha Somner and Mary Somner, of the Parish of Sene. To all of these the Justices tendred the Oath of Allegiance, and for not taking it, committed them to Prison, where they remained five Weeks; but were released by Judge Montague at Salisbury Assizes, except that one of them, Jane Shell, died a Prisoner before that Time.

Imprisonment
of 12 Persons.

Death of
J. Shell.

ANNO 1685. William Hulett of Somersetshire, Joseph Kellaway of South-Newton, John Baker, Leonard Ap John, John Collins, and William Shore, all of Stapleford, were taken at a Meeting there by the Priest of the Parish, attended with Officers, who, without producing any Warrant, carried them before two Justices of the Peace, which Justices tendred them the Oath of Allegiance, and for refusing to Swear, committed them to Prison.

Imprisonment
of 5 Persons
for refusing to
Swear.

ANNO 1686. For being at a religious Meeting at Adderbury, the following Persons were fined, viz. Robert Shergold 9l. 15s. Giles Spicer 10l. Thomas Elcock 5l. 5s. Roger Wheeler 1l. 5s. John Millidge 10l. Richard Hilliard 20l. Philip Pine 5s. Rowland Williams 5s. Robert Hilliard 10l. John Hilliard 10l. and George Harris 20l.

Fines for
Meetings.

And for being at a Meeting in the City of Sarum, were fined, Philip Pine 20l. Rowland Williams 2l. 15s. Roger Wheeler 5s. Robert Shergold 5l. Giles Spicer 2l. 15s. and Benjamin Coole 20l.

For which Fines, several of them had their Goods taken by Distress.

ANNO 1687. Taken from William Moxon, of Mardon, for Tithes, Corn, Sheep, Lambs, &c. to the Value of 1l. 12s. 6d. And from Isaac Self, of Market-Lavington, Corn and Hay worth 14s.

Distresses

On the 29th of the Month called May this Year, John Jones, of Sapworth, was committed to Prison, at the Suit of Thomas Baciring Priest, for Tithes.

and Imprison-
ment for
Tithes.

ANNO 1689 and 1691. Taken in Corn, Hay, &c. for Tithes, as follows, viz.

	l.	s.	d.
From John Harris, of Goatacre in Hilmarton Parish	3	10	0
William Player, of Grittleton	4	19	0
John Davis, of Nettleton	3	1	6
Thomas Seager, of Christian-Mulford	5	13	0
Francis Brown, of Cullerne	0	9	0
	17	12	6

More Dis-
tresses

John Hancock, of Melksham, Cordwainer, was arrested at the Suit of Francis Horton, Priest, for 1l. demanded for small Tithes, and was carried to the County Goal on the 23d of the Month called January 1689, and continued there till discharged by an Act of Grace, about eleven Months after.

and Imprison-
ment for
Tithes.

WOR-
CESTER-
SHIRE.

1655.



C H A P. III.

WORCESTERSHIRE.

ANNO 1655.

WE begin our Account of Sufferings in this County with the following Transcript of a Paper, intituled

*" A REPRESENTATION of the Government of the
" Borough of Evesham in the County of Worcester, from many of
" the Inhabitants thereof, directed unto the Protector of England,
" Scotland, &c. OLIVER CROMWELL, Anno 1655.*

*A Represent-
ation of the
Government
of the Borough
of Evesham.*

*" UPON the 18th Day of the Sixth Month called August, came a Friend
" to the Town, and upon the next Day we had a Meeting with some
" Friends, and likewise in the Evening, and being many of us together in the
" Fear of the Lord, until a Constable came and took away two of our
" Friends, Humphry Smith and Thomas Cartwright, he being the Man of the
" House, and brought them before Samuel Garner and Robert Martin, that
" are set to do Justice, and Theophilus Andrews, a Deputy-Recorder, (so called)
" who takes to himself the Place of a Justice, whose Hand was at the Mittimus;
" these Men, called Justices, tendred the Oath of Abjuration to these our
" two Friends, Humphry Smith and Thomas Cartwright, who said, They were
" commanded by Christ, Not to Swear at all. Mat. v. 33, 34. James v. 12.
" George Hopkins, Priest of the Town, being there, asked our Friend Humphry
" Smith, If he did believe, that any might be without Sin in this Life? He
" answered, Yea, I do believe it. Then he said to them called Justices, that
" It was a Popish Tenet so to hold, yet he did believe our Friends did refuse to Swear
" out of Tendernefs of Conscience. Then they let our Friends, Humphry Smith
" and Thomas Cartwright, depart for that Night, and bid them Come again on
" the Morrow by Nine of the Clock. One of our Friends answered, If he must
" go to Prison, he had as good go then as in the Morning. The next Morning
" they came again, according to their appointed Hour, they being not then
" together, put our Friends off until the fifth Hour in the Afternoon, and
" commanded them to come again then; so they did, at which Time they
" told the Justices of an Image that was set up in the Room, set upon a Side-
" Cupboard, being like a Child's Head, Face, and Shoulders, and to them
" our Friends delivered a printed Book against Popery, which they burnt
" before their Faces: This was in the House were Samuel Garner bideth, that
" is one of the two Justices who sent our two Friends to Prison because
" they would not Swear, and commanded the Goaler not to suffer any to come
" near them.*

*" Upon the Third-day of the Week, being the next Day after our Friends
" came to Prison, came those two called Justices, with Constables, and having
" nothing then to vent their Malice on them, at last they departed: On the
" Fourth-day at Night they came again, and then R. Martin asked the Goaler,
" Why he did not beat our Friends with his Staff? Then Humphry Smith spake some-
" thing to them, and they departed, and presently came again into the Room
" where our Friends were, and gave ill Language to the Prisoners and others,
" as Rogues, Rascals, and the like: So with their often coming, and their
" Words*

“ Words and Actions, there were many People gathered together in the
 “ Street, some civil, and some rude, unto whom *Humphry Smith* spake forth
 “ out of the Prison-windows, saying, *Repent, and fear, and serve the Living*
 “ *God,* and to that Effect. Then the Justices, so called, went forth, and the
 “ said *Robert Martin*, when he came forth among the Multitude, who were
 “ giving heed to what was spoken to them, then he began to whoop himself,
 “ and bid the People whoop, and so began an Uproar: Then some of them
 “ threw Stones and Dirt up at the Window, and broke the Window, and the
 “ said *Martin* did pull our Friend *Humphry* from the Window, and came in
 “ again to have fetched him forth to the rude Multitude, at which Time
 “ two more of our Friends being then in Prison for witnessing against their
 “ Deceit, *Robert Martin* bid them be brought with him, ordering, that *They*
 “ *should hale the Prisoners out of Bed naked, and bring the other Rascal along with*
 “ *them;* but one Captain *Pitway* being there, and seeing the Rage of the
 “ People, and the Outragiousness of *Robert Martin*, to go to hale forth the
 “ Prisoners out of their Beds, and out of the Prison in the Night, and to
 “ bring them forth among so many rude Ones, which he by his Uproar had
 “ gathered together, for ought we know to murder the Prisoners, if they had
 “ gone forth at that Time of the Night; therefore said Captain *Pitway* to
 “ *Robert Martin,* *The Prisoners shall not go forth this Night, if thou hast any*
 “ *Thing to do with them, thou mayst do it in the Morning;* and because of that, a
 “ Man swore the Peace against Captain *Pitway;* the Man offered to swear it
 “ was on the *Tuesday,* but it was on the *Wednesday Night,* so Captain *Pitway*
 “ would not suffer him to forswear himself in that Thing; but afterwards he
 “ swore, that he, Captain *Pitway,* brake the Peace on the Fifth-day of the Week.
 “ Our two Friends, *Humphry Smith* and *Thomas Cartwright,* were brought before
 “ them called Justices, who asked, *If they would find Sureties?* They answered,
 “ *If they had transgressed, they were willing to suffer.* So then *Humphry Smith* was
 “ committed to the Main Goal, and *Thomas Cartwright* sent back to the other
 “ Prison. Then our Friends told *Robert Martin,* he was *partial:* He answered,
 “ *I am partial.* Then *Thomas Cartwright* told *Robert Martin* of another Uproar
 “ he caused by blowing an Horn, and caused Stones to be thrown at our
 “ Friends in the Common Goal, and threw Man’s Dung at him. Some more
 “ like filthy Abuses he had, which is a Shame to name. One idle drunken
 “ Man came with a Pike in his Hand, swearing and railing with so much
 “ Violence, as though he would presently have murdered him, crying, *Knock*
 “ *him on the Head,* in the Night; and the Justice was acquainted with it, but
 “ no Officer would meddle with him, neither did they at all, for he said, *The*
 “ *best in the Town sent him.* On the Sixth-day we had a Meeting in the
 “ Street, where our Friend spake forth of the Prison-hole, at which Time
 “ many threw Dirt and Stones at them: One Friend told the Constable, *He*
 “ *was abused;* the Constable told him, *He should be more abused.*
 “ On the First-day following we appointed a Meeting: When Friends
 “ came to the Meeting, they, called Justices, with other Officers came, thrust
 “ and forced away with Weapons those that harmed not any: As many of
 “ the Town’s People as were at the Meeting as they could get together, they
 “ put in the Town-hall, and the Countrymen, that came on foot to the Meet-
 “ ing, they set in the Stocks: On which Uproar *Robert Martin* did whoop
 “ again, to raise another Uproar, and swore *Wounds,* and sent for a Ladder
 “ presently, to put our Friend in the * Dungeon, and said, *There let him lie*
 “ *and be hang’d, until Lice eat him.* On the Second-day there was a Procla-
 “ mation by O. C. Protector, against *Swearers, Drunkards,* and the like *Pro-*
 “ *phaneness.* They only read it, and denied the posting it up, and took it
 “ away. A Friend having got one of them, they denied him the posting of
 “ it up that Day: The next Day he posted it up, but it was soon took down
 “ again.

* This was as they came from hearing their Priest.

W O R-
C E S T E R.
S H I R E.
1655.

“ again. That Proclamation they observe not at all, for though they see
“ them drunk, and hear them swear, they reprove them not. One of the
“ Priest's chief Hearers said, *Christ had Failings*, and one *John Ballis* said,
“ *So far as the Devil spoke the Scripture, he spoke Christ's Voice.* They kept
“ *Humphry Smith* and three more of the Town, in the lowest Prison in the
“ Main Goal, a filthy dark close Hole, and neither Wife, nor any Friend else,
“ would they suffer to come near them, and yet would shew no Law they had
“ transgressed. *Thomas Cartwright* asked *Robert Martin*, *If he thought he did*
“ *own Popery*: The Priest said, *No, he did believe he did not.* And yet he
“ keeps them all in Prison because they will not Swear.

Witnesses, “ THOMAS CARTWRIGHT, JAMES WALL,
“ JOHN WOODWARD, JOHN ALDINGTON,
“ JOHN KNIGHT, EDWARD PITWAY,
“ ROBERT CARTWRIGHT, JOHN CLEMENTS,
“ ROBERT SMITH, JOHN WALL,
“ JOHN TANDE, PHILIP MARSHALL,
“ FRANCIS KNIGHT, RICHARD WEAVER,
“ WILLIAM WALKER, JOSEPH FRENHAM,

And many others, who subscribed the same.

Thus they represented their Grievances, in a plain and innocent Manner, to the *Protector*, whose Authority was abused by some who acted by Commission from him, and yet perverted the Laws to the Oppression of honest Men, and depriving them of their just Liberty of worshipping of God according to their Consciences.

The Prisoners
Friends for-
bid speaking
to them.

On the 10th of September was a Fair at *Evesham*, and many People came to the Hole of the Goal to see the Prisoners, at which Justice *Martin* was much offended, and ordered the Warders to throw Shovels of Dirt upon the People, and set eight Men with Weapons, to keep all their Friends from coming to, or speaking with them: And *Humphry Smith* having given some Books to the People, the Keeper by Force took away three of them, and tore them in pieces. After which *Humphry* sent for more * Books, about sixty in Number, intending to have given them away also, but the Wardens took them from the Messenger, and carried them to the Justice, who burnt them at the Market-cross in the Fair.

Books burnt.

The EXAMINATION of HUMPHRY SMITH and THOMAS CARTWRIGHT, and others, before the Mayor of Evesham, on the 25th of the Seventh Month 1655, for publishing the foregoing Paper, intituled, A Representation of the Government of Evesham.

Examination
of H. Smith
and T. Cart-
wright.

Mayor. DO you own this Paper?

Ans. Yea, we do own it, and we shall prove it to be all Truth: We desire it may be read.

The Paper was read.

Prisoners. Let us all that subscribed it be brought together, and we shall prove every Thing therein to be true.

Mayor. Seeing it is of so high Concernment, and that you have appealed to the Protector, you shall every one of you give Security to answer it before the Protector.

Ans. We have not appealed to the Protector for any Redress, but we have discharged our Consciences in making manifest the Corruptions of those called Magistrates in this Town, both to the Protector, and to the whole Nation.

Mayor.

* They were Books written for the Glory of God, and beating down of Sin, by G. Fox, J. Parnell, J. Naylor, and R. Farnsworth.

WOR-
CESTER-
SHIRE.
1655.

Mayor. *Are you willing to answer it before him?*

Ans. If we be by you or the rest compelled, we refuse not to go; for we are more free to answer it before the Protector than here, for there we expect some Justice, but here none.

Mayor. *I shall engage you to appear at the next Sessions, and then you shall give Security to answer personally before the Protector, or else lie in Prison. What is the Reason you will not Swear?* William Dewsberry can Swear, for in one of his Books he saith, in the Presence of the Lord I own Magistrates.

H. Smith. So far as that I can say, for in the Presence of the Lord I own Magistrates, who are for the Praise of them that do well, and the punishing of evil Doers.

Mayor. *You'll find no such in England.*

So those that were Prisoners returned to Prison, and the rest went Home.

On the 28th of the same Month, Joshua Frensham and John Knight were sent for to come before the said Justices, Garner and Martin, who asked them, *If they owned the said printed Representation:* They said, *We own it, and can prove it to be all true.* The Justices said, *It was a Libel:* The Friends replied, *We will prove it to be no Libel by those twenty that subscribed it, whose Names are printed with it, and above forty others.* The Deputy-Recorder said, *Whether true or false, it is a Libel, because it is in Disparagement to the Magistrates.* So they committed them both to Prison.

On the 3d of October, the said Humphry Smith, Robert Cartwright, Joshua Frensham, John Knight, and several others, were brought to the Sessions before Robert Atkins the Recorder, Judge of that Court, before whom they passed the following Examination, viz.

JAMES WALL coming into Court with his Hat on.

Recorder. *Take off his Hat.*

Wall. Thou hast not yet made me any Satisfaction for the last Hat thou causedst to be taken from me, neither is it restor'd me.

Recorder. *Take him away, Goaler.*

So he was committed to Prison without any *Mittimus*, or Matter laid to his Charge.

After which, Thomas Woodrove was brought to the Bar.

Woodrove. I desire my Fellow-prisoners may be sent for, that we may together answer what shall be laid to our Charge.

Recorder. *You are accused to be a Disturber of the Peace.*

Woodrove. Let that be proved, or read any Law that I have transgressed.

Recorder. *There may be a Law broken, which cannot be read.*

Woodrove. Is it possible there should be a Law broken, which cannot be proved nor read?

Recorder. *But as for your Part, you might have had your Liberty, had you not come hither in that contemptuous Manner with your Hat on, therefore you shall turn back again to the Prison, until you do come with your Hat off.* Take him away Goaler.

So he was taken to Prison, and the Rest brought to the Bar.

Recorder. *Do you not know that you are Prisoners? I marvel that you offer to come before the Court with your Hats on.* Goaler, take off their Hats. Which was done.

Prisoners. Thou mayst as well take off our Coats.

Recorder. Smith, you are the Ringleader of this Sect, and of this People. I know you have Scripture enough, and can tell of Paul's Condition, and many such Things, but you lead People contrary to the Ways of God.

H. Smith. Paul was counted as a Sectarian, and a Mover of Sedition, and a pestilent Fellow.

Recorder. Paul was so called, and was not so, but you are called so, and are so.

H. Smith. That is not yet proved.

Recorder. Where have you any Scripture for keeping on your Hats?

W O R -
C E S T E R -
S H I R E .
1655.

T. Cartwright. The Servants of the Lord had their Hats on when they were thrown into the fiery Furnace, yet were they not thrown in for keeping their Hats on, but because they would not bow to the King's Image.

H. Smith. There is neither Precept, Practice, Example, nor Command in the Holy Scripture, nor yet any National Law for putting off the Hat: And so long as I continued in Swearing, and other Wickedness, I was never questioned by any Magistrate; but now the Lord has called me from these Sins, I am made a Prey of by you.

Then said the Bench one to another, *he has aspersed all the Magistrates in England.*

Recorder. Did you live in such Sins since you came to this Town?

H. Smith. Nay.

T. Cartwright. I have lived in Swearing, Lying, Drunkenness, and Prophaneness, until now of late, and none of you ever questioned me; but now I have left it, I am punished without a Cause. If any have ought against me to charge me withal, let him now speak before the People.

Recorder. *Thou lookest with a good honest Face. I thought thou hadst not been a Quaker, and therefore I thought to have shewn thee Favour, but I see by thy Behaviour who thou art.*

H. Smith. Moses, that was a Quaker, did look with a better Face than he.

Recorder. Here is a sufficient Ground, In that you have come into Court with your Hat on, to fine you and send you to Prison, where you shall be from one Sessions to another, until you come with your Hats off; if I may have my Will, and though you have been kept very high, I shall take Course that you shall be kept shorter, and looked closer unto. Fine Smith in 5*l.* and the rest in 3*l.* a-piece. Goaler, take them away.

H. Smith. Let it first be manifest whom we have offended, or what we have transgressed, or what Errors we hold, if any can be proved, that the People may be convinced with us of any Evil we may be accused of.

The Goaler haling them away, Humphry Smith said, *They have shamed all Profession.*

Then the Recorder directed his Speech to others of them.

Recorder. Are you Quakers too?

R. Smith. I have been in Prison six Weeks for saying the Priest *did lie*: Now there the Priest George Hopkins is, and I am here to prove him a Liar. Let him speak, for I can prove him a Liar in several Things. *But the Priest made no Answer.*

John Clements. I was sent for by the Deputy-Recorder, who sitteth there, out of my Father's Shop and Work, and sent to Prison because I did not pull off my Hat, and for that I have been in Prison six Weeks. I desire the Deputy-Recorder will speak and charge me with what he has against me. *But he made no Answer.* So the Goaler came, and took them away also.

At the same Sessions, held by Adjournment on the 2d of October, Edward Pitway was called to the Bar.

Recorder. I understand that you have been a Magistrate, and of the chiefest on the Bench, and I do much admire you shew no more Reverence to the Court, than to come with your Hat on; and now a Ringleader of this Sect. I will take a Course with you.

E. Pitway. I see little Justice done.

Recorder. You shall see Justice done. Pluck off his Hat: That is one piece of Justice. You are bound over to your good Behaviour.

Then what had been sworn against him was read, and what was false in it he denied, but what was Truth he owned.

Recorder. You have set your Hand to a scandalous Paper against the Magistrates of the Town.

E. P. I did put my Hand to a Paper, which was no Scandal but Truth, and I am here ready to prove it to be true.

Then

Then he was set by for that Time, and the next Day called again, when an Indictment was read against him for setting his Hand to the said Paper, which they said was done maliciously against the Magistrates.

Recorder. *Do you own this Paper?*

E. P. All Malice and Spite I deny, but the printed Paper I own, and am ready to prove it to be true.

Recorder. *We conceive it to be scandalous; we proceed to fine: And so fined him 20 l.*

At the same Sessions, on the next Day the 3d of October, Joshua Frensham and John Knight were brought to the Bar.

Recorder. *Take off their Hats.* Which was done.

Then an Indictment was read, containing some Particulars out of the said printed Representation.

Court. *Are you Guilty, or Not Guilty?*

J. Frensham. We can bring Witnesses to prove that to be true, which we are indicted for.

Recorder. *Wherefore were you indicted?*

J. Frensham. For the Truth.

Recorder. *For the Truth are you indicted?*

J. Frensham. All People take Notice, For the Truth it is that we are indicted.

The People clapped their Hands, and some of them said to the Recorder, *Let Shame cover thy Face; must not Men speak the Truth?*

Recorder. *Take them away, for we shall not have Peace so long as they are here.*

On the same Day Richard Walker was indicted, and asked, Guilty, or Not Guilty?

Walker. I deny the Bill, but I own the Paper, and desire it may be read.

The Paper was read.

Walker. I appeal to all your Consciences, whether it be not all true. But they all sat silent, and answered not a Word.

Then John Woodward was called.

Recorder. *Pluck off his Hat.*

The Indictment was read.

Town-Clerk. Guilty, or Not Guilty?

Woodward. I am not guilty of wronging any Man's Person, neither have I Spite or Malice to, or against any Man in England.

Recorder. *Will you own the Paper?*

Woodward. I will, and prove it to be true. Here are three Men have waited ever since Yesterday Morning to witness against R. Martin, Justice, (so called) for Swearing.

Recorder. *I do not sit here to hear that proved; beside, if it were true, it ought not to be spoke against a Magistrate.*

Woodward. All People take Notice, if this be not Partiality: The Recorder commanded Edward Pitway's Hat to be taken off, who is a Magistrate of the Town, and suffers the Priest to sit by him with his Hat on.

The Priest hearing that, put off his Hat; but the Recorder bid him put it on again.

Recorder. *Fine him.* Then some of the Bench said 3 l.

Recorder. *Are you contented?*

Woodward. You may do what you will.

Recorder. *Fine him 5 l.*

Woodward. You may put 15 l. for I expect no Favour from your Hands.

Their Examinations being over, the Fines fixed by Order of the Court were, Humphry Smith 5 l. James Wall 3 l. William Walker 2 l. Edward Pitway 20 l. Joshua Frensham 4 l. Richard Weaver 5 l. Thomas Cartwright 3 l. Robert Smith 2 l. John Woodward 5 l. Richard Bennet 2 l. John Clements 2 l. John Knight 4 l.

These

W O R-
C E S T E R-
S H I R E.
1655.

Major General
Berry's Letter
to the Mayor
of Evesham.

These Fines were afterwards taken off, and the Prisoners discharged by Order of the Protector, signified to the Mayor of Evesham by the following Letter from Major General Berry, viz.

“ W H E R E A S Humphry Smith, Thomas Cartwright, James Wall, William Walker, Edward Pitway, John Woodward, Richard Weaver, John Clements, Joshua Frensham, John Knight, Richard Bennet, and Robert Smith, were by the Mayor and Magistrates of Evesham fined in certain Sums of Money, and their Names returned to the Exchequer; these are to certify any Officers whom it may concern, that it is his Highness's Promise and express Pleasure, that the said Fines shall be remitted and taken off; and if it is not so, it is by the Forgetfulness of Mr. Secretary, who undertook to do it, and therefore to desire, that no Officers trouble the said Persons for the said Fines, but return a Copy hereof, which I hope will give Satisfaction to his Highness. Dated at Worcester the 1st of September 1656.

“ BERRY.”

But notwithstanding this Letter, the Sheriff afterwards took away Goods from several of them above the Value of their Fines: But upon Application to the Protector, he caused them to be restored to the right Owners.

Imprisonments
for Meeting.

Beside the Persons so fined, several others were imprisoned at Evesham for meeting together to worship God, namely, John Emes, David Walker, Robert Yewers, Ruth Knight, Thomas Fowler, Edward Walker, Paul Baring, Stephen Pitway, John Read, John Hall, Edward Davis, Savaker Putheroe, Thomas Woodward, and others.

About this Time Humphry Smith, one of the Sufferers, published a printed Sheet, intituled, *Something farther laid open of the cruel Persecution of the People called Quakers, by the Magistrates and People of Evesham*: Out of which take the following Extract, viz.

Extract of a
Paper publish-
ed by Hum-
phry Smith.

“ Upon the 14th Day of the Eighth Month, being the First of the Week, Friends met in an House, and as two Friends of the Town were going to the Meeting, the Mayor (*Edward Young*) laid Hands on them, and put them in Prison: And in the latter Part of the Day, Friends met in the Street, where they were peaceably without any Disturbance, until the Mayor came with Officers, and said, *It was an unlawful Assembly*, and said, *If there were above eight Persons met together, it was an unlawful Assembly*, and presently laid Hands on Friends, and pulled, and thrust, and kickt many, and put many into Prison, and into the * Stocks, and put me and two more into the Dungeon, and when he saw that Friends were not afraid, and that his Cruelty could not move them, he said, *he wanted another Prison for the Women*: (for he had imprisoned Men in four several Places) When this was done, he commanded his Serjeant to *make a Noise, and proclaim and command, in the Name of the Protector, that every one should depart thence, upon pain of Imprisonment*, when he wanted more Prisons to put us in. Thus he broke our Meetings, who harmed not any, nor resisted his Violence. Then he said, *If we would meet in Houses, or in the Fields, he would not molest us*: Yet on the next First-day, he saw one of the Town going along to the Meeting that we had then appointed in an House, and him he put in Prison, and so I being that Day put in the Dungeon, as once before I was put in for praying, then he endeavoured to keep all People from me, and for several Days and Nights we were denied having Candles in the dark Dungeon: At last he sent to each Man a Pennyworth of Bread, and an Halfpennyworth of Beer,

* The Names of some who were put into the Stocks for coming to Meeting there, were John Booker, Robert Beard, William Teases, Joseph Undrill, Jacob Undrill, and John Prickett.

“ Beer, the which the Goaler said *was the Town's Allowance*, but we still denied
“ it, and sent him Word, that *If we should not have Food for our Money, or*
“ *from our Friends, then we should be without it.* So at last, when we could
“ have Bread from our Friends, and Water when we could get it, then we did
“ eat and drink, and praise the Lord.

“ Thus he much endeavoured to bring us under Slavery to his corrupt Will,
“ which was according to the Words of *Robert Atkins*, that sat Judge at the
“ Sessions, who then said to me thus, *You have been kept very high, but I shall*
“ *take a Course e'er I go hence, that you shall be kept shorter.* And the Mayor,
“ *Edward Young*, caused a Trap-door to be made to the Dungeon, and locked
“ down, and all our Bedding and Bed-clothes that Friends had sent us, he
“ caused to be taken away from us, and will not let our Friends have them
“ again. *Joshua Frensham*, a Friend and Prisoner, having much Pain with his
“ Teeth, did something earnestly desire, that he might have the Use of a
“ Pillow that was taken away, which was his own, but it was denied. On
“ the Second-day after we were put into the Dungeon, a Friend brought us
“ some Straw to lie upon, but the Goaler would not suffer it to be brought in
“ to us, because they would not give him Money to open the Door. Once I
“ sent to the Mayor to have Liberty for some Man or Friend to fetch out our
“ Dung from us, and he denied it, and sent for a Constable to put that Friend
“ in the Stocks that came to ask it; and while I was in that other Prison,
“ before I was put into the Dungeon, sometimes our Books and Writings were
“ taken from us, and sometimes our Stools we had to sit or write upon, and
“ our Candles, besides much Abuse which our Friends received from the
“ Goaler, who were Prisoners at his House, which I shall forbear to mention,
“ only this he said unto them, *If they would not pay 4 d. a Night for each*
“ *Man's Lodging, and 8 d. a Meal for each Man's Diet, then they should go*
“ *all to the Main Goal*, which they refused to satisfy his Will in, neither did
“ they eat of his Meat, being all Townsmen; but sometimes he would not
“ suffer their Wives, nor any other Friend to come to them to bring them
“ Diet, nor yet to come in to them. Then a Man got Leave of him that
“ dwelt at next House to the Goaler, and so went through his House, and
“ brought Food to the Prisoners, which when the Goaler saw, he threatened
“ the Man which had suffered him to go through his House, and took the
“ Beer from them that brought it to the Prisoners, intending by such Actions
“ to force them to his Will, which they would not be subject to: Therefore
“ he brought them all to the Main-Goal, and then he said unto us, that *If he*
“ *might have his Will, he would hang us all on the Morrow*, and he had said
“ before, *He might do what he would unto us, for we should have no Benefit of*
“ *the Law, neither durst any Lawyer plead for us.* Then were those eight
“ kept in that Goal, and we there in the Dungeon under them, where I and
“ some others have been kept in this Dungeon and Prison, with our own
“ Dung in the same Room, from Time to Time, for these fourteen Weeks.

“ And as for the Prison, or Hole where we are kept, it is not twelve Foot
“ square, and one Goal-hole belonging to it four Inches wide, wherein we take
“ in our Food and Straw to lie upon, and we are forced to burn Candle every
“ Day when we have it, by reason the Prison is so dark and so close, and so
“ many in so little Room, and so little Air, with the Stink of our own Dung,
“ all which might have occasioned the Death of some of us e'er this Time,
“ and one they kept with me in the Dungeon until he was sick, and after
“ turned him out in the Night: And some others have not been well by
“ reason of the exceeding Closeness of the Prison, whereby sometimes the Stink
“ of the Prison hath been so strong in the Streets, that the People could not
“ endure to stand by it. Sometimes when the Days were hot, the Breath of
“ some Prisoners was almost stopped, and they lay for several Days like Men
“ asleep; and when the Days are at the coldest, we have not Room nor Place
“ either to make Fire, or to walk to keep our Bodies warm; yet there is a
“ large Prison over our Heads, where they do sometimes imprison many of

WOR-
CESTER-
SHIRE.

1655.

“ our Friends, but that large Prison they will not let us be in, neither could
“ we, nor Friends for us, prevail to have Liberty to walk in that Prison
“ sometimes by Day, and to come down into the other Prison by Night.

“ *Therefore let all People take Notice*, whose Heart is tender towards the
“ Lord, how we are not only deprived of outward Liberty, without the Breach
“ of any Law, but are also kept in a most barbarous Condition, worse than
“ Thieves and Murderers, as the Goaler has said, that *If we had been in for*
“ *Theft or Murder, he could have let us have more Liberty than now he durst for*
“ *fear of the Mayor.*

“ One Day two Countrymen were passing by the Prison with their Teams,
“ which Men came and enquired *What we were in Prison for*, and the Goaler
“ being by, enticed them in to us, and then he lockt the Door again, and
“ went his Way; so the Men were constrained by reason of their Teams, to
“ send several Messengers with intreating Words to the Goaler to come again,
“ and then they were forced to agree with him to let them forth for Money,
“ the which they presently paid. Another Time one of the Town came to
“ see us when the Goaler was there, and the Goaler lockt the Door, and kept
“ him in that Day from his Labour and the next Night, and his Wife nor his
“ Friends could not prevail with the Mayor nor the Goaler to let him out
“ without Money.

“ *James Wall*, who had been a Soldier many Years, and served an Appren-
“ ticeship in the Town, and was a Freeman thereof, and had born several
“ Offices, being a Shop-keeper, having for several Years kept a Standing in
“ the Market-place, until since he was a Prisoner for witnessing to the Truth;
“ yet the Mayor, *Edward Young*, forbad his Wife to stand in the Market-place,
“ which for many Years he had done, neither would he let her stand at that
“ Time where he was wont to do, nor in any Part of the Market-place; then
“ she went to him about it, and once he said, *She should have a Standing to open*
“ *in the Market-place*; but afterward he began to speak subtilly to her, saying,
“ *I hear your Husband doth abuse you*: She answered, *My Husband did never*
“ *abuse me*; but as for that *Judgment which he now holdeth, once I could not*
“ *own it, but now seeing it is so much persecuted, makes me own it, because the*
“ *Way of God was always persecuted.* And when the Mayor heard that, and
“ saw he could have no Occasion against her Husband by her Words, then he
“ said, *She should not have a Standing-place for 5l.* Also two of *James Wall's*
“ Chapmen came to him, with whom he had dealt much, and their Accounts
“ were large, and some Money he owed them, who went to the Mayor, and
“ proffered him *what Bail he would desire for him to come forth one Day to perfect*
“ *his Accounts*, but they could not prevail with him; but the Mayor said to
“ them, that *If they would have a Warrant to seize on his Goods, they should*:
“ But the Men said, *They had no Reason so to do*; for the Mayor seeks to
“ ruinate not only him, but all the others also.

“ Upon the 17th of the Ninth Month, * *Margaret Newby* and *Elizabeth*
“ *Courten* came to this Town in Obedience to the Lord, and had a Meeting
“ on the Morrow, being the First-day, at *Edward Pitway's* House, and after
“ the Meeting was ended, about the fourth Hour in the latter Part of the Day,
“ they came to the Prison to visit us that were in it, and as they were return-
“ ing, the Mayor laid violent Hands on them himself, and sent for the Officers,
“ and caused them to be put in a Pair of Stocks in a Prison over us, which
“ Stocks are worse than ordinary, made for Hands and Feet to be put in,
“ and when the Constable had put them in those Stocks, the Mayor went up
“ to the Prison to see if they were put in bad enough, and the Constable
“ having put them in one near to the other, the Mayor caused them to be
“ opened, and removed them as far from one another as might be, one at one
“ End of the Stocks, and the other at the other, and the Holes that are for the
“ Hands

* These two Women were also imprisoned at *Bewdly*, on the 25th of December 1655.

W O R-
C E S T E R-
S H I R E.
1655.

“ Hands were too little, and he made them put in their Legs a Yard one from
“ the other. And the Women desired a Block to sit on, it being a great
“ Distance from the Place where they were to sit, and the Places in which
“ their Legs were put, and the Mayor bid the Constable *fetch a Block, and*
“ *thrust it between their Legs*, using uncivil Words, and lockt the Prison-door,
“ and went his Way, and would not suffer any to go to them to carry any
“ Clothes or any Thing for them to sit on; thus they sat in a most * barbarous
“ Manner for the Space of fifteen Hours; and after they had been in all that
“ Time, he (presently after he had caused them to be taken out) sent them out
“ of the Town a back Way, without suffering them to go to any Place to
“ refresh themselves, it being a freezing Night. And the same First-day at
“ Evening, he caused a † Friend that came to the Prison-hole, who came
“ to the Town the Day before, to be put into the common Stocks, not
“ showing him any Reason why they did it, and after he had been in the Stocks
“ all that freezing Night in the Street, then the Mayor sent him out of the
“ Town by the Goaler, and when the Goaler had left him, he returned
“ to the Town again along the Road-way, it being the Market-Day, and
“ came to the Prison to us, and then went to the Mayor to know what
“ Offence he had to charge him with, that he thus punished him; but the
“ Mayor, having nothing to accuse him of, was wroth, and sent him to the
“ Stocks again, where both his Feet were put in: Then they sent for one
“ *Robert Ewens*, who did go along with that Friend out of the Town that
“ had been in the Stocks all Night, and when *Robert Ewens* came before
“ them called Justices, || *Samuel Garner* and *Robert Martin*, the one of them
“ said, *What shall we do with this Fellow?* the other answered, *Put him in*
“ *the Goal, and bang him*; but at last they sent him to the Stocks, and he knows
“ no Reason why they did it, but for going with the other Friend out of Town;
“ and when he had been in the Stocks five Hours, then they sent for him to see
“ what the Goaler had to charge him with for any Words that he might speak
“ when he went with the other Friend. So when they had punished him, they
“ went to enquire what Fault he had done, and finding none, let him go.”

Another Instance of the arbitrary Proceedings of the Magistrates at *Evesham*, is evident in the Imprisonment of *William Pitt*, the Account of which we shall give in his own Words.

“ I Came, ** *says he*, from my outward Being in the City of *Worcester* to
“ the Borough of *Evesham*, to visit some Friends which were there in
“ Prison, for bearing witness to the Truth as it is in *Jesus*, being the Time of
“ the General Sessions for the said Borough, and coming into the Hall on the
“ 3d of the Eighth Month, and was walking with many of my Friends in
“ the lower End of the Hall, below the Bars and the People, until there came
“ a Man with an Halberd, and carried me before those who sat to do Justice
“ (but I found none) whereupon the Recorder told me, *He did perceive I had*
“ *a Desire to be among my Fellows, and I should have my Desire*. I bid him, *Do*
“ *his Pleasure*, but I demanded him, *First to make it appear I had transgressed*
“ *either the Law of God or Man*, but he could not. Then he asked me *What*
“ *I came hither for from my Dwelling-place?* My Answer was, *I came to see*
“ *the Trial of my Friends, which are here in Bonds for the Testimony of Jesus,*
“ *and I am chargeable to no Man*: So with some other Questions of small
“ Account,

W. Pitt's
Account of his
Imprisonment.

* This cruel Usage was judged to be the Cause of the Death of the said *Margaret Newby*.

† *George Adams*.

|| These violent Men were observed to end their Days miserably: One of them, *Garner*, became distracted, so that he was sometimes bound in his Bed, and in the Year 1660 was drowned. *Martin* was said to be killed by a sudden Fall as he was mounting his Horse.

** See a Book called, *The Cruelty of the Magistrates at Evesham*, pag. 6. Printed for *Giles Calvert*, 1655.

W O R-
C E S T E R-
S H I R E.
1655.

" Account, he bid, *Take him, Goaler* ; so I bid him, *Let me know what he sent me to Prison for*, but he would not, but sent me to the Common Goal without any *Mittimus*, or Knowledge of my Person or Name, or whence I came, neither will they let me know *for what*, although I have writ to the Mayor."

This Proceeding was altogether *arbitrary* ; as was also the Imprisonment of *Natbanael Clements*, for which no Cause was pretended, but that *he had carried to the Meeting a Form for his Friends to sit on*.

M. Clark set
in the Stocks.

Mary Clark, being concerned to hear of the cruel Usage of her Friends, travelled from *London* to *Evesham*, to expostulate with the Mayor, *Edward Young*, concerning the barbarous Treatment by him inflicted on his innocent Neighbours : Before she had quite delivered her Message, he thrust her out of his Shop, and caused her to be set in the Stocks three Hours on the Market-day.

Others im-
prisoned.

Thomas Goodaire, for speaking to *Richard Baxter*, after he had ended his Sermon at *Worcester*, was sent to Prison. He was also imprisoned at another Time for asking a Priest (probably the same *Richard Baxter*) a Question in the Steeple-house at *Kidderminster*, and with him was also sent to Prison *Thomas Chandler* of *Chadwiche*.

R. Farn-
worth bal'd
out of the
Steeple-house.

Richard Farnsworth was haled out of the Steeple-house at *Worcester*, for asking the said *Richard Baxter* a sober Question. For the Priests of those Times rather chose to stop the Mouths, than satisfy the Doubts of religious Enquirers.

Imprisonment
of H. Fowler
and J. Hicks.

ANNO 1656. *Henry Fowler*, for visiting his Friends in Prison, was himself also imprisoned.

Jane Hicks, of *Chadwiche*, was sent to Prison at *Worcester*, for some Offence which the Priest of *King's-Norton* took at her speaking to him.

Imprisonments
and Distresses
for Tithes.

In this Year also, *Anne Heming*, of *Chadwiche*, and *Richard Kirby*, of the same Place, were imprisoned for Tithes of a very small Value. Also *John Bissel*, of *King's-Norton*, for 10 s. demanded for Tithes, had Goods taken from him worth 1 l. 5 s. And in the same Year *William Roberts*, of *Evesham*, for 1 s. 9 d. $\frac{1}{2}$ d. demanded for a Steeple-house Rate, had Goods taken from him to the Value of 30 s. And *Richard Walker*, for a like Demand of 10 d. Goods worth 1 s. 4 d.

Sufferings for
several Causes.

ANNO 1657. *Thomas Allington* going into one of the Places of publick Worship, where he stood still and spake not a Word, was taken out and set in the Stocks. *Stephen Pitway*, for speaking to a Priest in the Steeple-house at *Evesham*, suffered Imprisonment above sixteen Weeks. *James Wall*, for going with his Hat on into a *Court-Leet*, to which he was summoned, suffered above a Month's Imprisonment. *William Simson*, for exhorting the People in the Streets of *Evesham*, to *Repent and fear the Lord*, was sent out of Town by the Mayor, and not permitted to go into any of his Friend's Houses. Also *Mary Tilsley*, of *Bromesgrove*, for exhorting the People there, after the Priest had ended his Sermon, was set in the Stocks sixteen Hours. In like Manner *Edward Bourne*, for exhorting the People in the College at *Worcester*, to *Fear the Lord God and repent*, was committed to Prison, where he remained thirteen Weeks.

John Giles, for presuming to ask a Priest at *Abchurch*, to *Prove the Necessity of Infant-Baptism*, instead of receiving either a scriptural or rational Answer, was set in the Stocks by the Space of seven Hours.

ANNO 1658. *Jane Hicks* being several Times concerned to bear her Testimony to the Truth to the People assembled at their Place of publick Worship in *Bromesgrove*, was committed to *Worcester* Prison : She was also four several Times set in the Stocks, one of those Times an whole Night and Part of two Days.

Richard Hickock, taken preaching in a Meeting at *Witch*, was sent to Prison, and with him *Adam Barefoot*. Also *William Russel*, *Thomas Harris*, *Thomas Wright*, *Chrizigen Wright*, and *Joane Wigger*, taken as they were going to a Meeting at *Evesham*, were committed to Prison.

ANNO

ANNO 1659. *Arthur Kemp* suffered Imprisonment for giving a *Christian* Exhortation to the People at the Steeplehouse in *Evesham*. *William Simson* passing naked through the Streets at *Evesham*, in a prophetick Manner, as a Sign to the People there, was whipt on the Back and Breast by an envious minded Man of that Place. *Samuel Horton* hearing the Priest at *Evesham* assert in his Sermon, that *Abraham's Grace was imperfect*, was concerned to oppose that antiscrptural Doctrine, for which Opposition he was set in the Stocks three Hours, and afterward sent to Prison.

John Bedman, for the Cause of Religion and a good Conscience, was put to much Trouble by the Mayor of *Evesham* in the Town-Court, and had his Goods taken away to a considerable Value. *Elizabeth Deane*, for speaking to *Henry Osland*, Priest of *Bewdly*, was imprisoned three Days. Also *Robert Widder*, for speaking the Words of Truth to *Richard Baxter* in the Steeple-house at *Kidderminster*, was imprisoned there; as was *William Pitt*, of *Worcester*, who accompanied him at that Time. *Thomas Thurston*, for exhorting the People in the Grave-yard at *Evesham*, to Repent and fear the Lord, was committed to Prison by *George Kemp*, then Mayor. *Thomas Woodrove*, for going to a Meeting, and speaking to the People in the Streets of *Evesham*, suffered three Months Imprisonment; as did *John Clements* twenty Weeks, for speaking in the Fear of the Lord to the People in the Steeple-house there. *Susanna Pearson*, for a like Cause, was imprisoned seven Days.

Nicholas Blackmore, *William Pitt*, and *John Waite*, passing from *Worcester* to a Meeting, were taken and set in the Stocks at *Kidderminster*, under Pretence of their having broken the Sabbath by travelling on that Day.

ANNO 1660. On the 23d of December, *Richard Fidoe*, *William Stevens*, *William Hall*, *Joshua Wanarton*, and *Richard Wall*, going to visit one of their Friends imprisoned at *Worcester*, were taken and carried before the Magistrates, who tendred them the Oath of Allegiance, and upon Refusal to take it, committed them to Prison.

On the next Day the following sixteen, viz. *Robert Smith*, *William Pitt*, *Nicholas Blackmore*, *John Townsend*, *John Waite*, *Thomas Ball*, *Edward Stanton*, *William Meakin*, *Gervas Pearson*, *Francis Clark*, *John Clark*, *Abraham Roberts*, *Thomas Jukes*, *Abraham Annes*, *George Knight*, and *Thomas Waite*, were taken out of a peaceable Meeting, and carried before Major *Wild*, who tendred them the Oath, and on their refusing to Swear, sent them to Prison without expressing in their *Mittimus* any Cause for his so doing.

At a Sessions held at *Worcester* on the 8th of the Month called *January*, many of the People called *Quakers* having been before engaged by Promise to some of the Magistrates to appear, appeared accordingly, and the Oath was then tendred them, which they unanimously refusing to take, forty seven of them were committed to Prison, viz. *Robert Newcomb*, *Thomas Carter*, *Edward Gibbs*, *John Bennett*, *Thomas Cadick*, *William Smith*, *William Parr*, *John Jenkins*, *Richard Kirby*, *Thomas Dobbins*, *Samuel Mansell*, *Jane Hicks*, *John Newcomb*, *William Perkins*, *William Webb*, *John Gunn*, *Joseph Walker*, *Joseph Wall*, *Nicholas Wilkinson*, *Francis Harvey*, *Richard Paton*, *Edward Hall*, *Anne Heminge*, *Elizabeth Bayleys*, *Thomas Dunton*, *Thomas Beale*, *Richard English*, *William Pecks*, *Thomas Jenkins*, *John Chandler*, *William Harris*, *William White*, *Richard Whiller*, *John Hopkins*, *Joane Burton*, *Mary Burton*, *Richard Russel*, *Richard Broadwell*, *Daniel Wilkinson*, *Thomas Horton*, *John Johnson*, *William Collins*, *William Harvey*, *John Bowter*, *Thomas Brotherton*, *Martin Willetts*, and *Isabel Parker*.

On the next First-day of the Week, being the 13th of the Month called *January*, the Meeting at *Worcester* consisting only of Women, (the Men being almost all of them in Prison) the Officers came and took them away, and put them into a Place of Confinement called the *Under-Riders*, where they were kept several Hours. Nevertheless, on the 20th they met again, and were committed to the same Place, and afterwards to *Bridewell*, two of them having been first set in the Stocks five Hours. The Names of those two were *Susan Pearson* and *Elizabeth Deane*, and of the others, *Elizabeth Careless*, *Anne Skiller*, *Anne Walker*,

W O R-
C E S T E R.
S H I R E.
1659.

Persecutions
for several
Causes.

3 Going to a
Meeting set
in the Stocks.

Imprisonment
of several who
came to visit
their Friends
in Prison.

16 Others com-
mitted to
Prison.

47 Persons
committed to
Prison at the
Sessions at
Worcester.

Women com-
mitted to
Prison.

2 of them set
in the Stocks.

WOR-
CESTER-
SHIRE.
1660.

Great Num-
bers sent to
Prison by the
Magistrates
of Evesham.

Anne Walker, Alice Deane, Ellen Price aged sixty three Years, and *Elizabeth Read.*

During the Heat of this Persecution at *Worcester*, the Mayor and other Magistrates of the Borough of *Evesham* proceeded with like Severity, for on the 16th of the Month called *January* 1660, *Joshua Frensham, Edward Pitway* the Elder, and *James Wall*, were taken out of their own Houses, and for refusing to Swear, committed to Prison; as were on the next Day twenty others, who were taken at a Meeting there, viz. *John Tandy, Thomas Freeman, Philip Marshall, Joseph Tandy, Richard Grove, Francis Holland, Thomas Cartwright, William Roberts, John Ewins, Roger Rudge, Richard Walker, John Woodward, Stephen Pitway, Robert Ewins, William Langstone, David Walker, William Yeats jun. John Clements, Barnard Roberts, and John Bedman.*

On the 20th of the same Month were taken out of the Meeting at *Evesham* forty five Persons, and by the Mayor and Recorder committed to Prison, namely, *Arthur Kemp, Thomas Evans, Benjamin Pierce, Francis Pitway, Mary Worley Widow, Elizabeth Andrews, Anne Medwell, Mary Beare, Joyce Evans, Mary Harris, Eleanor Walker, Richard Bennett, Thomas Aldington, William Andrews, Joane Woodward, Hannah Rudge, Elizabeth Perkins, Elizabeth Tombs, Elizabeth Haynes, Sarah Russel, Ruth Knight, Joane Tandy, William Yeats sen. Robert Tandy, Nathanael Clements, Sarah Frensham, Hannah Wall, Anne Brantly, Mary Langston, Elizabeth Clements, Bridget Smith, Sarah Walker, Elizabeth Hardman, Edward Pitway jun. Samuel Collins, Mary Hardman, Sarah Phelps, Elizabeth Pitway, Mary Leake, Elizabeth Shortbaze, Elizabeth Collins, Elizabeth Nichols Widow, Barbara Walker, Mary Harton, and Sarah Bennett.*

On the 22d, *Paul Banning* was fetcht out of his Master's House, and for refusing to Swear, committed to Prison. And on the 27th, the following fourteen were taken out of a Meeting, and also committed, viz. *Anne Brantly, Anne Johnson, Elizabeth Andrews, Francis Pitway, Elizabeth Pitway, Thomas Drake, Susanna Pierston, Margaret Tandy, John Simonds, Elizabeth Collins, Widow Walker, Sarah Cartwright, Mary Badsey, and Mary Godfrey.*

Release of
Prisoners.

ANNO 1661. At the Assizes at *Worcester*, on the 29th of the Month called *March*, those before mentioned, who were imprisoned in the County Goal there, were set at Liberty, except only *William Smith* and two Women.

R. Walker.
recommitted.

On the 4th of the Month called *July* this Year, *Edward Walker*, who had before been imprisoned several Weeks for refusing the Oaths, was again sent for by the Mayor, and for the same Cause committed again to Prison.

5 Committed
from a Meet-
ing at King's-
Norton.

On the 21st of the Month called *August*, *Edward Newey, John Cartwright, Thomas Taylor, Thomas Willis, and Richard Ismead*, were taken out of a Meeting at the House of *Edward Newey*, at *King's-Norton* Parish, by Soldiers without any Officer or Warrant, who forced them to go before a Justice, by whom they were committed to *Worcester* Goal.

Imprisonment
of R. Ismead
and G. Robin-
son.

On the 23d of *November*, *Richard Ismead* was taken up by Soldiers as he was passing on the Highway, and *George Robinson* out of a Friend's House at *Shipston*, and carried before two Justices of the Peace, who though they acknowledged that the Soldiers had taken them in an illegal Manner, nevertheless tendred them the Oath, and committed them to Prison as Disturbers of the Realm, for refusing it, with an Order to the Keeper, not to permit them to confer with any Person, but in Presence of himself or his Deputies.

18 More sent
to Prison.

On the 12th of the Month called *January*, Friends being peaceably met at the House of *Robert Smith* in *Worcester*, a Marshal with a File of Musquetiers (being of those called the Clergy-Band) came, and in an hostile Manner forced all the Men there met, being eighteen, to go with them; they shewed no Order or Warrant, but guarded them through several Streets to their Captain's House, who ordered the Soldiers to carry them to the Marshal's. They were kept about three Days and three Nights, it being the Time of a General Sessions there, at which, though they were never called to appear or answer for themselves, an Indictment was found against them, upon the Evidence of but one Man, and he an infamous Person, who had been formerly arraigned for Murder, and

and was afterward distracted. From the Marshal's they were removed to the Town Goal, and there remained. Their Names were *John Wright, Edward Lewis, Francis Fincher, John Price sen. Robert Tomkins, John Clarke, Richard Lewis, Robert Smith, John Price minor, Abraham Roberts, Edward Stanton, Gervas Pearson, Richard Fidae, John Price minimus, Francis Harvey, George Knight, Nicholas Blackmore, and John Townsend.*

In the same Month *Daniel Baker, Philip Baretrost, and Thomas Hacket,* were taken from a Meeting and imprisoned: After eight Weeks the said *Daniel Baker* was again committed on 35 Eliz. which obliges Non-conformists to abjure the Realm, on pain of being proceeded against as Felons.

About the 16th of the same Month, a Constable came to the Meeting at *Evesham*, and haling the Men Friends out of the Meeting, kept about thirty of them in the Town-hall that Night: The next Day the Mayor and Justices sent the following nineteen to Prison, viz. *James Wall, John Clements sen. John Emms, Robert Tandy, John Bedman, Thomas Cartwright, John Clements jun. Thomas Freeman, Joseph Tandy, David Weaver, John Woodward, Arthur Kemp, Bernard Roberts, Richard Grove, Thomas Drake, John Tandy, Nathanael Clements, Robert Vines, and Benjamin Pearce.*

ANNO 1662. In the Month called *May*, *William Parr* was sent to *Worcester* Goal for refusing to pay Tithes.

In the Month called *July*, *Thomas Wells* was sent to Prison for refusing to take the Oath of Allegiance, and *Richard Payton* for suffering Meetings at his House; the latter had afterwards the Oath tendred him, and upon his Refusal to take it, was run to a *Premunire*, and had his Estate confiscated.

On the 20th of the same Month, a Meeting at *Pershore* was broken up by a Party of Soldiers, who with their Swords drawn, forced the People out, and drove them along the Streets, striking and beating some of them, and so constrained them to go to *Worcester* Prison, where they were taken in and confined, though never examined by any Civil Magistrate, nor had they any legal *Mittimus* thither.

At the Assizes, held at *Worcester* on the 16th, 17th, and 18th of the Month called *July*, *Robert Smith* was indicted for refusing to take the Oath of Allegiance. His Trial was as follows, viz.

ON the 16th *Robert Smith* being called to the Bar, stood with his Hat on.

Judge. Are you a Prisoner?

R. Smith. About five or six Weeks ago, I, with many others, was by Force of Military Men taken Prisoner, and since continued.

Judge. What is the Reason you appear thus contemptuously before the Court with your Hat on?

R. Smith. My Hat is my own, I came truly by it, and it is not in Contempt I wear it.

Judge. By it you condemn the Authority and Law of this Kingdom.

R. Smith. Where is that Law that forbids a Man to wear his own Hat? Instance it.

Judge. It is a Custom in England to shew their Subjection to Authority by putting off their Hats.

R. Smith. It is a Custom in England for Men to wear or come before Courts with their Coats or Cloaks, and I am here without either, and is not one as much a Contempt as the other?

Judge. Fine him 5 l. and record it. And now take off his Hat. Which the Goaler did accordingly.

Judge. Did you ever take the Oath of Allegiance?

R. Smith. I have been Prisoner five or six Weeks, and I would know the Cause of my Imprisonment.

Judge. I meddle not with your Imprisonment, but here you are before me, and here I find you, and do tender you the Oath of Allegiance. Will you take it or no?

I tell

W O R-
C E S T E R-
S H I R E.
1661.

Imprisonment
of D. Baker
and others.

At Evesham
30 taken and
detained all
Night, and
next Day 19
of them sent
to Prison.

Imprisonment
for Tithes,

and for
refusing to
swear.

Premunire.

Illegal Impri-
sonments.

Trial of R.
Smith at the
Assizes.

W O R-
C E S T E R
S H I R E.
1662.

I tell you the Danger which will follow: You will incur a Premunire, and forfeit your Estate to the King.

R. Smith. Who was that Law made for, the Papists or us?

Judge. For both.

R. Smith. Why then is it not tendred to them as well as us?

Judge. They have already taken it.

R. Smith. Suppose I find some Papists or popishly affected sitting on the Bench, shall it be done unto them?

Judge. They have done it already.

R. Smith. Let us and the People see, that we may be satisfied.

Judge. Will you take the Oath or not? Otherwise we will record your Refusal, and call you again To-morrow, and upon your second Refusal record it also, and shall pass Sentence of Premunire upon you.

R. Smith. Shall the Example of Christ determine the Controversy between us?

Judge. I came not to dispute with you about the Doctrine of Christ, but to teach you the Doctrine of the Law.

R. Smith. Must the Doctrine of the Law make void the Doctrine of Christ?

Judge. Will you answer speedily, whether you will take the Oath or not?

R. Smith. Love obligeth to Allegiance more than Oaths can do.

Judge. Then signify your Allegiance by an Oath.

R. Smith. That which obligeth me not to Swear, obligeth me to injure no Man.

Judge. Take him away.

R. Smith. Friends, the Things required at our Hands, are to deny those Things which to us are the Lord's Truths. The one is, *Not to Swear at all.* The other is, *The Assembling ourselves together.* Rather than so to do, I am here not only to suffer, but to seal those Testimonies with my Blood, if thereunto required.

Judge. God forbid I should seek your Blood.

On the 17th, he was again called to the Bar, and the Bill of Indictment against him read, which was for refusing to take the Oath.

Clerk. Robert Smith, Are you Guilty, or Not Guilty?

R. Smith. I have been detained a Prisoner, and not yet the Fact signified unto me, or my Crime laid to my Charge: Therefore either clear me, or charge me for what I was first imprisoned, and then I may answer to this Charge.

Judge. You will not be permitted to speak, unless you plead to your Indictment, and then you shall be heard.

R. Smith. What Scripture forbiddeth, the Law ought not to compel unto.

Judge. I will have no Discourse with you about Scripture, or any other Matters. Will you answer to your Indictment or no?

R. Smith. Yesterday Christ's Example would not be permitted, and To-day no Scripture: It's Time to be silent, if Truth and Scripture may not determine a Matter.

Judge. Be speedy in your Answer, you will not be permitted to weary the Court.

R. Smith. That Law by which I am tried, was provided for such as did labour to murder and betray the Government of England; and in that it was just: And how can it then reach me, or them unto whom such a Thing cannot be charged? And therefore that Law is to try such as is before mentioned.

Judge. If you will not answer, I must and shall proceed.

R. Smith. That Law that compels to what Christ forbids, is an unsound Law; but that Law which compels to Swear, compels to that which Christ forbids, and is therefore an unsound Law.

Judge. Take him away.

On the 18th, Robert Smith was again called to the Bar.

Judge. Robert Smith, Will you answer to the Indictment or not? If not, you shall not be permitted to speak, but I will pass Sentence upon you.

R. Smith began to speak, but was interrupted.

Judge.

Judge. *This is the Sentence and Judgment of the Court concerning you. You are to be out of the King's Protection, and to forfeit your personal Estate for ever to the King, and your real Estate during Term of Life, and to be kept in Prison during the King's Pleasure.*

W O R-
C E S T E R-
S H I R E.
1662.

R. Smith. The Lord gives, and if he permits to take away, the Will of the Lord be done.

Sentence of
Premunire.

Thus with Christian Meekness, and an humble and patient Submission to the Will of God, Robert Smith received the dismal Sentence of Premunire; under which he lay close confined in Prison near ten Years. About three Days after Sentence given, the Sheriff made a Seizure of his personal Estate for the King, and took an Account or Inventory of the same, even to the minutest Things, such as a Ladle, Flesh-fork, &c. and a Basket which cost but three Farthings.

At the same Assizes, Edward Bourne and George Knight were also tried: A short Account of their Trial here follows, viz.

The said Edward Bourne and George Knight, with several other Persons, were indicted on two several Indictments, the one for maintaining that all Oaths were unlawful; the other for meeting together on the 11th of June then last past, at the House of Robert Smith.

Clerk. *A R E you Guilty, or Not Guilty?*

E. Bourne. I desire I may have Liberty to speak.

Judge. *You shall have Liberty To-morrow to speak as much as you will, when you come to your Trial, but now you must answer, whether you are Guilty, or Not Guilty.*

Trial of E.
Bourne and
G. Knight.

E. Bourne would have spoke, but was not suffered.

Clerk. Edward Bourne, *What say you, are you Guilty, or Not Guilty?*

E. Bourne. I am clear from many Things charged in the Indictment.

Clerk. *Then you are Not Guilty.*

Clerk. George Knight, *What say you, are you Guilty, or Not Guilty?*

G. Knight. That I was at Robert Smith's is true, but that I was there at a tumultuous Meeting, or to the ill Example of the King's Subjects, I deny.

Clerk. *Then you are Not Guilty.*

So they were set aside, and the next Day called again, and the Indictment read.

E. Bourne. When we were taken Prisoners, they came with Swords and Guns, without any Warrant or Order, contrary to the King's Proclamation.

The Witnesses were called in.

E. Bourne. I desire Liberty to ask a Question.

Judge. *No: But you may put what Question you will to the Witnesses.*

The Witnesses gave Evidence that the Prisoners were at Robert Smith's House between eleven and twelve of the Clock, but that they neither heard any Thing read nor spoken among them.

E. Bourne. When was it that we were met together?

Witnesses. *It was within a Month.*

E. Bourne. That is not so, for we have been five Weeks in Prison. Is it not a Point of Law to make void the Indictment, when the Witnesses swear contrary to the Time?

Judge. *No; so long as it was one Time or other.*

G. Knight. The Witnesses have sworn that we were at Robert Smith's between the Hours of Eleven and Twelve of the Clock: And I can prove by divers Witnesses, that I was in my Father's Business at that Time, and many Hours after.

Judge. *Were you there that Day?*

G. Knight. I was not there when they swear I was. I desire to know, whether we may not except against some of the Jury, whom we look upon to be our open Enemies?

Judge. *It is too late: The Jury are sworn already.*

W. O. R.
C E S T E R.
S H I R E.
1662.

G. Knight. We did not know that.

Judge. That was your own Fault.

E. Bourne. Let them alone : If they are not right, I desire they may live to be better.

E. Bourne. Is there not a Bill drawn up against us for holding all Oaths to be unlawful ?

Judge. Yes.

E. Bourne. Have any sworn to that Bill against us ?

Judge. No : Did not the Mayor tender the Oath to you when you were committed ?

E. Bourne. No.

Then the Judge spoke to the Mayor concerning it.

Judge. Will you say so, when the Mayor offers to take his Oath of it ?

E. Bourne. I believe the Mayor may remember very well, that the Oath was not tendred to us when we were committed.

Then Alderman Soley offered to swear, that the Oath was tendred them ; but in that he was mistaken, for though it was tendred to some other Prisoners, yet not to those at the Bar.

E. Bourne. Alderman Soley was not there when we were committed to Prison. I desire you to be careful, and do no otherwise with us, than you may give a comfortable Account to the Lord, and as you own yourselves to be Christian Magistrates, deal with us as becomes Christians, for we are Christians ourselves.

Judge. God forbid I should do otherwise with you : And lifting up his Hands, said, If I do, it will be between me and the Lord.

E. Bourne. I desire to ask one Question in the Fear of the Lord.

Judge. That you may in the Fear of the Lord.

E. Bourne. Suppose that Christ and his Apostles were here at this Time, and they should meet together, would not this Law lay hold on them ?

Judge. Yes, that it would : But then recollecting himself, he said, I will not answer your Question ; you are no Apostles.

E. Bourne. We are Christian Followers of Christ, as they were.

They were sometime after called to receive Sentence, the Jury having found them Guilty : Before which the Oath was tendred and read to them.

E. Bourne. What is Truth in the Oath we can promise, and if we do not Swear, it is in Obedience to Christ's Command : But if you can convince us by the Scriptures, that we may Swear and not offend the Lord, see what we will do.

Judge. I will not talk with you according to the Scriptures : I know the Scripture you will bring in is that which saith, Swear not at all : But I deny your Meanings.

E. Bourne. We mean no otherwise than Christ and his Apostles meant.

Sentence.

Judge. This is the Sentence and Judgment of the Court concerning you. You are fined 5*l.* a-piece, and if you do not pay the Fines, or if there be no Distress to be made in a Week's Time, you are to be committed to the House of Correction, and to be put to hard Labour for three Months.

E. Bourne. The Lord judge between you and us.

Judge. Take them away.

Others fined.

In like Manner, at the same Assizes, John Pike, John Townsend, Susanna Pearson, Robert Tomkins, Thomas Jukes, John Clarke, Richard Fidge, William Pitt, Edward Stanton, Abraham Roberts, Abraham Arms, Gervas Pearson, Francis Harvey, Francis Fincher, Jeffery Rasmus, Thomas Ball, and John Waite, were convicted of being at a Meeting, and sentenced to pay 5*l.* each, or to be sent to the House of Correction for three Months.

We shall next transcribe

A LETTER

CHAP. 3. of the People called QUAKERS.

67

"A LETTER from some of the Prisoners, called QUAKERS, at
" Worcester, to Judge HIDE and Judge TIRRELL.

WOR-
CESTER-
SHIRE.
1662.

" I cannot be unknown to you, that we have been a suffering People for
" many Years past, and are so at this Time, and that it hath not been for
" any Evil by us done towards any People, the Righteous God can bear us
" witness herein, but only for the Exercise of a good Conscience towards him,
" in doing, that which he requires from our Hands, who hath called us to
" Peace and Holiness; and Wo unto us if we do it not, for consider in
" Meekness and in the Fear of the Lord, how can we neglect that which we
" believe the Lord doth require at our Hands, but we must be Offenders against
" him in an high Nature: And if we must come before you in order to our
" Trial, deal righteously with us in the Sight of the Lord, in whose Hands
" your Life is, your Breath is, and all you do enjoy he can soon deprive you
" of, if it be his Will. Therefore in his holy Fear, deal justly and righteously
" with us in his Sight, lest you provoke him against yourselves, and kindle his
" Wrath and Displeasure against your own Souls. Therefore in much Love to
" you, we desire you to do that which is right in the Sight of the Lord towards
" us, and towards all in Matters by you to be determined of, that so it may go
" well with you here and hereafter for ever. It is well known to the Generality
" of the Inhabitants of the Nation, that we are peaceable, and we desire the
" Good and Welfare of all People, that they may know the Truth, and be
" saved from everlasting Destruction, and therefore why should we be hindered
" from the Exercise of our Consciences towards the Lord, seeing we are peace-
" able, and no way injurious unto any, and we believe yourselves have Expe-
" rience of the same: This was the Ground of our Oppression in the Days of
" Oliver Cromwell, and of his Son Richard Cromwell, under whose Government
" we were greatly oppressed, because we could not conform to them in Matters
" about Religion, for whose Cruelty and Injustice the Lord hath overturned
" them, and such as took Part with them therein, and you do possess their
" Places, not that you should do as they did, but that you should answer the
" End of the Lord therein, in doing justly, loving Mercy, and walking
" humbly before him, who is to be feared, and will justly recompence all ac-
" cording to their Doings, and now he hath given you a Day to try and prove
" you herein, whether you will do what he doth from you require or not.
" Therefore mind what the Lord doth require from your Hands, and answer
" him therein, that ye may be a Blessing to the Nation wheresoever ye come;
" for on this your Welfare dependeth eternally.

A Letter from
some of the
Prisoners to
the Judges.

" From Lovers of your Souls, who desire the Peace and Welfare of all
" Mankind, who suffer Bonds, with many more, for Righteousness-
" sake, called Quakers.

From the Prison in Worcester, dated
in the Fifth Month 1662.

" EDWARD BOURNE,
" RICHARD FIDOE,
" EDWARD STANTON,
" WILLIAM PITT,
" ROBERT SMITH, and others."

At a Sessions held in the Beginning of the Month called August, Henry Gibbs,
Edward Hall, George Fort, John Newcomb, Thomas Denton, Simon Bailey, John
Johnson, William Collins, and Edward Gibbs, were tried, and sentenced to pay
a Fine of 5*l.* each, or to be sent to the House of Correction for three Months.

Many fined at
Sessions.

On the 7th of December a Lieutenant, with a Party of the Trained-Bands,
came to a Meeting at Broadway, and commanded those that were met to depart:
One of them, Robert Baylis, not moving at their Order, the Lieutenant suddenly
drew his Sword, at which the Wife of the said Baylis, then big with Child, was
so terrified, that she miscarried, and was in great Danger of her Life.

A Woman
affrighted,
miscarried.

On

W O R-
C E S T E R-
S H I R E.
1662.

Barbarous
Usage of
R. Walker.

His Death and
Character.

Others im-
prisoned.

Several impi-
soned at Wor-
cester.

Clothes taken
off their Backs.

Excommuni-
cation.

Imprison-
ments.

Imprisonment
of J. Jenkins,
about 80 Years
of Age.

On the last Day of the same Month, Major *Wilde*, with a Party of Soldiers, came to *Evesham*, and sent some of his Soldiers to fetch several of the Inhabitants of that Town, and also *Robert Baylis*, *William Webb*, and *Richard Walker*, of *Broadway*; being brought before him, he took their Words for their Appearance at *Worcester* the next Day, except *Richard Walker*, whom they used very inhumanly, driving him, though a poor sickly Man, and above sixty Years of Age, before their Horses on foot, and when he was not able to keep pace with them, a Soldier took him, and dragged him along by Force; the Major himself beat him down with his Horse, and threatened to pistol him. At length they set him on Horseback, whipping the Horse both Up-hill and Down-hill, to the great Pain of the infirm Man, who when he intreated them to be more merciful to his weak Body, met with nothing from them except Returns of Scoffs and Derision. He was thus brought by them to *Worcester* Goal, but the Hardships he had met with by the Way had so weakned his Body, before afflicted with a long continued *Ptiffick*, that he died in a short Time after his Commitment. He was a Man of a meek, innocent and Christian Spirit, inoffensive in Life and Conversation, and generally well beloved by those that knew him.

On the 1st of the Month called *January*, *Henry Gibbs*, *William Collins*, *Stephen Pitway*, and *Joseph Walker*, were taken from their own Houses and committed to Prison, and at the next Sessions the two first were recommitted for six Months, though no Breach of any Law was proved against them.

On the 26th of the same Month, *Edward Edwards* was taken at a Meeting, and sent to Prison.

ANNO 1663. On the 10th of the Month called *May*, about thirty Men and Women were taken out of a Meeting at *Worcester*, and committed to Prison; next Day the Women and some of the Men were set at Liberty, but ten of them were continued in Prison, viz. *Abraham Roberts*, *Richard Fidoe*, *John Clark*, *Gervas Pearson*, *Jeffery Rasmus*, *Thomas Ball*, *Edward Lewis*, *John Price*, *Nicholas Blackmore*, and *John Wright*. About the same Time *Ezekiel Partridge* was a Prisoner in *Worcester* Goal, on a Writ de *Excommunicato capiendo*, by the Procurement of one *Trufram*, Priest of *Bell-Broughton*.

On the 8th of *November*, the said *Nicholas Blackmore*, with *William Pitt* and *John Jenkins*, were again committed to Prison.

On the last Day of the Month called *January* this Year, *John Waite*, *Abraham Roberts*, *Edward Stanton*, *Dudley Linton*, *Edward Lewis*, and another, were required by the Mayor of *Worcester* and Major *Wilde*, to pay 4 s. each, for a Month's Absence from Church, (though several of them had been imprisoned three Quarters of a Year before, and had not been discharged from thence three Weeks.) Upon their Refusal to pay, the said Magistrates caused their wearing Clothes to be taken off their Backs in their Presence, by way of Distress, and accordingly were taken from *John Waite*, two Coats and his Hat. From *Abraham Roberts*, a Great-Coat worth 30 s. From *Edward Stanton*, a Riding-Coat. From *Dudley Linton*, a Great-Coat and an Hat. From *Edward Lewis*, a Great-Coat. And from the other, a Coat and an Hat.

John Jenkins, for being absent from the publick Worship, was excommunicated, and committed to *Worcester* Goal by a Writ de *Excommunicato capiendo*, where he continued several Years.

In this Year also, *Nicholas Blackmore*, *William Pitt*, and *Thomas Jenkins*, were fined and committed to Prison for not taking off their Hats in Court: And for the like Cause also, *Richard Bennett* suffered Imprisonment.

ANNO 1664. On the 11th of the Month called *June*, *John Jenkins*, of *Clifton*, about eighty Years of Age, was committed to *Worcester* Goal, having been excommunicated in Consequence of a Prosecution carried on against him in the Ecclesiastical Court, at the Suit of *John Barker*, a Priest, for Tithes.

On the 11th of the Month called *March* this Year, *Edward Bourne*, and two Friends, who were intending to lodge at his House, namely, *James Harrison* and *John Cartwright*, were taken by Soldiers, one of whom, being asked for their Orders, held up his Pistol, saying, *That was their Order*. They carried them

them before Major *Wilde*, who committed them to *Worcester Goal*. They also seized and took away *James Harrison's Horse* from an Inn, where he had left him.

W O R-
C E S T E R-
S H I R E.
1670.

ANNO 1670. On the 10th of the Month called *May*, a new Act coming in force against religious Meetings, under the Name of *Conventicles*, the Magistrates of *Worcester*, and others in this County, were not wanting to put both that and other Acts against the People called *Quakers* into Execution.

On the 20th of the Month called *June*, the following Warrant was issued, viz.

"To the Goaler of the County of the City of Worcester.

"WHEREAS *Richard Fidoe, John Alford, John Hant, and Richard Warram. Stevens*, were on the 19th of this Instant *June*, in a riotous and tumultuous Manner, with many other Persons unknown, met together within the City of *Worcester*, in a Street there called the *Cooking-Street*, contrary to the Laws of this Land; and the said Persons upon Proclamation were commanded by the Mayor of this City to depart and to disperse themselves: Yet nevertheless, these Persons above-mentioned, in contemptuous Manner did refuse to depart and disperse, for which their Contempt, and for refusing now to give Sureties for their good Abearing: These are therefore, in his Majesty's Name, to require you, that you take the said Persons into your Custody, and them safely to keep until they be discharged by Law. Given under our Hands and Seals the 20th Day of *June* 1670.

"RICHARD BRINLEY, EDWARD SOLEY,

"ROBERT SELLERS, JOHN HIGGINS."

This Meeting in the Street, which the Warrant calls *riotous* and *tumultuous*, was not of their own Choice; but their usual Meeting-place being lockt up by the Mayor's Order, they met before the Door on their own hired Ground: And when afterward they were kept from that Ground by Force, they met as near it in the Street as they could.

On the First-day of the next Week, three others were committed to Prison by a *Mittimus* in the following Form, viz.

"To the Goaler of the City of Worcester.

"WHEREAS *Edward Bourne, Henry Smart, and Edward Reynolds*, with several other Persons unknown, were the 26th Day of this Instant *June*, in a riotous and tumultuous Manner assembled together within this City, as the said Persons have confessed, to meet at a *Conventicle*: And whereas the said Persons being demanded to give Sureties for their Appearance at the next Quarter Sessions, to be holden for this City, and to be of the good Abearing; they, the said Persons, have obstinately refused to do the same: These are therefore, in his Majesty's Name, to will and require you, that you take the said *Edward Bourne, Henry Smart, and Edward Reynolds* into your Custody, and them safely to keep until they shall be delivered by Law. Given under our Hands and Seals this 26th Day of *June* 1670.

Mittimus of
E. Bourne
and others.

"JOHN BEARCROFT Mayor, RICHARD BRINLEY,

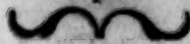
"EDWARD SOLEY, DANIEL TYAS."

On the 4th of the Month called *July*, four others were committed from their Meeting, their *Mittimus* being as follows,

"WHEREAS *William Pardoe, William Roberts, Edward Lewis, and Alexander Beardsley*, were on Sunday the third Day of this Instant *July*, unlawfully, with several other Persons unknown, met together within

Mittimus of
4 Others.

W O R-
C E S T E R-
S H I R E.
1670.



the City of Worcester, to the Intent to hold a Conventicle there, and being demanded to give Sureties for their good Abearing, they being Persons supposed to break the Laws of the Land; they, the said Persons, did obstinately refuse to do the same: These are therefore, in his Majesty's Name, to will and require you to take the said Persons into your Custody, and them safely to keep until they shall be discharged by Law. Given under our Hands and Seals this 4th Day of July 1670.

JOHN BEARCROFT Mayor,

RICHARD BRINLEY,

EDWARD SOLEY,

FRANCIS FRANKES.

JOHN HIGGINS,

Some Months before this Time, Edward Bourne had affixed a Paper to the Door of the Steeple-house at Worcester, the Contents of which were as follows, viz.

A Paper fixed
to the Steeple-
house Door.

CHRIST cried Wo to them that loved the chief Places in the Assemblies, Salutations in the Markets, and to be called of Men Master, and forbad his Disciples to be called Masters, for, said he, One is your Master, even Christ. Christ Jesus, the Light of the World, cried Wo to them that shut up the Kingdom of Heaven against Men, who would not enter themselves, nor suffer them that would to enter. And is not the Wo of Christ now to them who be in their Steps, seeing he is the same Yesterday, To-day, and for ever. Christ's Ministers were commanded to preach freely, by him who is the Light and Life of Men. Antichrist's Ministers do as the false Prophets, who sought their Gain from every Quarter, and murdered in the Way by Consent, they prepare War against them that put not into their Mouths, contrary to Christ's Doctrine, who said Love Enemies, and contrary to the Apostles and Ministers, who said, Follow Peace and Holiness with all Men, without which no Man shall see the Lord. So they are for War, and not for Peace, but let not him that girdeth on his Sword, boast like him that putteth it off.

Such kind of Reproofs are commonly worst taken by those who most deserve them: Of which Number probably were those who, for publishing that Paper, procured Edward Bourne's Imprisonment, which at that Time was but three Days.

12 Persons
taken at a
Meeting and
sent to Prison.

On the 7th of the Month called July, and on the 14th of the same, John Waite, Thomas Reeves, Richard Walker, Edward Reynolds, Edward Lewis, Thomas Duke, Hugh Smith, Abraham Roberts, Francis Harvey, Alexander Beardley, and one Richard Folkes, who came from Ireland, having been taken at religious Meetings, were committed to Prison. And not long after them, Richard Price, of Radnor, taken at a Meeting, was sent to Prison, where he remained eight or nine Weeks.

Many Dis-
tresses.

Many Distresses were made this Year upon the new Act against Conventicles, by which were taken from Edward Lewis, William Pitt, and John Wood, Goods worth 3*l.* 13*s.* For a Meeting held at the House of John Roads in Dudley, he was fined 20*l.* but by reason of his Poverty, it was ordered to be levied partly on others present at that Meeting, viz. 10*l.* on John Payton, 4*l.* on Thomas Dunton, and 3*l.* on Robert Nayle, and the remaining 3*l.* on himself, whose Goods when seized were worth but 40*s.* John Payton was also fined 10*s.* for his Wife's being at that Meeting, though she was not there. But such Mistakes were usual with the Informers, who often swore at random or by Guess. The Officers came to Payton's House by Night, when all his Family were in Bed: They sent a Person to knock at the Door under Pretence of buying something; When the Man himself came down to let in his supposed Customer, the Officers also rushed in, and were about to make Distress, but his Wife calling some Neighbours to witness what they did, and asking Whether they came like Thieves in

in the Night? they forbore, and came again next Day, when they took away Cattle and other Goods to the Value of 32*l.* which Goods they carried into the Parish-Church, where they lay till they sold them. From *Thomas Dunton* they took a Cow worth 7*l.* and from *Robert Nayle* Goods worth 6*l.*

It happened that certain Informers came to the House of *John Watts*, of *Droitwich*, in Expectation of a Meeting there, where they found some Persons sitting at a Table, and heard *John Cartwright* giving Thanks before Meat, they also found three Persons in an adjoining Room. This they swore to be a Conventicle, and the said *John Cartwright* with one *Stanley*, were sent to Prison: *John Watts*, the Owner of the House, was fined 20*l.* for which his Team of Horses were afterwards seized, and the other three, viz. *John Tyler*, *Richard Woodward*, and *Thomas Hayward*, were fined, and had Goods taken away worth 20*s.* by Warrant from *Stainer* and *Perrot*, the two Bayliffs; one of whom, *Stainer*, was shortly after found dead by a Fall from his Horse.

At *Grafton-Flyford* some Soldiers of the Band called the *Clergy-Band*, came to a Meeting at the House of *George Maris*, and informed against several Persons there, against whom a Warrant was issued by *John Packington*, of *Westwood*, and *Samuel Sands*, of *Ambersley*, Justices, by which were taken the several Quantities of Goods following, viz. From *Francis Fincher*, all his Goods for a Fine of 20*l.* From *George Maris* Goods worth 20*l.* And from *William Sale*, and *John Tombs* to the Value of 1*l.* 14*s.*

The said *Francis Fincher* was taken on his Knees at Prayer, and having heard that he was fined 20*l.* went to Justice *Packington* at the Bowling-Green to expostulate the Case with him, asking him, *Whether he thought Prayer to God a Breach of the Law?* *Packington* told him, *He might pray at Home, and that he stood convicted on the Oath of the Informers.* *Francis*, with Christian Boldness, exhorted him to Justice and Equity, which when *Sands*, the other Justice, who was also at *Bowls*, heard, he threatened *Francis*, that *If he did not hold his Tongue, he would send him where he would be loth to go.* A short Time after, the Officers brought three Carts to his House, and carried away the best of his Goods, took Possession of the rest, and sold all, and within a few Weeks after, he was taken from his Family, (he having a Wife and several small Children) and committed to *Worcester Goal* by a Writ de *Excommunicato capiendo*, where he lay several Months.

The said *George Maris's* Fine was for the Meeting being at his House. He was afterward taken by an Assize Process, and sent to Prison on the 23d of the Month called *July* 1670, and continued there above eight Months, but never knew for what Cause he was so long imprisoned.

William Sale, of *Bradley*, for 3*l.* 12*s.* demanded for Tithes, had four Cows taken from him worth 10*l.* 10*s.* And *Anne Heming*, then in Prison, had five Kine taken away worth 20*l.* for Tithes.

ANNO 1672. On the 12th of September, *John Stanly* was committed to *Worcester Goal* by an *Exchequer* Process for Tithes.

On the 16th of the Month called *February*, *Anne Heming* died a Prisoner in the same Goal, where she had been confined above four Years for Tithes.

In this Year *Richard Payton* and *Robert Smith* were discharged by King *Charles the Second* his Letters Patent, the former from about ten Years Confinement under Sentence of *Premunire* in the County Goal at *Worcester*, and the latter from an Imprisonment of equal Length in the City-Prison there.

ANNO 1673. On the 17th of December this Year, was a Meeting at the House of *John Halford*, of *Armiscott* in the Parish of *Tredington*: After the Meeting, one *Henry Parker*, a Justice of the Peace, accompanied by *Rowland Haines*, Priest of *Hunnington* in *Warwickshire*, came to the House, and found there *George Fox*, and his Son-in-Law *Thomas Lower*, and sent them both to *Worcester Goal* by a *Mittimus* of an extraordinary Nature, viz.

“ Worcester

WOR-
CESTER-
SHIRE.
1670.

Ill Practice of
Informers.

Distresses for
Meeting.

Suffering of
F. Fincher.

Distresses for
Rates.

Imprisonment
of J. Stanley.

Death of
A. Heming.

Release of
Prisoners.

W O R-
C E S T E R-
S H I R E.
1673.

“ Worcester *js.*

“ To the Constables of Tredington in the said County of Worcester,
“ and to all Constables and Titthingmen of the several Townships
“ and Villages within the said Parish of Tredington : And to
“ the Keeper of the Goal for the County of Worcester.

Mittimus of
G. Fox and
T. Lower to
Worcester
Goal.

“ COMPLAINT being made to me, being one of his Majesty’s
“ Justices of the Peace for the said County of Worcester, there has of late
“ been several Meetings of divers Persons, to the Number of four Hundred
“ Persons and upwards at a Time, upon Pretence of Exercise of Religion,
“ otherwise than what is established by the Laws of England : And many of
“ the said Persons, some of them were Teachers, and came from the North,
“ and others from the remote Parts of the Kingdom, which tends to the Pre-
“ judice of the reformed and established Religion, and may prove prejudicial
“ to the publick Peace : And it appearing to us, that there was this present
“ Day such a Meeting as aforesaid, to the Number of two Hundred or there-
“ abouts, at *Armscott* in the said Parish of *Tredington* ; and that *George Fox*, of
“ *London*, and *Thomas Lower*, of the Parish of *Creed* in the County of *Corn-*
“ *wall*, were present at the said Meeting, and the said *George Fox* was Teacher
“ or Speaker of the said Meeting, and no satisfactory Account of their Settle-
“ ment or Habitation appearing to me ; and forasmuch as the said *George Fox*
“ and *Thomas Lower* refused to give Sureties to appear at the next Sessions of the
“ Peace, to be holden for the said County, to answer the Breach of the common
“ Laws of England, and what other Matters should be objected against them :
“ These are therefore, in his Majesty’s Name, to will and require you, or either
“ of you, forthwith to convey the Bodies of the said *George Fox* and *Thomas*
“ *Lower* to the County Goal of Worcester aforesaid, and there safely to be kept
“ until they shall be from thence delivered by due Course of Law : For which
“ this shall be your sufficient Warrant in that Behalf. Dated the 17th Day of
“ December, in the 25th Year of his Majesty’s Reign over England, &c.

“ HENRY PARKER.”

Being thus committed to, and confined in Prison, they drew up a State of
their Case, and presented it to the Lord *Windfor*, Lord Lieutenant of *Worcester-*
shire, the Deputy-Lieutenants, and other Magistrates, as follows, viz.

Case of G.
Fox and T.
Lower.

“ T H E S E are to inform you the Lord-Lieutenant (so called) and the
“ Deputy-Lieutenants, and the Justices of the County of Worcester, how
“ unchristianly, and inhumanly we have been dealt withal by *Henry Parker*, a
“ Justice, (so called) in our Journey or Travel toward the North. We coming
“ to our Friend *John Halford*’s House on the 17th of the Tenth Month 1673, and
“ some Friends bringing us on the Way, and others coming to visit us there,
“ towards the Night there came the aforesaid Justice, and a Priest called *Row-*
“ *land Haines*, of *Hunnington* in *Warwickshire*, and demanded our Names and
“ Places of Abode. And though we were not in any Meeting, but were dis-
“ courfing together when they came in, yet he made a *Mittimus* to send
“ us to Worcester Goal. Now whereas he says in his *Mittimus*, that *Com-*
“ *plaint had been made to him of several by-past Meetings of many Hundreds at*
“ *a Time*, we know nothing of that, nor do we think that concerns us. And
“ whereas he farther says, that *no satisfactory Account of our Settlement or Place*
“ *of Habitation appeared unto him*, this he contradicts in his own *Mittimus*,
“ mentioning therein the Places of our Abode and Habitation, the Account of
“ which we satisfactorily and fully gave him : And one of us, *Thomas Lower*,
“ told him, that *He was going down with his Mother-in-Law*, (who is *George*
“ *Fox*’s Wife) and with his Sister, to fetch up his own Wife and Child out of the
“ North

“ North into his own Country : And the other of us, George Fox, told him, “ that He was bringing forward his Wife in her Journey toward the North, who “ had been at London to visit one of her Daughters that had lately lain in : And “ having received a Letter from his Mother, an ancient Woman in Leicester- “ shire, that she earnestly desired to see him before she died, he intended as soon “ as he had brought his Wife on her Journey as far as Causal in Warwickshire, “ to turn over into Leicestershire to see his Mother and Relations there, and then “ to have returned to London again : But by his interrupting of us in our “ Journey, and taking the Husband from his Wife, and the Son from his Mother “ and Sister, and stopping him from visiting his Wife and Child so remote off, “ we were forced to get Strangers, or whom we could to help them on their “ Journey, to our great Damage and their Hindrance. We askt the Priest, “ Whether this was his Gospel, and their Way of entertaining Strangers ? And we “ desired the Justice to consider, Whether this was doing as he would be done by ? “ But he said, He had said it, and would do it. And whereas he says, we refused “ to give Sureties ; he asked only George Fox for Sureties, who replied, He was “ an innocent Man, and knew no Law he had broken. But he did not ask “ Thomas Lower for any : As if it had been Crime and Cause enough for his “ Commitment, that he came out of Cornwall. And if we were at a Meeting, “ as he says in his Mitimus, he might have proceeded otherwise than by sending “ us to Goal, to answer the Breach of the common Laws, though yet he shewed “ us no Breach of any, as may be seen in the Mitimus. So we thought fit to “ lay before you the Substance of his Proceedings, hoping there will more “ Moderation and Justice appear in you towards us, that so we may prosecute “ our intended Journey.”

“ GEORGE FOX,

“ THOMAS LOWER.”

This Letter, however reasonable, had not the desired Effect, but they were continued Prisoners till the Quarter Sessions, on the last Day of which, being the 21st of the Month called January 1673, they were brought into Court. The Justices, at their coming in, seemed to be struck with Confusion, looked pale, and were for some Time silent, insomuch that a Person in the Hall said, *What ! Are they afraid ? Dare not the Justices speak to them ?* At length, Justice Parker made a long Speech, pretending a Necessity for his sending them to Prison, and saying, that *He thought it a milder Course to send those two to Goal, than to put his Neighbours to 200l. Charge, by putting the Law against Conventicles in Execution ;* though indeed there was no Conventicle in the House when he came, nor had he any Evidence to convict them by. The Prisoners gave such an Account of themselves and their Journey, that the Chairman of the Sessions, one Simpson, an old Presbyterian, declared, that *Their Relation or Account was very innocent.* Nevertheless, after whispering with Parker, he address himself thus to George Fox ; *You, Mr. Fox, are a famous Man, and all this may be true which you have said, but that we may be the better satisfied, will you take the Oaths of Allegiance and Supremacy ?* And thereupon caused the Oaths to be read. To which George Fox answered, *I never took an Oath in my Life, but I have always been true to the Government. I was cast into the Dungeon at Derby, and kept a Prisoner six Months there, because I would not take up Arms against King Charles, at Worcester Fight ; and for going to Meetings was carried up out of Leicestershire, and brought before Oliver Cromwell as a Plotter to bring in King Charles. And ye know in your own Consciences, that we the People called Quakers cannot take an Oath, or Swear in any Case, because Christ bath forbidden it. But as to the Matter or Substance contained in the Oaths, this I can and do say, that I do own and acknowledge the King of England to be lawful Heir and Successor to the Realm of England, and do abhor all Plots and Plotters, and Contrivances against him : And I have nothing in my Heart but Love and Goodwill to him and all Mankind, and I desire his and their Prosperity : The Lord he knows it, before whom I stand an innocent Man. And as to*

WOR-
CESTER-
SHIRE.
1673.

Their Appear-
ance at Quar-
ter Sessions.

Speech of Jus-
tice Parker.

The Chair-
man's Speech
to G. Fox.

G. Fox's
Defence.

W O R-
C E S T E R-
S H I R E.
1673.

T. Lower's
Address to
the Justices.

A pleasant
Passage re-
specting Dr.
Crowther,
Parson of
Tredington.

G. Fox re-
moved by Ha-
beas Corpus.

Order concern-
ing G. Fox.

the Oath of Supremacy, I deny the Pope and his Power, and his Religion, and abhor it with my Heart. While he was speaking, they cried, Give him the Book, and he answered, The Book saith, Swear not at all. They cried, Take him away Goaler, but he continuing speaking, they were urgent upon the Goaler, crying, Take him away: We shall have a Meeting here: That Fellow, meaning the Goaler, loves to hear him preach. Then the Goaler drew him away, and as he was going out from them, he said, The Lord forgive you, who cast me into Prison for obeying the Doctrine of Christ. After he was thus sent back to Prison, they set Thomas Lower at Liberty. When the Court was risen, Thomas Lower went to the Justices at their Chamber, desiring to know what Cause they had to detain his Father, seeing they had discharged him? Whereupon Justice Simpson threatened him, saying, If you be not content, we will tender you the Oath also, and send you to your Father. To which Thomas replied, They might do that if they thought fit, but whether they sent him or not, he intended to go and wait upon his Father in Prison, for that was now his Business in that Country. Among other Discourse which passed between Thomas Lower and the Justices, was a remarkable Passage relating to Dr. Crowther, the Parson of Tredington, which tending both to divert and instruct the Reader, we here insert. Justice Parker by way of excusing himself, spake thus to Thomas Lower: Do you think, Mr. Lower, that I had not good Cause to send your Father to Prison, when you had such a great Meeting, insomuch that the Parson of the Parish complained to me, that he hath lost the greatest Part of his Parishioners, so that when he comes amongst them, he has scarce any Auditors left. To which Thomas Lower replied, I have heard that the Priest of that Parish comes so seldom to visit his Flock, (but once it may be, or twice in a Year) that it was but Charity in my Father to visit such a forlorn and forsaken Flock; and therefore thou hadst no Cause to send my Father to Prison for visiting them, or for teaching, instructing, and directing them to Christ their true Teacher, who had so little Comfort or Benefit from their pretended Pastor, who comes amongst them only to seek his Gain from his Quarter. Upon this the Justices fell a laughing, for it seems Dr. Crowther, (who was the Priest they spake of) was then in the Room sitting among them, though Thomas Lower did not know him, and he had the Wit to hold his Tongue, and not undertake to vindicate himself in a Matter so notoriously known to be true: But when Thomas Lower was gone from them, the Justices did so play upon Dr. Crowther, that he was pitifully ashamed, and so nettled with it, that he threatened to sue Thomas Lower in the Ecclesiastical Court for Defamation; which when Thomas Lower heard of, he sent him Word, that He would answer his Suit, begin when he would, and would bring his whole Parish in Evidence against him. This cooled the Doctor's Courage, so that he rested quiet.

Some Days after, an Habeas Corpus came down for removing George Fox to the King's-Bench Bar at Westminster. On Receipt whereof, the Under-Sheriff made Thomas Lower his Deputy to convey George Fox to London, where they arrived on the 2d of the Month called February, and appeared the next Day in Court, where the Return of the Writ was entred, and an Order made, viz.

“ Worcester, the KING } Thursday next after the Morrow of the
“ against George Fox. } Purification of the Virgin Mary, in the
26th Year of King CHARLES the Second.

“ THE Defendant being brought hither into Court upon a Writ of
“ Habeas Corpus ad Subjiciendum, &c. under the Custody of the Sheriff
“ of the County aforesaid, it is ordered, That the Return of the Habeas Corpus
“ be filed, and the Defendant is committed unto the Marshal of this Court
“ to be safely kept until, &c.

“ By Motion of Mr. G. STROUD,

“ By the COURT.”

.II .10 The

The next Day his Cause was argued in Court, but nothing then determined, only the Chief Justice ordered him to the Custody of the Keeper of the King's Bench, and another Day of Hearing was assigned. In the mean Time Justice Parker, and other his Adversaries, spread a malicious Report, even in the Parliament House, viz. That there were many substantial Men with George Fox, out of several Parts of the Nation, when he was taken, and that they had a Design or Plot in Hand, and that Thomas Lower staid with him in Prison, long after he was set at Liberty, to carry on their Design. By which, and other false Reports, they wrought upon the Judges, who otherwise seemed inclinable to set George Fox at Liberty, that he was remanded to Worcester Goal, only this Favour was granted him, that he might go down in his own Way, and at his own Leisure, provided he would not fail to be there by the Assizes, which was to begin on the 2d Day of the Month called April following. Accordingly he appeared at the said Assizes before Judge Turner, who had formerly tendred him the Oath, and premunired him at Lancaster. That Judge was now more favourable, and it was thought would have released him, had not Justice Parker endeavoured to prevent it by insinuating, that he (George Fox) was a Ringleader, that many of the Nation followed him, and that he knew not what it might come to. The Judge therefore willing to ease himself, referred the Matter to the Sessions again, bidding the Justices make an End of it there, and not trouble the Assizes any more. So he remained a Prisoner, but by the Favour of some of the Justices, had the Liberty of the Town granted him, and Leave to lodge at a Friend's House till the Sessions.

WOR-
CESTER-
SHIRE.
1674.

A malicious
Report.

Removed to
Worcester
Assizes.

Referred to
Quarter Ses-
sions.

The next Quarter Sessions began on the 29th of the Month called April 1674, at which the Oaths were again tendred him, and upon his Refusal to take them, an Indictment was drawn up, and found by the Grand Jury, which he consented to traverse, and then was required to put in Bail till the next Sessions, and the Goaler's Son offered to be bound for him; but he refused to be bound any otherwise than by promising to appear, if the Lord gave him Health and Strength, and he were at Liberty. So he was sent back to Prison again, but within two Hours after, by the Moderation of some of the Justices, he had Liberty given him to go at large till the next Quarter Sessions, which were to be in the Month called July following. At that Sessions he was found Guilty of the Indictment, and had Sentence of Premunire passed upon him, viz. To forfeit all his Goods and Chattels, and to suffer Imprisonment during Life. Under this hard Sentence he was sent back to Prison, where he soon after was taken with a fore Fit of Sickness, which brought him very weak and low in Body, and his Recovery appeared doubtful. In regard of his Weakness, Application was made to Justice Parker, for Liberty for him to go out of the Goal into the City, who, after much Importunity, wrote thus to the Goaler,

An Indictment
against him,
and he admit-
ted on his
Parole to
traverse it.

At the next
Sessions he had
Sentence of
Premunire
past upon him,
and was sent
again to Pri-
son.

“ Mr. HARRIS!

“ I Have been much importun'd by some Friends to G. Fox to write to you.
“ I am informed by them, that he is in a very weak Condition, and very
“ much indisposed. What lawful Favour you can do, for the Benefit of Air,
“ for his Health, pray shew him. I suppose the next Term they will make
“ Application to the King. I am,

Justice Par-
ker's Letter
to the Goaler.

“ Sir, Your Loving Friend,

“ HENRY PARKER.”

After this, the said George Fox's Wife went up to London, and made Appli-
cation to the King, who spake kindly to her, and referred her to the Lord-
Keeper, who told her, that The King could not release her Husband any otherwise
than by a Pardon. But he refused to be released in that Method; for, knowing
his own Innocence, he thought the Acceptance of a Pardon would be a tacit Ac-
knowledgment of Guilt, wherefore he declared, that He had rather have lain in
Prison all his Days, than come out in any Way dishonourable to the Truth he made
Profession

G. Fox re-
fuses to ac-
cept a Pardon.

WOR-
CESTER-
SHIRE.
1674.

Removed
again by Ha-
beas Corpus,
and cleared by
the Judges.

Prevailing
Force of In-
nocence.

R. Hill fined
for speaking
at a Burial.

A Widow im-
prisoned for
9d.

Prosecution
for Tithes.

Imprisonments
on Writs de
Excom. Cap.

Prosecutions
for Tithes.

W. Parr cited
to Dr. Crow-
ther's Court.

Imprisonment
for Tithes.

Indictment for
Meeting.

Profession of. He rather chose to have the Validity of his Indictment tried before the Judges : And accordingly procured an *Habeas Corpus* to remove him once more to the *King's-Bench Bar*, where, after a full Hearing before the four Judges, he was discharged by Proclamation, after he had suffered Imprisonment a Year and almost two Months.

Thus the *Christian* Courage, and innocent Boldness of *George Fox*, was conspicuous through all his Sufferings, and pleaded his Cause in the Consciences of his Opposers ; till at length the Lord, in Obedience to whose Commands he suffered, inclined the Hearts of those in Authority, to have a due Regard to the Innocence of his Cause, and to set him at Liberty.

In the Year 1673, *Robert Hill*, of *Bromesgrove*, being present at the Burial of a Friend in the Grave-yard there, spake a few Words to the People by way of Exhortation to Repentance and Amendment of Life : *Thomas Wilmot*, Parson of the Parish, with his Servant, and *Matthew Cartwright*, a Baker, informed a Justice of the Peace thereof, who adjudged it to be a Conventicle, and fined the said *Robert Hill* 20*l.* for which his Household Goods, and other Things, were taken by Distress to a much greater Value.

ANNO 1674. *Sarah Reynolds*, of *Stourbridge*, Widow, for 9*d.* demanded toward the Repairs of the Steeple-house, was prosecuted in the Ecclesiastical Court, and by a Writ de *Excommunicato capiendo* committed to *Worcester Goal*. She was a poor Woman, having five small Children, and only her own Industry to maintain them.

ANNO 1676. *John Halford*, of *Armstrong* in the Parish of *Tredington*, was prosecuted on the Statute for treble Damages, at the Suit of Dr. *Joseph Crowther*, Rector of *Tredington*, for a Claim of seven Years Tithe of Corn, worth about 5*l. per Annum*, and had taken from him by Execution, at several Times, Goods and Chattels to the Value of 158*l.*

In the Month called *April* in the Year 1675, *Ezekiel Partridge*, of *Stourbridge*, for refusing to pay a Steeple-house Rate, was imprisoned by a Writ de *Excommunicato capiendo*, at *Worcester*. For the same Cause *Alice Booker*, of *Wickenford*, Widow, was by a Writ de *Excommunicato capiendo* also committed to the County Goal in this Year 1676.

ANNO 1678. On or about the 2*d.* of the Month called *April*, *William Banbury* was arrested for Tithes, at the Suit of Dr. *Crowther*, of *Tredington*, and committed to *Worcester Goal*, whence he was afterward removed to *London*, and committed to the *Fleet Prison*.

On the 6*th.* of the Month called *February* the same Year, *Mary Banbury*, Mother of the said *William Banbury*, was committed to the same Prison, at the Suit of the said Dr. *Crowther*, for Tithes.

William Parr, of *Shipston*, was several Times prosecuted for Tithes by the said Dr. *Crowther*. Upon one of those Prosecutions he was imprisoned above a Year at *Worcester*, and a Judgment being obtained against him for 8*l.* Tithes, he had taken from him four Cows worth 14*l.* And at another Time, for 8*l.* Tithes, he had taken away four Cows and two Horses worth near 30*l.*

The said Dr. *Crowther* had a Power of holding an Ecclesiastical Court there once in three Years, to which the said *William Parr* was cited for not coming to hear Common-Prayer ; and at appearing, was committed to Prison by a Writ de *Excommunicato capiendo*, where he was remaining a Prisoner two Years and an Half after.

ANNO 1681. On the 27*th.* of the Month called *June*, *John Bowater* was committed to *Worcester Goal*, at the Suit of *Thomas Wilmot*, Priest of *Bromesgrove*, for small Tithes, and about five Months after, he was removed thence to the *Fleet Prison* at *London*, and while there in Prison, had an Heifer taken from him at Home worth 1*l.* 10*s.*

Edward Cooke, of *Shipston*, was indicted at the Quarter Sessions for being at a Meeting there, and had taken from him on the 23*d.* of *October* this Year, Goods worth 11*l.* 1*s.* 8*d.*

On

On the 25th of December a Sheriff's Bayliff, named *Horsnett*, and four others, his Followers, came to a Meeting at *Worcester*, and asked, *Which was the Preacher?* A rude Boy standing by pointed to a Woman, and said, *She was*; which was not true, the Meeting being altogether silent. Nevertheless, those Fellows went and swore before the Mayor, not only that *there was a Conventicle*, but that *the Woman preached at it*. They also swore that *Francis Fincher* was at that Meeting, who was at that Time twenty two Miles off; and that *John Wareing* was there, who was then out of Town. They also swore that *Henry Haydon* and his Wife were there, who appeared to have that Day been at their Parish-Church, and to have received the Sacrament there. The Uncertainty of such Men's Evidence considered, the Grand Jury refused to find any Bill of Indictment upon it. Nevertheless, the Justices at the Sessions proceeded to fine several Persons upon that Evidence, and made an Order for Distress, by which were taken

From <i>Joseph Allibone</i> , 180 Foot of Board worth	1	0	0
<i>John Hunt</i> , Pewter worth	2	0	0
<i>William Pardoe</i> , Goods worth 100 <i>l</i> but redeemed	12	10	0
by a Person, unknown to him, for			
<i>Samuel Morley</i> , all the Goods in his House and	23	5	0
Shop, redeemed by his Wife's Mother for			
<i>Thomas Haskest</i> , Malt worth	13	15	0
<i>Thomas Jukes</i> , Goods worth	13	0	0
<i>George Robert</i> , a Mare, redeem'd by a Neighbour for	2	5	0
<i>John Knight</i> , Pewter worth	0	16	0
	68	11	0

Distresses for
Meeting.

Edward Bourne was sent to Prison by the following *Mittimus*, viz.

“ *Civitas Wigorn* *js*.

“ *To the Keeper of his Majesty's Goal, within the City of Worcester.*

“ **I** Herewith fend you the Body of *Edward Bourne*, who was this Evening
“ apprehended while he was preaching at an unlawful Conventicle or Meet-
“ ing, under Pretence of exercising Religion, contrary to the Liturgy of the
“ Church of *England*, openly in a Street called the *Fryar's* Street, in the Parish
“ of *St. Helen's* within the said City, where were present several Persons, above
“ the Number of twenty, contrary to the late Act of Parliament in that Case
“ made and provided, which by notorious Evidence and Circumstance of the
“ Fact is proved against him: These are therefore, in his Majesty's Name,
“ by Virtue of the said Act, to will and require you to take into your Custody
“ the Body of the said *Edward Bourne*, and him safely to keep till he shall
“ be thence delivered by due Course of his Majesty's Laws: Whereof fail not
“ at your Perils. Given under my Hand and Seal this 12th Day of *March*,
“ in the 34th Year of the Reign of King *Charles the Second* over *England*, &c.
“ *Annoque Dom.* 1681.

Mittimus of
E. Bourne.

“ *GEORGE SOLEY, Mayor.*”

On the 19th of the same Month *Francis Fincher* was committed to Prison, as appears by a Postscript of a Letter from *Edward Bourne*, Prisoner at *Worcester*, to *George Fox*; of which Letter an Extract follows, viz.

“ I am now a Prisoner here in the City-Prison, where I am satisfied
“ I am in my Place, being called thereunto of the Lord, for whose Word's
“ Sake I suffer Bonds, which he makes easy to me, in his affording me the En-
“ joyment of his sweet, and glorious, and Heavenly Presence, to my Soul's
“ great

Extract of a
Letter from
E. Bourne to
G. Fox.

WOR-
CESTER-
SHIRE.
1681.

“ great Refreshment and Satisfaction : Blessed and praised for ever be his great
“ and glorious Name and Power. The Adversary of the Truth is very busy in
“ stirring up Persecution against the true Followers thereof, but our Comfort
“ is, The God of Truth will turn all Things for Good to them that love him.
“ Many of us were lately concerned in the Chancellor’s Court, and before :
“ Things there are over with us, so far as we know of : Another Exercise is
“ fallen upon us, which will, I trust, prove to the Advantage and Promotion of
“ the Truth, *so let the Will of the Lord be done.* Let what will come, I trust
“ nothing shall be able to separate us from the Love of God, which we do
“ enjoy in Christ Jesus our Lord. I moved from Place to Place to visit the
“ Friends of Truth, as I believe the same was required of me, and wheresoever
“ I went, praised be the *Glorious Name* therefore, through his Love and Favour
“ to me, I enjoyed his blessed Presence to my great Refreshment and Satis-
“ faction, which to enjoy, I often have forsaken all Things, and trust shall do
“ so always, when called thereunto. And now being in Bonds, I have full
“ Satisfaction in myself, that I am in my Place, wherein I hope I shall be
“ contented to abide till the Lord shall free me therefrom. And as for thyself,
“ who art greatly beloved of the Lord, I know thy Care is very great, that
“ the Work of the Lord may go on, and for us all, who are the true Followers
“ of the Truth, that we may so continue to the End of our Hope, &c. So with
“ dear Love to thee in the ever blessed Truth, I remain

“ *Thine in the Lord,*

“ EDWARD BOURNE.

“ P. S. Yesterday being the 19th of the First Month 1681-2, *Francis*
“ *Fincher* was sent hither Prisoner, who was taken praying in our Meeting in
“ the Street, being kept out of our Meeting-place by Constables.”

Prosecutions
in the Chan-
cellor’s Court.

In the foregoing Letter of *Edward Bourne*, it is said, *Many of us were lately concerned in the Chancellor’s Court.* Of which we have the following Account, viz.
Edward Bourne for a Demand of 2 s. *John Knight* for a Demand of 3 s. and
Joseph Allibone and *Richard Hill* for a Demand of 1 s. 6 d. each, toward the
repairing of the Steeple-house, called *St. Nicholas’s Church* in *Worcester*, were
prosecuted in the Ecclesiastical Court there : Being cited, they appeared accord-
ingly before the Bishop, who shewed himself much offended at their keeping
their Hats on : Whereupon they writ the following Letter, directed

“ *To the BISHOP and his SURROGATES, and all whom this shall concern,*
“ *to peruse in Meekness.*

Letter to the
Bishop, &c.

“ IT is our Belief of you, if you are Christ’s true Followers, you will not,
“ nor cannot harm us, nor do any Thing to injure us, nor our Families,
“ but contrariwise will endeavour to do us and ours Good, according to Christ’s
“ Mind, according to his righteous Command, who saith, that *Whatsoever ye*
“ *would that Men should do unto you, do ye the same unto them ;* and *Love your*
“ *Enemies, &c.*

“ Now for you to cite us into the Court for no Evil we have done, but for
“ what we ought to be well satisfied in our Consciences in the doing of it, lest
“ we sin, since the Apostle and Servant of Jesus Christ saith, *Let every one be*
“ *persuaded in his own Mind ; for whatsoever is not of Faith, is Sin.* Now we
“ say, Your thus dealing with us in this Case causeth us to question, Whether
“ you are Christ’s true Followers ? Whose Commands are contrary to your
“ Doings herein. Why should you trouble us, who desire as much as in us
“ lies, to be at Peace with all Men, for our not contributing toward the Re-
“ pairs of your Places for Worship, we not believing in our Consciences, we
“ ought so to do. Therefore convince us, if you can, that we ought to do
“ what

“ what you would have us: And if you cannot by the Scriptures of Truth do
“ it, be you towards us as Christ’s true Followers ought to be, in shewing Love
“ to us, in case we are your Enemies, which we are not, but your Friends,
“ and therefore you ought to shew Love to us accordingly.
“ And now let the Bishop, with the rest of you herein concerned, please to
“ consider, who is most according to Christ, himself or we, whom he took
“ Occasion against? We came into the Court with our Hats on, which was not
“ in Contempt, but for Conscience-sake, seeing Christ saith, *How can ye believe,*
“ *who seek Honour one of another, and seek not the Honour that cometh from God*
“ *only.* And, said he, *I receive not Honour from Men.* And whether the Bishop
“ had any Cause to be offended thereat, though he said, *He was the King’s Ma-*
“ *gistrate,* since the King, who is the chief Magistrate in the Nation, hath not
“ been offended with such who in his Presence have kept their Hats on, when it
“ was only for Conscience-sake? And whether the King was not more accord-
“ ing to Christ than the Bishop, shewing a more meek Spirit to rule in him
“ than the Bishop, in his bearing with such in that Case, and not being offended
“ with them therefore, which cannot be so said of the Bishop concerning us?
“ Therefore, for the Time to come, as he represents the King, and is his
“ Magistrate, we hope he will shew Meekness and Forbearance towards such
“ as are conscious towards God, in what they do therein, whom he may take
“ for his Pattern in this Thing, but especially if he be Christ’s Servant, *who*
“ *did not receive Honour from Men, &c.* And said to the *Jews,* who were in
“ that State, *viz.* In giving and receiving Honour one of another, *How can*
“ *ye believe, &c.* And now as to our answering our Libels, which we question
“ the Truth of some of the Articles in them, our Desire first is, that you
“ would satisfy us in Meekness, Whether you have Authority from God to do
“ by us as you do, or by the Laws of this Realm, or by Commission from the
“ King for the same, which if you have, we suppose you ought to let us
“ know, by shewing us the same; and as you profess to be *Christians,* and
“ Followers of Christ Jesus, answer us in Meekness, and be not like the *Gentiles,*
“ who exercise Lordship over one another, for Christ said to his Followers, *It*
“ *should not be so amongst them.* Please to take Notice what the Apostle writes
“ to *Timothy,* 2 *Tim.* ii. 24, 25, which we desire you may not be contrary, but
“ according thereunto, that the Lord may delight in you, and watch over you
“ for Good and not for Evil, to whom we commit our Cause, who knoweth
“ we are not contrary to you of our own Minds, for which we are so often
“ required to appear in your Court, but that it is for what he hath not given
“ us Faith in the doing of, who will be too strong for them that shall trouble
“ us for it.

“ *We remain your Friends,*

Worcester, the 23^d of the
Ninth Month 1681.

“ EDWARD BOUNRE, JOHN KNIGHT,
“ RICHARD HILL, JOSEPH ALLIBONE.”

Some Time after this, having received from the Court a Copy of the Libel
against them, they writ a *second* Letter to the Bishop and his Surrogates, in
Answer to the said Libel, which Letter was as follows, *viz.*

“ **F**IRST, please to take Notice you had a *Paper* from us, which we
“ question not but many of you have seen, if not all of you, to which we
“ expect an Answer from you.

*Second Letter
to the Bishop,
&c.*

“ In the *next Place,* we say, in Answer to the Libels, in which you give
“ Reasons why we ought to contribute towards the repairing of your Places of
“ Worship, which you call *Churches,* which you cannot prove by the Scrip-
“ tures of Truth to be such, the Scriptures testifying, that *The Church in God,*
“ *is the Pillar and Ground of Truth.* Wherefore we query, *Whether to call these*
“ *Places Churches is not Blasphemy?* And do not they blaspheme that do so?

“ *Farther,*

W O R-
C E S T E R-
S H I R E.
1681.

“ *Farther*, Whether those Churches were not formerly *Popish* Mass-houses,
“ where Mass was wont to be read? And whether the Martyrs did not suffer
“ for not going to them? And whether the *Pope's* Badge, namely the *Cross*,
“ do not stand on one of the Ends of them, if not in more Places thereon?
“ *Again*, Whether the Apostles of our Lord Jesus did require the Saints to
“ contribute towards the repairing of the *Jews* Temple, or *Diana's* Temple?
“ If not, ought not you to be lookt upon contrary to them, and not their Fol-
“ lowers herein, whom as you follow, we would follow you, but not otherwise:
“ Therefore, as you would have us to follow you, see that ye be their true
“ Followers, who were true Followers of Christ. *Again*, You being a Spiritual
“ Court, as you say, and so spiritual Men, ought not your Laws to be inward
“ and spiritual? And you not to make Use of outward Laws, or the Laws of
“ the Nation, for the upholding of your spiritual Orders, but you to take your
“ Rule and Orders from Christ, by whose Rule and Orders we are satisfied in
“ our Consciences your Proceedings have not been toward us in Times past:
“ We wish they may be for the future, then will you be like him who came to
“ do Good and to save, and not to hurt and destroy.
“ And *lastly*, Whether the Lords of the Inquisition in *Spain*, who have used
“ Severity towards People by severe Imprisonments and Death, who could not
“ for Conscience-sake do what they required of them, are not reproveable and
“ condemnable by the blessed Truth, and the Followers thereof, for the same?
“ And whether the Lord doth not require better Fruits from you, *viz.* To be
“ in Love, and to bear Goodwill to all People, and not to do any Thing to
“ oppress or injure any Person that cannot for Conscience-sake answer you in
“ what you require of them, God not having given them to believe they ought
“ to do so? And consider, whether you would be dealt so by yourselves in
“ foreign Countries, or in your own Land, and *as you would Men should do to*
“ *you, do you so to them*, for this God requires of you: And this Charge we lay
“ upon you, that you may be blameless in his Presence, when he shall render a
“ Recompence unto you, according as your Works have been. So we remain

“ *Your Friends, who seek your Good,*

Worcester, the 12th of the
Eleventh Month 1681.

“ EDWARD BOURNE,

“ JOHN KNIGHT,

“ RICHARD HILL.

“ *P. S.* Please at present to take this in Answer to the Libels we had from
“ you, and file it, and appear in Moderation towards us.”

In the next Month the following Letter was also written on the Subject of this
Prosecution, *viz.*

“ A LETTER from EDWARD BOURNE to GEORGE FOX.

A Letter from
E. Bourne to
G. Fox.

“ In the pure Truth, in which I have often been refreshed with thee,
“ and in which is my Heart united unto thee. Since my last they have pro-
“ secuted to Excommunication of us, *viz.* of me and three Friends more, and
“ a Parish Meeting they had to raise Money to pay for a Writ to throw us into
“ Prison, to which the Mayor shewed his Unwillingness, with many Pa-
“ rishioners, but for what I know, Things go on in order to it: I was not in
“ Town when the Parish Meeting was, else I intended to have been present to
“ have reasoned Matters with them about it: And I spake with a Friend to have
“ been present with them at that Time, to desire them to forbear to raise Money
“ to throw us into Prison, till they heard what we had to say for ourselves, why
“ they ought not to do it; but he omitted the doing thereof, which since he
“ wished he had not omitted, but now it must be as it may: And I question
“ not but Things will end well, only that we see to it, that we continue faithful
“ to our Maker in doing those Things he hath given us to believe we ought to
“ do.

“ do. I was free herewith to send thee Copies of two Papers we gave into
 “ Court. They be very fierce here at present in taking Account of us, and all
 “ Dissenters, forry Informers having a Mind to rob and spoil us of what we
 “ have; but their Work goes on not so fast as they would have it, the Magi-
 “ strates little countenancing them in it. I have good Satisfaction in endeavour-
 “ ing to persuade them to square their Actions towards us according to the
 “ Truth. As to the Affairs of Truth, it is well with the Faithful here, and in
 “ these Parts, though Persecution seemeth to attend us, but God will turn it
 “ for Good to them that love him. So I rest

WOR-
 CESTER-
 SHIRE.
 1681.

“ Thine in the Truth,

Worcester, the 15th of the Twelfth Month 1681. EDWARD BOURNE.

ANNO 1682. After the Excommunication of Edward Bourne and his other three Friends as before mentioned, a Writ de Excommunicato capiendo was at length procured, by Means of which, the said Edward Bourne, already a Prisoner, was more closely confined, and the other three, viz. Joseph Allibone, John Knight, and Richard Hill, were also committed to Prison at Worcester, about the End of the Month called May 1682; from whence they published the following State of their Case, for the Consideration of their Neighbours, many of whom had not consented to their Imprisonment, but were over-ruled by the Power of such among them as were under the Influence of the Bishop and his Ecclesiasticks.

E. Bourne
 more closely
 confined.

“ The CASE of EDWARD BOURNE, JOHN KNIGHT, JOSEPH
 “ ALLIBONE, and RICHARD HILL, of Nicholas Parish in Worcester;
 “ Recommended to the Inhabitants of Worcester, to view and well
 “ consider of.

“ BEING excommunicated, a Writ de Excommunicato capiendo is come
 “ down to imprison us, upon which Edward Bourne is closely confined,
 “ who was a Prisoner before, for no Evil, except it be an Evil to * exhort,
 “ advise, and persuade People to dwell together in Love, and to live in the
 “ Fear of the Lord, and to obey his Voice, by whom we are all called upon
 “ to follow Peace and Holiness with all Men, which is his Call unto all People,
 “ without which no Man shall see the Lord, though they make Mention of his
 “ Name, and call upon him never so often. See Mat. vii. 12. and Heb. xii.
 “ 14. He that readeth, let him understand. So consider, whether it be righ-
 “ teous in the Sight of God to imprison any for persuading and advising People
 “ to do as above-mentioned, especially when such believe they shall sin if they
 “ neglect the same. So you see, it is for obeying the Voice of the Lord, for
 “ hearing and doing what God speaks to us by his Son Christ Jesus, by whom
 “ we are all called unto Peace, that this Measure is measured unto us. And
 “ consider, if they must go into everlasting Fire, who did not visit Christ in his
 “ Members in Prison, what will become of them that cast them in? It is not
 “ for us to be silent, and to hold our Peace, and not to warn People of the
 “ Danger they are in, when the Lord makes us sensible thereof, and requires it
 “ at our Hands. Though it may be said concerning us, We are no Prophets,
 “ nor Prophets Sons, as Amos said. See Amos vii. 14, 15. yet the Lord, who
 “ knows best what is to be done, may call whom he will to such a Service as
 “ this. He knows best who is the fittest for it, who said to Amos, who was a
 “ Gatherer of Summer Fruit, and followed the Flock, Go prophesy to my
 “ People Israel. And to David the Lord said, I took thee from the Sheep-coat,
 VOL. II. X “ from

The Case of
 E. Bourne
 and others.

* Note. That if to do these Things be accounted an Evil by any among you, yet it is not so accounted by the Lord.

W O R-
C E S T E R-
S H I R E,
1682.

“ from following the Sheep, to be Ruler over my People, over Israel: And I was
“ with thee wheresoever thou wentest, and have cut off all thy Enemies out of thy
“ Sight, &c. See 2 Sam. vii. 8, 9. So, can any know who are fit for the Work
“ and Service of the Lord as well as he? Will it not be a great Presumption in
“ any so to take upon them? It is appointed for all to die, and after that to
“ come to Judgment, to bear and lie under the Sentence and Judgment of him
“ that judgeth righteously, where People will be blessed or cursed for ever:
“ And know, that in the Grave will be no Repentance: So if the Lord make
“ us sensible of the Misery he is bringing upon such as mind not his Call, nor
“ do not obey his Voice, if we do not discharge a good Conscience toward
“ them in warning them thereof, will not their Blood be upon us? Will not
“ the righteous Lord, who loveth Righteousness, and requireth Truth in the
“ inward Parts, require it of us? See what the Lord said to Ezekiel; O Son of
“ Man, I have set thee a Watchman unto the House of Israel; therefore thou shalt
“ bear the Word of my Mouth, and warn them from me: When I say to the wicked
“ Man, Thou shalt surely die: If thou dost not speak to warn the wicked Man
“ from his Way, the wicked Man shall die in his Iniquity, but his Blood will I
“ require at thy Hand. Ezek. xxxiii. 7, 8. Begin the Chapter, and read to
“ Verse 10, you shall read this: Consider thereof, and the Lord give you
“ Understanding.

“ And now concerning our Case who are excommunicated, and a Writ *de*
“ *Excommunicato capiendo* is come down to imprison us; this hard Measure is
“ measured to us by unmerciful Persons, who mind not Christ's Command, *to*
“ *do to others as they would be done unto themselves*. Though they call themselves
“ Christians, and account themselves Christ's true Followers: But the Tree is
“ known by its Fruits: Concerning whom we can say, praised be the Lord
“ therefore, notwithstanding they have measured such Measure to us, *the Lord*
“ *forgive them*, and change their Hearts from Hardness to Softness, from Stony-
“ ness to Fleshliness, that they may be as God would have them to be, who is
“ merciful and kind, and would have People to be so, lest as they have done,
“ it be done to them again; according as they have measured, it be measured
“ to them again. For he shall, said the Apostle and Servant of Jesus Christ,
“ *have Judgment without Mercy, who shewed no Mercy*. James ii. 13.

“ The Wardens of Nicholas Parish, viz. for the last Year, one of which is
“ High-Warden this Year, demanded a little Money of every one of us, the
“ whole they demanded was eight Shillings, towards the Repairs of the Church,
“ so called, which we could not pay them, because we believed we should offend
“ the Lord in doing it, and not because we loved our Money so well that we
“ could not part with it. So it was not for Covetousness-sake we were not
“ willing to part with so much Money, for we have parted with a great deal
“ more many Times, as many know, and that freely, when by the Law we
“ could not be compelled thereunto, when we believed it necessary so to do,
“ which we did not, nor do we believe in this Case to be necessary for us, for
“ Reasons you may know more hereafter, if Occasion shall require the same,
“ than at present we may give you. It may be, what we shall say at present for
“ ourselves herein, may be satisfactory to you. However, to such who are
“ reasonable, who desire to do to others, as they would be done unto them-
“ selves, let us ask you, *Why should we be forced and compelled by Rigour to do*
“ *what God hath not given us to believe we may do, without offending him therein?*
“ You may say, *You see no Harm therein*: Then you may come off the better,
“ when to God you must come to a Reckoning, to give an Account of all
“ Things you have done; for it is said, *The Time of Ignorance God winked at*.
“ I wish you may reform in what you see the Lord would have you come to a
“ Reformation in. But be it so as you say, Must it follow that others must do
“ so, because you see no Harm therein, when they believe it will turn to their
“ Harm to do it? Will it be safe for others to walk by your Sight, or by their
“ own? But tell us, what is the Good you see herein? Are you the better
“ approved of in the Sight of the Lord therefore? You may answer the
“ Question

WOR-
CESTER
SHIRE
1682.

“ Question if you see meet. Ought not every Man and Woman to do that
“ which God hath given them to believe they ought to do? And if any do that
“ which God hath not given them to believe they should do, but forbear so to
“ do, or if in the least they cannot have Satisfaction in themselves, but they
“ shall do amiss therein: Will not such sin in so doing? Since the Apostle
“ saith, *Let every one be fully persuaded in his own Mind*, in what he doth, *for*
“ *whatsoever is not of Faith, is Sin*, Rom. xiv. 5, 23. If this be your Rule,
“ ought you not to walk according to it? But if you have a better Rule than
“ this to walk by, you may do well to let us know it. So this is our Case, and
“ thus it stands with us, and here, as in a Glass, you may see where we are, and
“ upon what Foundation we stand. And if you can find in your Hearts to
“ open your Purses to part with your Money to throw us into Prison, and so
“ to disable us from paying Taxes on the Poor's Account, and other Ac-
“ counts, which according to our Abilities we were always ready to do, and so
“ wrong the Poor, and bring an heavy Burden upon yourselves, which in like-
“ lihood will be in outward Things, as well as upon your Consciences, which
“ certainly will hereby be loaded, and the righteous Spirit of God grieved in
“ you, to gratify such Persons, whose Fruits declare them to be envious and
“ malicious, though they pray, that *God would deliver them from all Envy*
“ *and Malice*. The Lord look upon it, and judge between us and you
“ herein.

“ These Wardens caused us to be cited into the Chancellor's Court, where
“ we often appeared, and wrote to them, to satisfy them concerning ourselves,
“ and to have Satisfaction from them; which they have not yet answered, nor
“ never will we believe: Through whose Doings we are *excommunicated*, that
“ is, *delivered up to the Devil*, as it is said, which is sad to consider of, for we
“ have done them no Wrong, and Christ says, *Love your Enemies*. Now if
“ they were Christ's true Followers, do you believe they would deal thus by us?
“ We do not believe they would. And do not these cry down the *Papists* for
“ their Cruelty? The Inquisitors of *Spain* for their Persecution? And say, they
“ are Antichristian therein? But satisfy us who can, whether a better Spirit be
“ the Guide of these in these their Doings, than such are guided by? And
“ whether it be not one and the self-same Spirit, which guides the one, that
“ guides the other? But for what they have done against us, we say, *The Lord*
“ *forgive them*.

“ *Your Friends and Neighbours,*

Worcester City-Prison, the 1st of
the Month called June 1682.

“ EDWARD BOURNE,
“ JOSEPH ALLIBONE,
“ JOHN KNIGHT,
“ RICHARD HILL.”

After this Manner these patient Sufferers, while they described and set forth
the Innocence of the Cause for which they were imprisoned, discovered at the
same Time the true Spirit of *Christianity*, by expressing their Forgiveness of the
Persons by whose Means they sustained the Loss of their Liberty.

ANNO 1683. On the 1st of the Month called *July*, sixteen Persons were
taken at a Meeting in *Worcester*, and there detained by Officers till the Time of
the publick Worship was over, when they were carried to the Town-hall;
after which they were sent for to come before the Mayor and some of the Alder-
men, and were committed to Prison by the following *Mittimus*, viz.

“ *Civitas Wigorn* *fs.*

“ *To the Keeper of his Majesty's Goal within the City of Worcester.*

“ **W** H E R E A S the Persons hereafter named, viz. *Thomas Haskest,* *William Pardoe,* *Henry Weston,* *John Knight,* *John Hunt,* *Job Wareing,* *Henry Smart,* *Richard Roberts,* *William Matthews,* *Thomas Mence,* *Richard Walker,*

Mittimus of
16 Persons to
Prison.

W O R-
C E S T E R
S H I R E.
1683.

“ Walker, Thomas Reeves, Edward Stanton, Walter Pardoe, Cornelius Harrison,
“ and Edward Jones, upon Sunday the first Day of July Instant, together with
“ several others, to the Number of thirty, in the Presence of us whose Names
“ are hereunto subscribed, his Majesty's Justices of the Peace for the City of
“ Worcester, were riotously and unlawfully assembled in the Dwelling-house of
“ a Person unknown, situate in a Street called the Friars-street, in the Parish
“ of St. Helen's in the City of Worcester laforeaid, with an Intention to hold
“ an unlawful Assembly, Conventicle, or Meeting, under Pretence of exercising
“ Religion there, otherwise than according to the Liturgy of the Church of
“ England, and contrary to his Majesty's Peace, and against the Statutes in
“ that Case made and provided: These are therefore to will and require you,
“ immediately upon Sight hereof, to take into your Custody the Bodies of the
“ said Thomas Heskest, William Pardoe, Henry Weston, John Knight, John Hunt,
“ Job Wareing, Henry Smart, Richard Roberts, William Matthews, Thomas
“ Mence, Richard Walker, Thomas Reeves, Edward Stanton, Walter Pardoe,
“ Cornelius Harrison, and Edward Jones, them and every of them safely to keep,
“ till they and every of them shall be severally discharged by due Course of his
“ Majesty's Laws: Whereof fail not at your Perils: Given under our Hands
“ and Seals this first Day of July, Anno rni. Dni mri. Caroli secundi munc
“ Angliæ, &c. tricesimo quinto, Annoq; Dom. 1683.

“ ADAM POWEL, Mayor,
“ JOHN TYAS, Alderman.”

On the next Court-day they were called forth, and required to Swear, and to give Sureties for their good Behaviour, which they refusing to do, were sent back to Prison.

Indicted and
fined.

At the Sessions about a Week after, they were indicted for a Conventicle, and for refusing to Swear; but their Trial was deferred till the 25th of the Month called February following, at which Time they were fined, viz. The said Thomas Mence 4l. 19s. William Pardoe 40s. Thomas Reeves 30s. five others 20s. each, six others 10s. each, and the other two 5s. each, in all 16l. 19s.

In this Year the following Distresses were made on Persons dwelling in or about Dudley, for their religious Meetings, viz.

Distresses for
Meetings.

William Corbett had taken from him Cows, Household Goods, and Hay, worth 14l.

James Corbett and William Brinton had taken from them to the Value of 1l. 7s.

Edward Cartwright had taken from him five Milch Kine worth 14l.

Henry Packs, Thomas Rickvant, and Katharine Clark, had taken from them to the Value of 1l. 4s. 3d.

* John Payton, of Dudley, fined 30l. 10s. for two Meetings, had taken from him three Colts, four young Beasts, Apparel, Linen, and Household Goods, worth 53l. 10s.

Anne Oakley and Mary Billingham, two poor ancient Women, supported by the Charity of their Friends, being fined 5s. each for Meeting, (though Age and Poverty might reasonably have excused them) had Household Goods taken from them to the Value of 14s. 6d.

Joseph Shord had taken from him Household Goods worth 3l.

William Clark, of Sedgley, had taken from him Household Goods, Corn, Linen, and other Things, to the Value of 1l. 9s. 11d.

John Roads had taken from him Iron, Hay, and Household Goods worth 7l. 11s. 10d.

John

* He was fined for preaching, on a false Information, for he was not a Preacher.

John Newcomb, by Warrant from the Lord Ward, of *Dudley Castle*, and Justice *Foley*, of *Stourbridge*, for Fines laid on himself and others for Meetings, had his Goods seized for levying the Sum of 28*l.* 11*s.*

WOR-
CESTER-
SHIRE.
1683.

John Bissel, of *Rowley*, for being at several Meetings at *Dudley*, had taken from him Iron, Working Tools, Household Goods, and other Things, to the Value of 15*l.* 0*s.* 5*d.*

More Dis-
tresses for
Meeting.

Thomas Rickwant, for the same Cause, had taken from him a Rick of Hay, and other Things, worth 21*l.* 10*s.*

William Brinton, of *Gournall*, for 26*s.* Fine, had Goods taken from him worth 5*l.* 11*s.*

Roger Meredith had taken from him Household Goods worth 1*l.* 12*s.*

Philip Alchuth had taken from him Iron, Nails, &c. worth 1*l.* 8*s.* 10*d.*

William Little, a very poor Man, had taken from him his Bed of Chaff, a Blanket, Table, Grate, &c. worth 10*s.*

Taken by the Officers of *Shipston*, upon the Act against Conventicles, from *Robert Grimes*, *John Burlingham*, and *James Hunt*, Goods worth 1*l.* 9*s.* And from *William Field*, *William Banbury*, and *Nicholas Wilkins*, Goods worth 1*l.* 8*s.*

John Payton, *Thomas Caddock*, and *John Roads*, were prosecuted in the Ecclesiastical Court, and excommunicated, upon Articles exhibited against them for not repairing to their Parish-Church, to which was added a Charge against the said *John Payton*, for upholding a *Quakers Meeting*.

Prosecutions
and Excommu-
nications.

The said *John Roads*, for 8*s.* demanded for Tithes, by *William Waite*, Priest, had Iron taken away worth 17*s.* 4*d.* And for 2*s.* demanded for Clerk's Wages, Iron worth 8*s.* 2*d.*

Distresses for
Tithes and
Clerk's Wages.

At the Assizes at *Worcester*, on the 21st of the Month called *March*, the Friends then in Prison there wrote a Letter to the Judges, as also another to the Jurors, at the said Assizes, Copies of which are as follows, viz.

" *The APPLICATION of the Prisoners at Worcester to*
" *the JUDGES of Assize.*

" *To Judge ATKINS and Judge LEVINS.*

" *Friends,*

" **P**LEASE to consider of our present State and Condition, and yield
" us Relief, according to the Will of the Most High God, (if it be in
" your Power to do it) who is He by whom you and we live, and move, and
" have our Being. You nor we must not always remain here in these earthly
" Tabernacles: Wherefore while you have Time and Opportunity, please to
" ease us of our Oppression, which is only for the Testimony of our Con-
" sciences toward God, according to your Power, that he may answer you
" with Peace therein. We suffer not for any Wrong we have done unto any
" Man: We are such who fear the Lord, and are peaceable in the Land, being
" willing to give unto the Lord what belongs and appertains unto him, and to
" *Cæsar*, and all Men, those Things that are theirs. And if the Lord should
" be angry with us in not giving him his Due, in keeping to the Answer of a
" good Conscience towards him, can you pacify him, do you believe, towards
" us therein? Consider, will it not be better for us to do what tends to the
" keeping our Peace with God, whatever therefore we may suffer in Body or
" Estate, by which, blessed be his glorious Name, we have Peace with him,
" though we suffer in our Persons and Estates, and our Wives and Children
" may outwardly thereby be disconsolated, and their Lives be made uncom-
" fortable, than to do what may tend to the wounding of our Souls and Con-
" sciences, for is it not said, *A wounded Spirit who can bear?* Please to consider
" the Hardships we and our Wives and Children were exposed unto by these
" our Sufferings in the Time of the late hard Frost, and what we and they
" may yet endure because thereof, if these Oppressions for our Consciences
" towards God be not taken off from us: And according to the Mind of the

A Letter to
the Judges.

W O R-
C E S T E R-
S H I R E.
1683.

" Lord, who exerciseth Mercy and Loving-kindness in the Earth, deal with
" us, according to the Power which is in your Hands to do it, and the
" Lord affordeth you Opportunity.

" Two of us have been Prisoners here near two Years, by the Writ *de*
" *Excommunicato capiendo*, for not paying a little Money, which we did not
" refuse to pay in Contempt, but only for Conscience-sake, to which we can
" call God to witness for us; and many of us have been Prisoners near three
" Quarters of a Year, for no Evil we have done, but for serving God, (which
" we hope you will not judge for an Evil in us) who, as we read, is a
" Spirit, and must be worshipped in Spirit and in Truth; the which he requireth
" of every Man, and who do not so do, should not be displeased with them
" that do it, because thereof, for which most of us are proceeded against by
" the Act for Banishment; also some are excommunicated, and although they
" are so proceeded against, may come before you this Assize, because of Pro-
" cesses which are laid upon us; and many have been fined, for which Goods
" have been taken away from some, and for some a great deal of Money has
" been paid, and yet do remain Prisoners, and this upon the Evidence of some
" two Years since, who swore falsely.

" Now whether our Case be not deplorable herein, we leave it to yourselves
" to judge thereof.

" If you can do us any Good by taking View of our *Mittimus's*, and please to
" call for them, the better to inform yourselves concerning the Cause of our
" present Sufferings, and of the Court's proceeding against us herein: And if
" it be not in your Power to do, what we in Humility and in the Fear of God
" do request of you, then please to forbear to do any Thing that may add to
" our Bonds, and increase our Oppressions, who have nothing but Love and
" Goodwill to the King, and to you, and to all his Ministers, Officers, and
" Subjects, desiring his, and your, and their Salvation.

The 21st of the First Month
called March 1683-4.

" From your true Friends called *Quakers*, in
" the City-Prison in Worcester."

" A Copy of a LETTER from the Prisoners at Worcester, to
" the JURORS at the Assizes.

" Friends,

A Letter to
the Jurors.

" T H E S E are Times of Trial to many for the Testimony of their Con-
" sciences towards God, because of their being presented, and cited into
" Courts, and indicted for dissenting from others, in their worshipping and
" serving God, who is the only Teacher therein, and by whom every Man and
" Woman should be persuaded in their own Minds therein, that they may do
" according to his Teachings, as by him they are persuaded, and given to
" believe they ought to do in the same. And as it is a Time to try them, so
" also is it a trying Time for Grand-Jury-Men, and others, to see whether they
" will do according to good Conscience, by answering the Witness of God in
" their Conscience, or otherwise: And if they do not according to that which
" lets them see they should do to others, as they would that others should in all
" Things do unto them, they ought to consider what Account they can give
" unto the Lord therefore, who will reward every Man according unto their
" Works. Wherefore hear and fear the Lord, that you may do according unto
" his holy Will herein, and in all Things, that it may go well with you in that
" Day. The righteous Lord suffereth and beareth, and calls upon the Children
" of Men, to do what is right and well-pleasing in his Sight in all Things, that
" it may go well with them in the End, that their Latter-end may be happy,
" for his Spirit will not always strive with Men.

Worcester City-Prison, the
22d of the First Month
called March 1683-4.

" From your Friends called *Quakers*, who are
" Sufferers for Righteousness-sake."

At

At the same Assizes an Indictment was found against several of them, and they were fined 20*l.* each, and all of them continued in Prison.

ANNO 1684. In the Month called April this Year, was drawn up and presented,

WOR-
CESTER-
SHIRE.
1684.

" A PETITION of the Prisoners in Worcester, to King

" CHARLES the Second.

" King CHARLES!

Petition to
the King.

" WE desire thou wouldst please to shew Mercy, and appear in Loving-kindness unto us, as sometimes thou hast done formerly, which we in Humility do acknowledge.

" We are many of us in the City-Prison in Worcester, where we have been nigh two Years by the Writ de Excommunicato capiendo, and many have been Prisoners above three Quarters of a Year, but none of us for any Wrng done to thee, O King, or to any Man. We are of them who fear the Lord, and are peaceable in the Land: The Righteous God, who loveth Truth and Righteousness in the inward Parts, knoweth our Innocence to thee, &c.

" And we do incline to believe he hath made thee sensible thereof, and will do it more and more, as thy Heart inclines toward him, according to whose Heavenly Mind and Will do we desire thee to do by us, by taking the Yoke of Oppression from off our Necks, which we lie under only for the Testimony of our pure Consciences towards him, that we may serve the God of our Lives without Molestation, even as he requireth the same of us, that God, who rules over all, may bless thee in thy Government, and establish thee a Blessing to these Nations, over which he hath set thee. So be pleased to consider hereof, and according to the Mind of the Lord do for us herein, and for all whose Cause is the same with ours in all thy Dominions, that the Lord may answer thee with Peace therein. And now dwelling in the Love of God towards thee and all thy Ministers, we remain

" Thy peaceable Subjects called Quakers,

" EDWARD STANTON,

THOMAS REEVES,

" EDWARD BOURNE,

HENRY SMART,

" JOHN KNIGHT,

THOMAS MINCE,

" EDWARD JONES,

JOHN GOULBORNE.

" CORNELIUS HARRISON,

" From the Prison of the City of Worcester, where the Lord delivered thee out of the Hand of thy Enemies, whose Loving-kindness to thee therein, please to requite by shewing Mercy unto us according to his Will, that thou mayst be blessed therein."

The 22d of the Second Month 1684.

To the foregoing Petition was subjoined a Representation of the Prisoners Cases, respecting the Times of their several Imprisonments, and the Causes for which they were committed: Which Representation concludes thus;

" And though we cannot Swear for Conscience-sake, because Christ hath forbid it, yet what we promise, we shall, we believe, more faithfully perform, than many who swear Allegiance: And we are willing to promise to do nothing that shall tend to the Hurt of the King, nor of any who are in Authority under him. We hope this will satisfy the King and his Ministers, so that the King, with you who are of his Council, will be willing to give us our Liberty, and order that we shall not be oppressed for serving God, we living peaceably under his Government, which we have hitherto done, and with God's Help ever shall."

Conclusion of
the Prisoners
Representation
of their Case.

Thus

W O R-
C E S T E R-
S H I R E.
1684.

Sundry Impri-
sonments.

Thus in *Christian Plainness* and *Simplicity* they addressed the *King* upon the *Throne*, without *Guile* or *Flattery*, their *Innocence* being above the *Fear* of *Man*, and their *Settlement* in the *Truth* beyond all *Disimulation*.

On the 16th of the Month called *April* this Year, *Thomas Cooke* was taken from a Meeting in *Shipston*, and refusing to find *Sureties* for the good Behaviour, was by the *Justices* committed to *Prison*.

In the same Year *Jacob Hitchins* and *Hugh Jones*, taken at a Meeting, had the Oath of Allegiance tendered them, and for refusing to take it, were committed to *Prison*.

John Woodward, *Stephen Pitway*, *John Hawkswood*, and *Joshua Frensham*, were prosecuted by *Indictment* at *Evesham Sessions*, for refusing to take the Oath of Allegiance. The said *John Woodward* was imprisoned, and lay in a *Dungeon* at *Evesham* a considerable Time. The other three were afterward imprisoned under Sentence of *Premunire*.

In this Year Distresses were made on the following Persons for their frequenting religious Meetings, by which were taken

Distresses for
Meetings.

From <i>Martin Willets</i> and <i>Joseph Gubbins</i> , Goods worth	0	19	0
<i>Daniel Wilkins</i> and <i>Anthony Henshaw</i>	0	18	0
<i>Stephen Fowler</i> and <i>John Campden</i>	1	3	0
<i>John Gunn</i> , Goods to the Value of	0	10	0
	3	10	0

Bridget Yardly and *Millicent Hodgkins*, were also fined for being at religious Meetings.

ANNO 1685. In the Month called *May*, the Friends imprisoned at *Worcester* drew up the following Representation of their Case, directed

“ To the KNIGHTS and BURGESSES of the City and County of Worcester,

“ chosen to be Members of PARLIAMENT.

Representation
to the Members
of Parliament.

“ WE your Neighbours, Friends, and Countrymen, do desire you would
“ please to consider our Case, and according to the Power and Oppor-
“ tunity the Lord gives you (who are the People’s Representatives) to do for
“ us, in taking off the Yoke of Oppression from us, as you would be done
“ for yourselves, were it your Case, as it is ours. Some of us are Prisoners,
“ and have been so long, in the City of *Worcester*, and one in the County
“ Prison, by the Writ de *Excommunicato capiendo*, for not contributing a small
“ Matter towards the Repair of the Parish-place of Worship where we lived,
“ and others for meeting together peaceably to worship God, and otherwise,
“ by Priests and Informers. Many of us have suffered much by Imprisonment,
“ and the Spoiling of our Goods for Non-payment of Tithes to the Priests,
“ which to pay, is according to the *Jewish* Priesthood, which Christ put an End
“ to; and for not giving them what they would have us, and for peaceably
“ meeting together to worship God. The which we are still liable to, if not
“ prevented: And some have been prosecuted by the Act for 20 l. a Month for
“ not coming to Church, &c. And indeed we can say these Sufferings are come
“ upon us, not for our Obstinacy and Wilfulness, though some may say we
“ are Self-willed, but it is because we fear God, and are willing to approve
“ our Hearts to Him. And we do believe you yourselves know we are
“ peaceable, and injurious to no Man. Wherein we differ from others in Re-
“ ligion, it is only about the Matter of our God, in which Case Tenderness
“ ought to be shewn unto us, according to his Holy Will: And this is all that
“ we desire herein. So please to consider of our Case, who hereby are exposed
“ to Ruin with our Families, and do for us, as you would be done for your-
“ selves, were it your Case as it is ours, that the Lord may delight in you, and
“ not

“ not enter into Controversy with you for your Omission herein. So hoping
“ you will consider hereof, and do for us as herein we have desired, truly desiring
“ your Welfare, we remain
“ Your Loving Neighbours and Friends,

WOR-
CESTER-
SHIRE.
1686.

Worcester, the 29th
of the Third Month
1685.
“ THOMAS REEVES, EDWARD BOURNE,
“ HENRY SMART, WILLIAM PARDOE,
“ JOHN HUNT, EDWARD JONES,
“ THOMAS MINCE, JOHN WOODWARD, &c.

ANNO 1687. William Sankey was committed to Prison in the Castle at Worcester, at the Suit of John Vernon, Priest of Martley, for refusing to pay Tithes. Imprisonment

ANNO 1690. Taken in this Year for Tithes, in Corn, Hay, Lambs, &c.

	l.	s.	d.	
From the Widow Parker, of Bilbreton, to the Value of	2	18	8	and Distresses for Tithes.
Richard Parker, of the same	1	12	0	
John Stanley, of Inkborough	1	16	0	
Richard Laite, of Kington	0	15	0	
Jarvis Harris	4	0	0	
	11	1	8	

On the 8th of November this Year, the aforefaid William Sankey, for Tithes of 7l. 5s. Value, had taken from him by an Execution, nine Cows worth 27l.

C H A P. IV.
Y O R K S H I R E.

YORK-
SHIRE.
1652.

ANNO 1652.

IN this Year Thomas Aldam, one of the early Preachers among this People, underwent a Variety of Sufferings for his religious Testimony. Being in the Place of publick Worship at Warmsworth, after the Priest had ended his Sermon, he uttered in Christian Zeal some Expressions, which though well meant, were so ill resented, that he was committed to Prison. At another Time he was fined 40l. at York Affizes, for coming into the Court there with his Hat on. And in the same Year, he was imprisoned in York Castle for refusing to pay Tithes, and continued there two Years and six Months: He had also taken from him for Demands of 11l. 10s. for Tithes, Goods worth 58l. 10s.

Suffering of
T. Aldam,

In the same Year several others, whose religious Concern induced them to exhort both Priests and People at the Close of their publick Assemblies for Worship, met with a very unkind Reception: For this Cause Elizabeth Hooton and Mary Fisher were imprisoned sixteen Months for speaking, one of them in the Steeple-house at Rotheram, and the other at Selby. Benjamin Nicholson, for the like Concern at Doncaster, suffered five Months Imprisonment. Thomas Towndrow was also imprisoned seven Months, and Christopher Todd fourteen Weeks; the former for exhorting the People at Hansworth, and the latter for speaking to the Priest at Tickhill, after his Sermon there.

E. Hooton,
M. Fisher,
B. Nicholson,
T. Town-
drow,
C. Todd,

In this Year also, John Harwood and Marmaduke Lambert were taken out of a Friend's House, where they and a few others were met to wait upon the Lord

J. Harwood,
and M. Lam-
bert.

YORK-
SHIRE.
1652.

Severe Suffer-
ings of W.
Sykes for his
Testimony
against Tithes.

His Death.

Distresses for
Tithes.

Imprisonment
of T. Good-
aire,

M. Fisher,

W. Spray,

D. Benson,

A. Blakeling,

A. Wilkinson,

B. Middleton,

T. Walker,

J. Killam,

M. Fisher,

J. Snawdon,

C. Hurst,

T. Wigles-
worth,

B. Lyddall,

T. Gargill,

T. Stanfield,

and worship him, and were committed to York Castle, where they continued eleven Months.

Remarkable in this Year was the Suffering of *William Sykes*, a Merchant of *Knottingly* near *Pontefract*, who though in other Points he had not then made Profession of being a *Quaker*, yet being fully convinced of the Unlawfulness of Tithes under the Gospel, bore a faithful Testimony in that Respect, for which the Priests in those Times were much incensed against him, and the Magistrates, through their Instigation, prosecuted him in a very extraordinary Manner. On the 14th of the Month called *August* 1652, he was committed to the Castle of *York* by Warrant from four Justices of the Peace, and at the Assizes in *September* he was indicted for a Combination with others against paying Tithes, and for making open Proclamation thereof; for it seems, he had publicly declared against the Maintenance of Ministers by Tithe, and had transgressed an Ordinance of Parliament made on their Behalf: Wherefore, being brought in *Guilty*, he was fined for the said Combination 66*l.* 13*s.* 4*d.* and for making Proclamation thereof 200*l.* making together 266*l.* 13*s.* 4*d.* For Non-payment of this excessive Fine he was sent back to Prison, and lay there till he died on the 20th of *October* the same Year; a faithful *Martyr*, laying down his Life in a zealous and conscientious Testimony against the grand Oppression and Anti-christian Bondage of Tithes.

ANNO 1653. In this and the next succeeding Year, several Persons in this County, for Demands amounting to 17*l.* 11*s.* for Tithes, had Goods taken from them to the Value of 20*l.* 18*s.*

In this Year *Thomas Goodaire*, for saying that a certain Justice of the Peace was a *Swearer* and a *Liar*, which was a notorious Truth, was committed to Prison, and confined there ten Months. *Mary Fisher* also suffered six Months Imprisonment for declaring the Truth in the Steeple-house at *Pontefract*: And *William Spray*, for the like Cause at *Hanworth*, was imprisoned four Months. Also *Dorothy Benson* and *Anne Blakeling* were imprisoned each a Month, for bearing their Testimony to the Truth in the Steeple-houses at *York*: As was *Agnes Wilkinson* forty Days, for testifying against the Oppression, Persecution, and Wickedness of the Ministers and Magistrates there. *Boswel Middleton* and *Thomas Walker*, for the like religious Concern, were also imprisoned; the former of them was detained above a Year, and the latter fifteen Months.

ANNO 1654. In this Year a Cloud of Witnesses were raised up in this County, and concerned in the publick Places of Concourse, to exhort People to an Obedience to the Light of Christ in themselves, and to testify against the hireling Priests and formal Professors of those Times: For which their faithful Testimony many suffered Imprisonment, viz.

1. *John Killam* of *Balby*, hearing *John Jackson*, Priest of *Doncaster*, preach against Hirelings, was constrained to reprove him thus, *Friend, that is thy Condition, thou art an Hireling, and preacheest for Hire, Gifts, and Rewards, and deceivest this People*. Upon which, some Magistrates present ordered him to be sent to Prison in that Town, and after two Days, he was carried to the Assizes at *York*, and thence again committed to Prison, where he remained fourteen Months.

2. *Mary Fisher*, imprisoned twelve Weeks for testifying to the Truth, in the Place of publick Worship at *Pontefract*.

3. *John Snawdon*, imprisoned eleven Weeks for exhorting the People in the Steeplehouse at *Knareborough*.

4. *Cuthbert Hurst*,

5. *Thomas Wiglesworth*,

6. *Barbara Lyddall*, for a religious Exhortation given to the People at *Doncaster*, was imprisoned thirteen Months.

7. *Thomas Gargill* suffered six Months Imprisonment for speaking in the Steeple-house at *Swyne*.

8. *Thomas Stanfield* was imprisoned five Weeks for exhorting the People when assembled at *Patterington*. And because he refused to pay 6*d.* demanded for

for the Charge of carrying him to Goal, had his Goods taken by Distress to the Value of 2*l.* 6*s.* 8*d.*

9. Roger Hebdon, of Holme, was sent to Prison for bearing his Testimony in the Steeple-house at Newton: With him also was committed Thomas Proctor, a Constable, who being required by a Justice of the Peace to carry the said Roger to Goal, boldly answered, *I will not, I had rather be a Sufferer, than a Persecutor.*

10. Jane Wilkinson was imprisoned fifteen Months for exhorting the People in the Steeple-house at Crake.

11. Agnes Wilkinson was imprisoned sixteen Months, for severally bearing

12. Anne Nicholson fifteen Weeks, } Testimony to the

13. Barbara Pattinson thirteen Weeks, } Truth in the Steeple-

14. Bathia Morley twenty Days, } houses at York.

15. John Pickering was committed to Prison at York, upon an Accusation of a malicious Priest, who charged him with speaking against the Protector.

16. Boswell Middleton also suffered Imprisonment for speaking to the Priest in the Place called All-Saints Church at York.

17. Christopher Hutton, of Upper-Hemsley, was committed to the Goal at York, upon an Accusation of Reviling the Laws of the Nation; he having said, that *The Laws which give Tithes were corrupt.* He was detained in Prison there one Month.

In this Year Thomas Aldam, being at Liberty, was going to visit his Friends in Prison at York, and to administer to their Necessities; when he was come near the Door of the Prison, he was rudely insulted by a Rabble of People, who stoned him, smote him with their Fists, and threw Water at him, some of which fell on a Justice of the Peace, who was present, and a Countenancer of those Abuses, and who committed the innocent Man to Prison as the Author of the Disturbance, which his Abusers made, and those who made the Riot went unpunished.

William Dewsberry, a zealous Preacher, at this Time travelled up and down in this County, confirming the Brethren from House to House, and declaring the Truth, as he had Opportunity; for which his Christian Labour he was much envied by the Priests and their Adherents. The following Account of his Imprisonment at York, and the Occasion thereof, is taken out of a Book written by himself, intituled, *The Discovery of the great Enmity of the Serpent against the Seed of the Woman*, &c. Printed Anno 1655.

— “ As Tertullus, the Heathen Orator, accused Paul before Felix, *Acts xxii. 1, 5.* We have found this Man a pestilent Fellow, and Mover of Sedition among all the Jews throughout the World, and a Ringleader of the Sect of the Nazarenes. The same Spirit that was in the Heathen Orator Tertullus, that led him to accuse Paul before Felix, did Edward Bowles, whom the People of the World call Minister, manifest to be in him, who never had spoken to me, when he by that dark Spirit was led to give in an Information against me, and at a Time when it was expected I should have the Privilege of the Law (that Thieves and Murderers had) by it to be tried, and my Accusers to appear Face to Face: The said Edward Bowles did not appear to prove what he had written in the Information, neither a perfect Copy of it would he or they that had it in keeping, give to me when it was demanded, lest their Works of Darkness should be brought to Light, but what was brought to Light, when it was demanded of Edward Bowles. This was a perfect Copy he wrote with his own Hand, as followeth,

“ It is informed, that one WILLIAM DEWSBERRY, a Ringleader of the Persons called Quakers, goes up and down the County of York, and is now in the West-Riding thereof, dispersing Principles prejudicial to the Truth of the Gospel, and Peace of the Commonwealth; it is therefore desired, that seeing no Man is allowed publickly to exercise his Gifts to a particular Congregation, unless he be first tried and approved, that the said WILLIAM DEWSBERRY

“ may

YORK-SHIRE.
1654.

R. Hebdon,
Answer of a
Constable to
a Justice.

J. Wilkinson,
A. Wilkinson,
B. Pattinson,
B. Morley,
J. Pickering,
B. Middleton,
C. Hutton.

Grievous
Abuses of
T. Aldam.

W. Dewsberry's Account of his Imprisonment.

YORK-
SHIRE.
1654.

" may not be permitted to go up and down from Place to Place teaching, until he receive Approbation of some Persons who shall be thought fit to judge how agreeable his Principles are to Truth and Peace.

" This is the Substance of what I delivered to Mr. Payler, but the particular Words I cannot exactly remember, but I believe they do not any thing considerably vary from this Paper. E. B."

" This Man whom Edward Bowles calls Mr. Payler, was the Foreman of the Grand Jury, to whom he delivered the Information against me, that they might deliver it to Hugh Windham, who sat Judge of Life and Death at the General Assizes holden at York, about the Time of the 13th and 14th Day of the first Month called March 1653. Upon Sight of the Information given in against me, the Judge granted a Warrant in the open Court, to the Men that were in Commission to do Justice in Yorkshire, to apprehend me. Which after that Time, I being at a Place called Tholthrop, about ten Miles from York, in the North-Riding thereof, and many of the Servants of the Living God with me, waiting on him, his Power to manifest to his Glory; and while we were together, there came one George Mann in great Rage two several Times, with an Iron Fork to satisfy his Blood-thirsty Mind: The Lord with his Power did him chain, and prevented his bloody Intents: To satisfy his Will on me, he went to Thomas Dickefon, who was at a Place called Kirby-ball in Yorkshire, and he accused me (as Thomas Dickefon did before him) that I said, *I was Christ*, upon which Accusation, he granted forth a Warrant on the 26th Day of the Second Month called April, and on the 27th Day, I being with the Children of the Lord at Crake, John Lockwood, called High-Constable, apprehended me with the Warrant before-mentioned, and the Day being far spent, he said to the Friends with me, *If they would engage for my Appearance the next Day, he would shew me that Favour, that I should stay with them that Night.* I replied these Words, *Not any Man shall engage for me, neither desire I Favour at the Hand of Man: If thou hast Power over the Body, do with it what thou hast Power.* Then John Lockwood said, *The Day is far spent: I shall not go with thee to the Justice To-night, until To-morrow stay at thy Friend's House.* I replied, *If thou sayst I shall stay there, if the Lord please, I shall be ready to go with thee, where he gives thee Power to have me; so he went away, and said, He would send for me the next Day: And in the Night Season, many of the Lord's Servants and Children were with me, waiting on him who is worthy to be waited on, for he is good to the Souls that wait on him, and to the Souls that seek him. When much of the Night was spent, the Inhabitants of Crake in Rage and Fury came to the Doors and Windows of the House, like the Inhabitants of wicked Sodom, crying and rushing at the Doors, and said, They would have me forth, to dispose of me according to their Wills, for I should not be there: And John Lockwood, High-Constable, so called, who said I should be there until the next Day, yet to do the People a Pleasure, he, contrary to his Word, came in, and took me forth, and had me into the Streets, where the People shouted with a loud Voice, as they had me to and fro from one House to another (where they sold Ale) till the People in one House let them in, and there they set two Men to watch over me until the next Day, which was the 28th Day of the Month before written, on which Day they had me before Thomas Dickefon, who granted forth the Warrant for me to be brought before him, and did me examine, and it was manifest before him, that what I was accused of in the Warrant, and the Day the Warrant mentioned my being at that Place, was false, for I had not been at that Place that Day, neither could they prove any such Words spoken by me, as I was accused of; and when he had nothing against me in that Warrant, then he did commit me to Prison by a Warrant, that he said Judge Windham granted forth at the General Assize before written, which Warrant I never saw.*

" A true Copy of the *Mittimus* is as follows, viz.

" North-

“North-Riding of Yorkshire.

YORK-
SHIRE.
1654.

“To the Sheriff of the said County of York, and to the Keeper of
“of the Goal of the Castle of York.

“WHEREAS there was a Warrant directed for the Apprehending
“of William Dewsberry of Stanley, for seducing of the People of this
“Nation, from Judge Windham, the last Assizes; and he being brought
“before me, and refusing to find Sureties to be of the good Behaviour, and to
“appear at the next Assize, to be holden for the said County, to answer the
“Premises; You are hereby required to receive into your Custody the said
“William Dewsberry, and him safely to keep until he shall be delivered by
“due Course of Law. Given under my Hand and Seal the 28th Day of
“April 1654.

Mittimus of
W. Dewf-
berry.

“THOMAS DICKESON.”

“According to his Command as aforesaid, I was had to York Castle, and
“there kept Prisoner until the General Assize, which was holden about the
“Time of the 22d Day of the Fifth Month called July, in the Year above-
“written, and there Hugh Windham did sit as Judge of Life and Death, who at
“the Assizes before mentioned, which was in the First Month called March,
“gave Order to apprehend me, and according to his Order it was done, and
“he coming to judge the Cause between me and my Accusers, it was pressed on
“him by some Friends of the Truth, for the Truth's Sake, that I might have
“the Benefit as those had that were arraigned for Felony and Murder, to be
“brought before him and the People of the Country; and there my Accusers
“to appear Face to Face, to prove their Accusation, that I might suffer ac-
“cording to the Law, if I had transgressed, otherwise that I might be cleared
“before the Country, of the Lies and Aspersions and false Accusations they
“had publickly charged me withal: His Promise was, *I should be brought
“before him, and have a fair Trial at Law, as other Prisoners had*, but he was
“not faithful to do as he had said: Before him I was not brought at that Time,
“nor any Trial had, but at the End of the Assizes they cleared me by Pro-
“clamation, and sent me a *Liberate*, as they call it, to pass away.

“Into Prison I was cast, as formerly written, on the 28th Day of the Second
“Month called April, and there was kept until the 14th Day of the Fifth
“Month called July, and then was turned forth, as is formerly written,
“without any Trial or Law, to me read, why they had kept me in Prison
“that Time. So for the Truth's Sake, to that of God in every one's Con-
“science, I this Day lay before. *He that bath an Eye to see, let him see.*”

Thus after eleven Weeks Imprisonment without any just or legal Cause, William Dewsberry was discharged by the same Judge who at first granted the Warrant to apprehend him, on a false Surmise of Matters, which would not bear the Test of a publick Trial.

His Discharge
after eleven
Months Con-
finement.

It happened that as Christopher Taylor of Otley, was going to a religious Meeting on the First-day of the Week, he was met by one Thomas Naylor, of Okenshaw near Bradford, who with a great Staff struck the said Christopher over the Head, so that he made him reel, and with another Blow, struck him so violently over his Face, that he broke his Cheek-bone in pieces: After he was thus knockt down, the barbarous Ruffian pursued his Blows, and it was believed would have murdered him immediately, had not others present fallen down, and kept off some of the Blows by taking them on themselves: When he had abused them at his Pleasure, he went away vaunting. Thus the said Christopher Taylor, and his Friends, exhibited an Example of perfect Patience, in bearing, for the Cause of Religion and good Conscience, such grievous Abuses, which they could have repelled by Force, had they not judged it unlawful in these Cases so to do. It was thought that the Person who acted these Abuses, was suborned thereto by

C. Taylor's
and others
exemplary
Patience in
Suffering.

YORK-
SHIRE:
1654.

Death of
a wicked
Persecutor.

Abuses of
M. Halhead,
T. Oddy,

and W. Simp-
son.

Imprisonment
of H. Fowler.

N. Pawson
put out of
his Office.

H. Fowler
again impri-
soned.

His Exami-
nation.

Imprisonment
of J. Smith,

S. Downey,
C. Bramley,
J. Hogg,
T. Warriner,
J. Gildart,
C. Moore,
and J. Hopps.

other malicious Persons. But his Wickedness was shortly after punished in an exemplary Manner; for as he and others were smoaking Tobacco in a Room under which Flax was laid, the hot Ashes fell through the Chinks of the Floor and fired the Flax: The other Persons escaped, but he taking up the Boards to quench the Flax, was, by a sudden Eruption of the Fire and Smoke, smothered or burnt to Death.

Another Instance of the outrageous Violence, which Men hardened in a Course of Iniquity do exercise towards those, who by a just Reproof are endeavouring to reclaim them, appears in the Case of *Miles Halhead*, who, in *Skipton* Market, advising the People to *Repentance*, was run upon by several wicked Persons; one of whom, with a Pike-Staff, wounded him so that he was bloody; another ran at him with a naked Knife, swearing *he would have his Blood*, and one *Thomas Oddy*, endeavouring to prevent the designed Mischief, was cut in the Hand.

William Simpson, who in many Places was concerned, in a prophetick Manner, to pass naked through the Streets, was at *Skipton* beaten down, and stamp'd upon, and cut with a Butcher's Knife about the Head, Face, and Hands.

About this Time *Henry Fowler* suffered eight Months Imprisonment for not taking off his Hat. And for the same Cause *Nicholas Pawson*, of *Farnley*, was put out of the Office of Chief-Bayliff.

The said *Henry Fowler* was also this Year imprisoned at *York*, as a Breaker of the Peace, for calling *Thomas Dickeson*, a Justice of the Peace, who sent *William Dewberry* to Prison, a Persecutor. After some Time of Confinement he was brought before the Judge of Assize at *York*, where he underwent a short Examination, as follows, viz.

Justice *Dickeson*. **HAVE** you brought Sureties for your good Behaviour?

Fowler. I am bound to good Behaviour by the Power of God.

Then the Justice spoke to the Judge, who seemed not to regard him.

Then the Indictment was read, the Substance of which was,

That *Henry Fowler* in the Parish of *St. Laurence*, did maliciously disturb, and falsely accuse *Thomas Dickeson*, a Justice of the Peace, saying, Thou art a Persecutor of the Saints of the Most High God.

Clerk. What say you, are you Guilty of this Indictment, yea or nay?

Fowler. Maliciously, I deny: I have no Malice to thee nor any Man, more than a Child in a Cradle, neither did I know I should speak to thee, till I saw thy Face, and then I was moved to speak to thee by the Power of God, but hadst thou not been Guilty, thou needst not have been disturb'd; hadst thou not had a persecuting Spirit, thou wouldst not have sent me to Prison for speaking a Word to thy Conscience. I did not affront thee, neither follow thee: I was within mine own Door: And for the Man that was persecuted, it was upon a false Oath, as I can let the Judge understand.

Judge. Come, Friend, art thou sorry for disturbing the Magistrate?

Fowler. I am not sorry for doing the Work of the Lord: He that doth the Command of the Lord, needs not be sorry.

Judge. If you will acknowledge you are sorry, I will set you free.

Fowler. I am not sorry.

So the Court broke up, and made no farther Process against him.

ANNO 1655. *Jonas Smith*, of *Stanbury*, a poor Man, having a Wife and four small Children, dependent on his Industry, was prosecuted in the *Exchequer* for 3s. 4d. demanded for Tithes, and for refusing to Swear to his Answer, suffered near eight Months Imprisonment.

Susanna Dawney, of *Pollington*, for bearing her Testimony in the Steeple-house at *Snaith*, was committed to Prison in the Castle at *York*, where *Christopher Bramley*, of *Whixley*, was confined near six Months for speaking to the Priest at *Usburne*: Also *John Hogg*, *Thomas Warriner*, and *John Gildart*, were detained in the same Prison eight Weeks, being accused of disturbing the Priest at *Knareborough*. In the same Year *Christopher Moore* and *John Hopps*, of *Richmond*,

Richmond, were sent to the same Goal for speaking in the plain Language, and keeping on their Hats before a certain Alderman, who exercised his Authority to avenge their with-holding the customary Homage he expected. *John Loft* was also imprisoned for saying in the Steeple-house at *Newton*, that *The Prayers of the Wicked are an Abomination to the Lord*. Also *Christopher Bramley*, for asking, *Whether any Persecutor feared God?* was punished with seventeen Months Imprisonment, as a Contemner of Magistracy.

YORK
SHIRE
1655.

Imprisonment
of J. Loft,
and C. Bram-
ley.

Many Abuses
of T. Aldam.

Manifold were the Abuses which *Thomas Aldam* underwent this Year, being frequently concerned to bear witness to the Truth in the publick Assemblies of the People. At *Doncaster* Steeple-house he was violently haled out: At *Warmfworth*, he, standing still with his Hat on, the Priest from his Pulpit called out to take that rude and uncivil Fellow away, saying, that he made a Disturbance. To which the Constable replied, *He disturbs no Man, he speaks not, neither doth any Man Harm*, and would not meddle with him. When the Priest had done, *Thomas* began to preach to the People, but was by some of them grievously abused, beaten with their Fists, kickt, and spit upon: The like Usage he met with at *Hansworth*, where he was sorely bruised by the Blows and Kicks given him, and by a Fall upon the Ground, being thrown down with much Violence: At *Rosington*, the Churchwarden, so called, smote *Thomas* with his Fist on the Cheek, who meekly turned to him the other also, which so enraged the Churchwarden, that had not some more moderate restrained him, it was thought he would have beaten him much more: At *Pontefract*, after Sermon, at which many of the Justices were present, he spake by way of Exhortation to the People, but was requited with many Blows and Kicks, even in the Presence of those Magistrates.

Thomas Killam and *John Killam*, both of *Batley*, and seven others, riding to a Meeting, were stopt at *Hatfield*, and had their Horses impounded about eight Hours, with most of their Riders on their Backs.

Impounding of
several and
their Horses.

Robert Berwick, of *Kirk*, for refusing to Swear when summoned to serve on a Jury, was sent to Prison: Also *Thomas Johnson*, *Sophia Cookson*, *William Alman*, *Thomas Gibson*, and *Jeffery Wildman*, were fined for refusing to Swear at the Manour-Court at *Crake*: As were likewise, *Robert Perrot* of *Liverton*, *Robert Stonehouse* of the same, and *Rowland Thorpe*.

Imprisonment
and Fines for
refusing to
Swear.

John Priestly, *George Bland*, and *John Warren*, were beaten on the Highway, or in the Street. *Tristram Key* was beaten by an angry Justice with a Cane in the Street: Also *Henry Thompson*, of *Weston*, having reprov'd the Priest of that Parish for lying, was beaten by him in the open Street.

Beating of
several Per-
sons.

Richard Scofroph carrying *William Simpson's* Clothes, who passed naked through the Town at *Leeds*, as a Sign unto the People, was insulted by the Rabble, and knockt down, where he lay bleeding, till some came and lifted him up, and pulled the Blood out of his Mouth and Nose, his Head and Face being much bruised.

Knocking
down of J.
Scofroph.

ANNO 1656. In this Year several Persons, for Demands of Tithes amounting together to 24*l.* 18*s.* 4*d.* had Goods taken from them to the Value of 79*l.* 13*s.* 8*d.*

Distresses for
Tithes.

John Somerson, after two Years Imprisonment, died a Prisoner in the Castle at *York*, for his conscientious Testimony against paying Tithes.

Death of
J. Somerson.

Alexander Hebblethwaite, *James Corney*, and *Richard Robinson*, being prosecuted in the Exchequer for Tithes, went up to *London* near two Hundred Miles, appeared personally, and tender'd their Answers to the Prosecutor's Bill, but because they could not give in their said Answers upon Oath, were committed to the Fleet on the 23d of *October* 1656, and there continued near three Years.

Exchequer
Prosecutions.

Thomas Aldam in *Warmfworth* Steeple-house, after the Priest had done, began to speak in order to clear himself from some Scandals which the said Priest had cast upon him, but was cruelly beaten by the People: He afterward met again with the like Usage in the same Place, and also in the Steeple-house at *Hatfield*.

Beatings of
T. Aldam.

George Watkinson, for riding to a Meeting on the First-day of the Week, called *Sunday*, had his Mare taken from him worth 9*l.*

Suffering of
G. Watkinson
for Meeting.

For

YORK-
SHIRE.
1656.

Imprison-
ments, Fines,
and Distresses
for Meetings.

Some set in
the Stocks.

One turned
out of his
Farm.

A Constable
sent to Pri-
son.

Fines for
refusing to
swear.

Distresses for
Tithes.

Imprisonment
of P. Dawney
and S. Binns.

Stoning of
T. Watson.

Imprisonment
of Daniel
Thackery.

C. Bratting-
ton and J.
Hogg set in
the Stocks.

Cruel Beating
of Robert
Burrough.

His Death.

John Hudson
fined.

Imprisonment
of W. Orton
and C. Moore.

Imprisonments
for Marrying.

For the same Cause also, the said *George Watkinson*, and *Anne* his Wife, *Margaret Parker*, and *Anne Best*, were committed to Prison at York.

John Hall, *Henry Ubank*, *Thomas Thackery*, *Christopher Thackery*, and *Thomas Dockra*, were taken out of a Meeting at Leeds, and committed to York Castle, where they were kept several Weeks.

In the same Year the following Persons were fined 10s. each, for travelling to Meetings on the First-day of the Week, and for those Fines had Goods taken from them by Distress of the Value as under, viz.

Walter Robinson 12s. *Richard Robinson* 10s. *Ralph Moone* 7l. *Richard Blackburne* 1l. *Richard Kettlewell* 1l. *George Robinson* 6l.

William Dickenson was also fined for the same Cause, and had a Rugg taken from him.

Christopher Bramley of *Whixley*, *John Hogg* of *Harragate*, and *Richard Blithman* of *Little-Ushorne*, were set in the Stocks for going to Meetings; and *Robert Kendal* of *Burton* was forely beaten.

Ralph Moon was turned out of his Farm by his Landlord, for no other Reason but his being a *Quaker*, to the very great Detriment of himself and Family, which consisted of a Wife and six small Children.

In this Year *Andrew Hawkes*, Constable of *Whixley*, for refusing to serve the Warrant of Distress upon some of the aforesaid Sufferers, being persuaded that he ought not to be instrumental in persecuting any, was committed to York Goal, where he lay above sixteen Months, and then was sent with other Prisoners to London, to the Committee of Parliament, who declared him to have been unjustly imprisoned.

In the same Year *John Wilson* of *Barnby*, *James Tenant* of *Skipton*, *Jeffery Wildman*, and *Oliver Ketteridge*, for refusing to take an Oath on several Occasions required of them, were severally fined for such Refusal.

ANNO 1657. In this Year were taken from several Persons, for Demands of 22l. 13s. 10d. Goods worth 136l. 2s.

Paul Dawney, of *Pollington*, for speaking in the Steeple-house at *Snaith*, was sent to York Prison, and at the next Sessions to the House of Correction at *Wakefield*; whither also *Samuel Binns* was sent, and detained there three Months, for gainsaying the Priest of *Wakefield*, when he heard him grievously railing at and belying the *Quakers* in his Sermon there.

Thomas Watson was forely beaten and stoned, and had much of the Hair pulled off his Head, for speaking to a Priest concerning some Doctrine he had preached in a Funeral Sermon.

Daniel Thackery, for testifying that *the Kingdom of Heaven was within*, was sent to the House of Correction at *Wakefield*: At the Sessions he was fined 10s. and for Non-payment committed to York Goal.

Christopher Brattingly, of *Little-Ushorne*, for delivering some Queries in Writing to *Josiah Hunter*, Priest of that Place, was by his Procurement set in the Stocks; as was *John Hogg*, of *Harragate*, for speaking to the Priest at *Rippon*.

Robert Burrough came peaceably into the Steeple-house at *Bentham*, was silent till the Priest had done, and then began to speak to the People, but was prevented by many of them falling upon him, some with their Bibles, and others with Staves, beating him so unmercifully that he died soon after.

John Hudson, of *Hannanby*, was fined for appearing upon Summons at a Court with his Hat on.

William Orton and *Christopher Moore* were imprisoned at York three Months, for coming into a Court with their Hats on.

In this and the preceding three Years, several were imprisoned for being married otherwise than according to the Form appointed in the Directory, viz. *John Gatherick*, and *Mary* his Wife, twenty six Weeks: *John Wallis*, and *Margaret* his Wife, twelve Weeks: *William Ermsshaw*, and *Emat* his Wife: *Simon Rider*, and *Anne* his Wife, above a Year: And *Matthew Wightman*, and *Susanna* his Wife, above six Months.

ANNO

ANNO 1658. In this Year, for Demands amounting to 13 l. 13 s. 1 d. were taken from several Persons for Tithes, Goods worth 7 l. 14 s. 8 d.

YORK-
SHIRE.
1658.

In the same Year were committed to the County Goal at York, for their conscientious Refusal to pay Tithes, the following Persons, viz. *Thomas Lorrimore* and *Robert Mainford*, who lay there twenty eight Weeks: *Thomas Waune*, *John Ellis*, and *Matthew Maire*, who continued there each twenty Weeks: *Roger Hebdon*, who was there seven Weeks: And *James Tenant*, five Weeks.

Distresses and
Imprisonments
for Tithes.

In this Year also, *Robert Pearson*, of *Rosedale*, was imprisoned twenty Weeks in *Pickering Castle*, where *William Wilkinson* died a Prisoner for his Testimony against Tithes, after almost a Year's Imprisonment.

Death of W.
Wilkinson.

Thomas Aldam continuing in his Concern of testifying to the People in several publick Places of Worship, after the Priests had done, met with like unchristian Treatment from some of the People, as in former Years; though others were affected with the Truth of his Testimony, and some thereby convinced of the Evil of their Ways, and turned to the Lord. He went this Year into *York Minster*, at the Time of the Assizes, when the Judges were at a Sermon there, and stood still before them, weeping as a sorrowful Witness against their superstitious Performances. As he stood, one, who was writing after the Priest, pinchd and kickt him frequently, and then wrote on, deriding and smiting him, and then writing again; by which he manifested in what a Spirit of Wantonness and Unconcernedness some Men can perform their religious Exercises. When the Priest had done, *Thomas* spake to the People, and afterwards passed through the Streets with the Judges to the Place where the Assizes were held, unmolested.

T. Aldam's
Concern to
preach.

In this Year *John Horner* and *William Knapton*, of *Todcaster*, were set in the Stocks two Hours for going to a Meeting on the First-day of the Week, called *Sunday*: And for the like Cause *Robert Savecrock*, *John Polderson*, and nine others, had their Horses taken from them as they were returning from a Meeting. But those Horses were afterward restored by Order of Justice *Byard*.

Sufferings for
Meetings.

ANNO 1659. In this Year several Persons, for Demands of Tithes amounting to 43 l. 8 s. 4 1/2 d. had Goods taken from them to the Value of 6 l. 14 s. 5 d.

Distresses and
Imprisonments
for Tithes.

In the same Year *Stephen Lorrimore*, for refusing to pay Tithes, was committed to *York Castle*, and continued there two Years. On the 10th of *November*, *Richard Towse*, of *Garton*, was committed to the same Prison; and about ten Days after, *Alice Mawe*, a Widow, of *Towthorp*, having eight Children: Both these continued Prisoners there several Years. There were also imprisoned in the same Goal, *John Halliday* and *William Peast*: Also *Richard Smith* of *Stillington*.

In the same Month of *November*, *John Atkinson*, of *Finston*, was summoned to appear at a Manour-Court, at the Suit of several Impropriators, for Tithe: Accordingly he appeared personally, yet his Appearance was not accepted, but he was fined, and had his Goods taken away to the Value of 4 l. About the same Time, *Agnes Atkinson*, as she was passing about her Business through a Grave-yard, was met by a Priest, who without Regard either to Law or Equity, under Pretence of Tithes due to him, took from her six Yards of Cloth by Force, and kept it.

Unlawful
Seizure.

George Watkinson, of *Scotton*, was knockt down and sore beaten in the Steeple-house at *Leeds*, afterwards haled out, and had his Coat torn from his Back, and was sent to Prison, where he was kept fifteen Days. Also *Samuel Watson*, of *Knight-Stainforth*, being concerned to speak in the Steeple-house at *Gigglesworth*, was pulled down, had his Head broke against the Seats, and was afterward haled out and thrown upon the Ice. The said *Samuel Watson*, for speaking in the Steeple-house at *Leeds*, was imprisoned eight Days in a little close Place, without any Thing to lie on. At the same Time, *Bartholomew Horner* seeing the Justice, who committed *Samuel Watson* to Prison, in a violent Passion, advised him to be sober, and for that Advice he also was committed to Prison.

Divers Abuses
and Imprison-
ments.

On the 22d of the Eleventh Month called *January*, *Richard Scothrop* and several others, were sorely beaten and abused at a Meeting in *York*, whence they

YORK-
SHIRE.
1659.

Abuses at
Meetings in
York.

were haled out one by one by the rude People and Soldiers. And on the 31st of the same Month, *Stephen Crisp* praying in a Meeting at *York*, was by the Mayor and two Aldermen violently pulled down, and haled out with their own Hands into the Street, and *Anne Bell*, a Citizen's Wife, was dragged by them on the Ground: Then they took the Key of the Meeting-house Door by Force out of a Man's Pocket, and caused the Doors to be shut up. With like Violence *John Whitehead* and others were abused at another Meeting there, being fore beaten, and having their Clothes torn. On the First-day following, Musqueteers were set to keep them out, who knockt down *George Preston* as he attempted to go in. A short Time after, Friends being met in their own hired House, were haled out of Doors without Distinction of Age or Sex, punched and abused, and all the Forms and Stools were broken to pieces.

The fiery Zeal which inflamed some of the Justices, Preachers, and others, in those Times against the *Quakers*, appears in the following

" P E T I T I O N of the Justices and Others in Yorkshire,
" to RICHARD CROMWELL, viz.

" To his most Serene Highness RICHARD, Lord-Protector of England,
" Scotland, and Ireland, and the Territories thereunto belonging, and to
" the PARLIAMENT now assembled.

" The Humble Petition of the Justices of Peace, Ministers, and other well
" principled Inhabitants of Leeds, Wakefield, and Bradford.

" S H E W E T H,

Petition to
R. Cromwell
against the
Quakers.

" T H A T these populous Places and Parts adjacent, now are, and for a
" long Time have been miserably perplexed, and much dissettled by
" that unruly Sect of People called *Quakers*, whose Principles are to overturn,
" overturn, overturn Magistracy, Ministry, Ordinances, all that which good
" Men would keep up by their Prayers and Endeavours. These will not know,
" nor acknowledge any Subjection they owe to any Powers upon Earth. The
" approved Ministers of the Nation they deny to be the Ministers of Christ.
" The Ordinances now used in our publick Assemblies, are Things in their Ac-
" count which rose out of the Bottomless-pit; Sermons, the Inventions of fallen
" Men, and mere Traditions. It is these Men's common Practice to meet by
" Hundreds in or near to our publick Places for Worship, on purpose to disturb
" the Preacher and People assembled, causing and speaking all Manner of Evil
" against those Things that all sober Minds deem good, to the great Terror
" of some, and no small Trouble of other Ministers, seeing they so frequently
" give out, that in a short Time they shall be the greater Number.

" This considered, with their present tumultuous Demeanour, some Magi-
" strates, careful to preserve the publick Peace, have sent some of them to
" Prison, amongst others one *John Hall*, who, after his Education at an
" eminent School at *Craven*, confesseth he hath been beyond the Seas. There
" is also now of late one *John Leavens*, once a Captain, who is now again after
" his Release, at the Head of this giddy Party. Not knowing to what
" Heighth such Justice-daring Exorbitances might grow, we have thought it
" our Duty humbly to acquaint your Highness and Parliament herewith, to the
" End that a timely suppressing of these, and a preventing of such like future
" Insurrections, might by your joint Consent, and deliberate Counsel be
" thought upon.

" And your Petitioners shall ever pray, &c."

Thus by invidious Suggestions, and Misconstructions of their Principles, these Magistrates and others, prompted thereto by the Priests, endeavoured to incense those who sat at the Helm of Government against an innocent and peaceable People.

In

In this and the preceding Years, there had been taken from several of this People in this County, for Demands of 3 l. 14 s. 8 d. for Charges of repairing the Steeple-houses, Goods to the Value of 24 l. 5 s. 11 d. And for Demands of 1 l. 8 s. 4 d. for Parish-Clerk's Wages, were Goods taken away to the Value of 24 l. 19 s. 6 d. In which Seizures, much Oppression was exercised; from some was taken more than sixty Fold, and from others above an hundred Fold, as, for 1 s. demanded, was taken 3 l. and for 4 d. was taken to the Value of 40 s.

Beside those Sums, 8 l. 13 s. was taken from several Persons in those Years, the particular Demands for which the same was taken, not being expressed. And others, for small Demands, had Goods taken away, of which the Value is not mentioned. Also *Oliver Ketteridge*, of *Hornsey-Burton*, for refusing to pay Clerk's Wages, suffered thirteen Weeks Imprisonment at *York*.

It happened about this Time, that as *Christopher Taylor* and *William Dewsberry* were riding on the Highway, they met two rude young Fellows, whom *Christopher* admonished to fear the Lord, and depart from Iniquity; whereupon one of them drew his Rapier, and dangerously wounded *Christopher* in the Reins of his Back, so that he sunk down as dead without Sense or Motion, but was through the Lord's Mercy in a short Time recovered.

ANNO 1660. Some of the Distresses made this Year for Tithes, were very exorbitant, viz. Taken from *Thomas Leeming*, of *Weeton* in the *Wolds*, for 9 s. demanded, a Mare worth 3 l. From *Isabel Wood*, of *Skipton*, for 2 s. demanded, an Horse worth 2 l. 6 s. 8 d. From *Edward Wilkerfoss*, of *Skipton*, for 13 s. demanded, a Mare worth 3 l. From *John Spencer*, of *Tunstall*, for 14 d. demanded, a Cow worth 3 l. 10 s. From *John Wilson*, of *Bramby*, for 7 s. demanded, a Mare worth 1 l. 10 s. And from *Robert Barwick*, of *Kelk*, for 6 l. demanded, two Cows worth 7 l. 19 s. 8 d. So that for Demands of 1 l. 18 s. 2 d. were taken to the Amount of 21 l. 6 s. 4 d.

On the 7th of the Twelfth Month this Year, *Gregory Milner*, of *Cottam*, and on the 12th, *William Simpson*, of *Langtoft*, arrested for Tithes, at the Suit of *Philip Wheat*, were committed to *York Castle*; as were on the 15th of the same Month, *Richard Robinson*, *Thomas Proctor*, and *Richard Powel*, for the same Cause: Whither had been also committed some Time before, *Matthew Watson*, of *Barmsstone* in *Holdernefs*, at the Suit of *Robert Kidson*, Clerk; and *Henry Thompson*, of *Weston*, at the Suit of *William Vavasor*, of *Barley*, Impropiator.

On the 17th of the Third Month a Watch was set at *York*, on purpose to keep the Quakers out of the City, and one *Simon Rider* refusing to watch on that Account was sent to Prison.

Samuel Watson, of *Stainforth*, being at a Meeting at *Burton* in *Bishop's-Dale*, a Constable with many rude People came thither, and sore abused those that were met. Among others, one wicked Fellow, with a great Staff and a Pistol, threatned to lodge a Brace of Bullets in *Samuel's* Belly, and with his Staff struck him several Blows, and knockt him down, so that it was thought he had been killed. So soon as he came to himself, they hurried him to the Stocks, whence after some Time, they drove him and others out of the Town to a River's Side, and threw one of them into the River.

Philip Chapp, of *Skipsea*, being summoned to the Assizes at *York*, to serve on a Jury, and coming into the Court with his Hat on, was fined 5 l. for Contempt, and for that Fine had taken from him two Oxen worth 12 l. 10 s.

William Croisdale was fined by the Jury of *Whitwell* Court for not taking off his Hat there, and had taken from him by Distress, a Mare which cost him above 4 l.

On the 11th of the Eleventh Month, *Peter Acklam*, of *Hornsea*, was sent for from his own House by *John Bellasis*, Governour of *Hull*, who, without any Cause assigned, committed him to the Custody of a Marshal: After a Week's Confinement he was had before several Justices, who tendred him the Oath of Allegiance, and for refusing to Swear, committed him to *York Castle*.

About the same Time *Marmaduke Storr*, of *Oustwick*, was taken out of an Inn, where he lodged on his Journey, by four Soldiers, and carried before the Justices,

YORK.
SHIRE.
1659.

Exorbitant
Distresses for
Steeple-house
Rates and
Clerk's Wages.

Wounding of
C. Taylor.

Distresses for
Tithes.

Imprisonment
for Tithes.

Abuses of
S. Watson.

Fines and
Distresses for
not taking off
the Hat.

Imprisonments
for refusing
to Swear.

Y O R K-
S H I R E.
1660.

Constancy of
R. Barwick.

His Death in
Prison.

Imprisonment
of G. Hartus
and others.

G. Hartus's
Death.

Imprisonment
of his Widow
when sick.

Some taken
from their
own Houses,
others from
Meetings,
and sent to
Prison.

Many impri-
soned for re-
fusing to
swear.

More Impri-
soned for the
like Cause.

Justices then sitting at *Durham*, who, upon his Refusal to take the Oath, committed him to Prison.

On the 20th of the same Month, *Robert Barwick*, of *Kelk*, and *Henry Gerrat*, of *Newsom*, were taken out of a Meeting at *Harpbarn*, and carried before one Justice *Baynton*, who committed them to the Care of one of his Servants for that Night. Next Morning *Robert Barwick* received a Letter from the Justice's Wife, wherein she desired him to take the Oath to prevent his going to Prison: But he answered, *It is no light Thing that is required of me in denying this Oath; there is no less in it than the giving up of my Life: But I must keep my Peace with God.* This Answer was judged by the Event to be prophetic; for after nine Weeks Imprisonment he died, giving up his Life for his Testimony against Swearing, and laying down his Head in Peace with God.

At the same Time were committed *George Hartus* and *William Stringer*, of *Ullam*, who were sent for from their own Houses by Justice *Baynton*, and by him, and another Justice named *Crompton*, were required to take the Oath, which they refused. These, with *Philip Chatt* before-mentioned, were delivered to the Goaler at *York* on the 24th of the Eleventh Month 1660, where the aforesaid *Robert Barwick* died about nine Weeks after. *George Hartus* also died a Prisoner, and soon after his Death, his Widow was taken, by a Writ *de Excommunicato capiendo*, out of her Bed when sick, and carried away thirty Miles to Prison, from her ten fatherless Children.

Near the same Time, *Thomas Taylor* of *Crowgarth*, *Joseph Pilkington* and *John Beck* of *Skipsea*, *Christopher Gilburne* of *Gemling*, and *Thomas Thompson* of *Bringham*, being taken by a Warrant from their Houses or Employments, were brought before the aforesaid Justices at *Kellam*, and refusing to Swear, were sent from Constable to Constable through the Country to *York Castle*, and were committed to the Custody of the Keeper on the 30th of the Eleventh Month: On which Day was also brought thither *William Reader*, a Bricklayer of *Hull*, who had been taken in a Meeting at *Fishblock*, and from thence carried before the Justices at *Pontefract*, who, for refusing to Swear, sent him to Prison. For the same Cause also were committed thither in the same Month, by the said Justices *Baynton* and *Crompton*, six others, viz. *Robert Prudom*, *William Clifton*, and *Robert Lampley*, of *Bridlington*; *Robert Fowler* and *William Dawson*, of the Key; and *William Levett*, of *Thornholme*; of whom the former four had been taken from a Meeting at the Key.

On the 9th of the Twelfth Month were committed to the same Prison, *Thomas Leeming*, *William Smith*, *John Allen*, *Richard Smith*, *Robert Smith*, *Thomas Smith*, and *Thomas Horseman*, who had been taken out of a Meeting at *Market-Wigton*: And on the 13th of the same, *William Elliker*, *Laurence Elliker*, *Thomas Elliker*, *Edward Barker*, *John Twinsin*, *John Plummer*, *Thomas Pinder*, *Christopher Smith*, *Peter Caiph*, *Thomas Bowzer*, *Thomas Watson*, *David Fewson*, and *Thomas Clarkson*, who were taken together at a Meeting at *Sutton*, and first carried to the Deputy-Governour at *Hull*, who refused to meddle with them, then to *David Lister*, a Justice of the Peace, who at that Time dismiss them, but some Time after issued his Warrant for their Apprehension, and then having another Justice with him, tendred them the Oath: One of them, *Peter Caiph*, died in Prison about two Months after.

On the same Day were committed by Justice *Crompton*, on an Information of their having been at a Meeting in *Shearn*, *Robert Pearson*, *Isabel Pearson*, and their aged Father *Richard Pearson*, all of *Great-Driffeld*, though the old Man had not been at the Meeting; being brought before the Justice, he tendred them the Oath, and upon their Refusal to take it, sent them to Prison; putting in the same *Mittimus* with them one *Thomas England*, who was neither brought before him, nor examined, but the Justice ordered the Constable to fetch him from his Work at Plough, and carry him away with the others from Constable to Constable to *York Castle*: Whither were also brought Prisoners two Days after, *Christopher Hutton*, *George Robinson*, *Christopher Wilson*, *George Cross*, *Henry Wilson*, *John Smith*, *John Craiborn*, *William Walker*, and *William Towle*, being taken

taken at a Meeting at *Walter*, where they dwelt. On the next Day after were committed to the same Prison, *William Pawley*, *Marmaduke Stoddart*, *Robert Marshall*, *William Stoddart*, *William Foster*, and *William Richardson*, who were taken from a Meeting near their Dwellings at *North-Cave*; and on the 1st of the First Month, *Charles Canoby*, and *James Canoby* his Brother, who were taken together from a Meeting at *Brigham*.

YORK
SHIRE.
1660.

On the same Day, *William Yeates* and *Richard Appleby* of *Albrough*, *Robert Starr* of *Hilston*, *Robert Raven* of *Oustwick*, *William Wright* of *Rosse*, *Joseph Tems* of *Waxham*, *Matthew Maire* of *Rennish*, *John Ellis* of *Seathorne*, *Robert Johnson* of *North-Park*, and *Richard Hancock* of *Ottringham*, being together with others at a Meeting at *Oustwick*, the High-Constable came and charged them to come forth, and brought them to *Sir Hugh Bethel*, a Justice, who required Sureties for their good Behaviour and Appearance at the Sessions: They answered, that They were of no ill Behaviour, nor would they enter into Bonds. He then ordered them to meet him next Day at *Beverley*, which they did, and he immediately sent them to *York Castle*; whither he likewise sent four Days after, *William Raines* of *Great-Calden*, *Oliver Ketteridge* of *Hornsea-Burton*, and *Robert Burrell* of *Little-Calden*, who were taken at a Meeting at *Sigglethorne*.

Many taken at
their Meetings
and sent to
Prison.

On the 21st of the same Month were sent to the same Prison, *John Nicholson* of *Risom-Garth*, *Thomas Levit* of *Thornholme*, *Daniel Hardy* and *Richard Hardy* of *Wuherinsea*, and *Thomas Jey* of the same, *Francis Blashall* and *John Bird* of *Easington*, *Thomas Gibson* of *Welwick*, *William Blissom* and *George Simpson* of *Pattrington*, *Patrick Gibson* and *Robert Wood* of *Hollam*, *Richard Cock* and *Henry Cock* of *Kilnsea*, who were taken all together at a Meeting at *Easington*.

Besides those before mentioned, we find committed to Prison about the Eleventh Month 1660, by several Justices of the *East-Riding*, fifty others, whose Names follow, viz. *William Wells*, *William Spencer*, *William Postill*, *Robert Porrit*, *Vincent Helm*, *James Stonehouse*, *Rowland Thorp*, *Robert Tiplady*, *William Tiplady*, *William Harrison*, *Robert Stonehouse*, *Robert Ruston*, *William Ruston*, *John Hall*, *George Unthbank*, *William Barker*, *George Carlisle*, *John Stonehouse*, *Edward Hunter*, *Francis Harrison*, *Christopher Proud*, *John Skafe*, *William Chapman*, *John Chapman*, *John Jackson*, *Thomas Helm*, *John Stonehouse jun.* *George Robinson*, *Thomas Appleton*, *William Haslam*, *John Hart*, *William Hart*, *George Leiberington*, *Thomas Oliver*, *Leonard Sutton*, *William Cooke*, *Thomas Watson*, *Thomas Dennison*, *Thomas Lyming*, *Robert Thomas*, *William Smith*, *Thomas Horsman*, *Philip Scarth*, *William Norrison*, *Valentine Johnson*, *Isaac Lindley*, *Ralph Horner*, *Francis Hallday*, *Michael Clark*, and *Matthew Postill*.

Imprisonment
of 50 others.

In the *West-riding* of this County, the Numbers committed to Prison in the Eleventh and Twelfth Months, for refusing to take the Oath, was also very great, being taken, many from their peaceable Meetings, some on the Highway, others from their own Houses and lawful Employments, and some out of their Beds: It would be tedious to relate the particular Circumstances of their several Commitments, we shall therefore content ourselves with giving a List of their Names, being in all two Hundred and twenty nine Persons, several of whom had their Goods taken by Distress for the Charges of carrying them to Goal. viz.

Commitment
of 229 Persons
in the West-
Riding.

Thomas Addison, *Richard Addyman*, *Bartholomew Allerson*, *Dennis Ambler*, *Henry Ambler*, *John Andhouse*, *Christopher Armstead*, *John Armstead*, *Edward Atkinson*, *George Atkinson*, *John Atkinson*, *Robert Atkinson*, *Joseph Baines*, *James Banks*, *Alvery Barracough*, *Thomas Barwick*, *Richard Batty*, *John Balderstone*, *Abraham Bines*, *Samuel Bines*, *John Bladworth*, *William Bladworth*, *John Blakely*, *John Blakine*, *George Bland*, *Richard Blithman*, *William Bolton*, *Sarah Bownas*, *Jonas Booth*, *Christopher Bramly*, *Thomas Briggs sen.* *Thomas Briggs jun.* *William Broadhead*, *Christopher Brown*, *John Bunting*, *Joseph Burnley*, *Robert Burton*, *Isabel Buttery*, *George Candy*, *William Carnby*, *Christopher Chapman*, *Alexander Chorley*, *Joseph Clark*, *William Clayton*, *William Clough*, *Dionis Cockshutt*, *James Conyers*, *Robert Cooke sen.* *Robert Cooke jun.* *William Cooke*, *Thomas Cooke*, *John Cowlin*, *John Crabtree*, *James Croft*, *William Crowdsdale*, *Thomas Cutts*, *Robert Dale*, *John Dawson*, *Abraham Dickson*, *Henry Dickenson*, *John Dickenson*, *John Dodgson*,
VOL. II. C c Thomas

Their Names.

YORK-
SHIRE.
1660.

Thomas Dodgson, Henry Dowty, George Ellis, Henry Ellis, Thomas Ellis, Joseph Ellison, Robert Evertson, Henry Ewbank, Henry Fort, Matthew Foster, William Frankland, Robert Freer, John Gissop, Thomas Goodburne, Ralph Grainge, James Greave, Christopher Greaves, John Green, James Greenwood, James Guy, Richard Guy, John Hardcastle, Peter Hardcastle, Thomas Hardcastle, Abraham Halvel, John Harrison, Richard Harrison, Richard Hawden, Andrew Hawkes, Cuthbert Hayburst, Robert Hayburst, Alexander Hebblethwaite, Edmund Hill, John Hillward, John Hodgson, Jonathan Hobson, John Hogg, Robert Holgate, Thomas Holgate, John Holme, Thomas Hopkins, William Hopwood, Bartholomew Horner, John Horner, Thomas Horner, Timothy Hoyle, Robert Hudson, Henry Jackson, John Jackson, John Jewitt, John Kidd sen. John Kidd jun. Christopher Kitchen, John Kitchen sen. John Kitchen jun. Elizabeth Kitchen, Thomas Kitchen, Christopher Knapton, William Knapton, George Lapage, John Leake, John Ledger, Marmaduke Leeming, Thomas Leeming, John Levens, John Laycock, Thomas Loft, William Lothbrington, John Love, Anthony Maplebeck, James Marshall, Edward Maud, John Marsden, John Meakson, Thomas Migglesworth, John Moore, John Morrison, George Musgrave, Thomas Newis, Benjamin Nicholson, Miles Oddy, George Parker, James Parkly, Nicholas Pawson, William Pearson, Thomas Pennington, Thomas Perkins, John Petty, Michael Pratt, Samuel Poole, John Preston, Michael Preston, Richard Priest, Richard Prince, Francis Rayner, William Reader, John Ready, William Redman, Michael Reynolds, Christopher Roads, Thomas Roberts, Henry Robinson, Richard Robinson, William Rowson, John Saltbouse, Alexander Salisbury, Matthew Saile, John Scott, William Settle, Abraham Shackleton, James Sikes, William Silvester, Peter Skaise, Nicholas Smith, Robert Smith, William Smith, John Spencer, Robert Staniland, Elizabeth Stanley, James Stawela, Christopher Stevenson, Thomas Stevenson, Nathanael Stirke, Richard Sutcliff, Thomas Sutcliff, Edward Syddall, William Syddall, Christopher Taylor, Peter Taylor, Thomas Taylor, Joseph Tennant, George Teseman, Thomas Thackery, Daniel Thackery, John Thornbeck, Edward Todd, George Townson, Jonas Turner, Robert Turner, Samuel Turner, Roger Tutin, Dinah Wade, Stephen Wade, Abraham Wadsworth, William Wadsworth, John Walsh, Robert Walker, Robert Welbank, William Walker, John Walker, Samuel Watson, Edward Watkinson, George Watkinson, William Watkinson, Richard Wharfe, Simon Whitehead, Jeffery Wildman, Thomas Wilkinon, Richard Whitehead, Richard Wilson, Thomas Wilson, Robert Womersley, Thomas Womersley, Ellen Wright, Francis Wright, and Matthew Wright.

Commitment
of 126 Persons
in the North-
Riding.

Their Names.

Within the same two Months, one Hundred and twenty six Persons, for the same Cause of refusing to Swear, were committed to Prison in the North-Riding, whose Names follow, viz.

Thomas Agar, John Atkinson, Thomas Atkinson, William Awman, John Beck, Marmaduke Beckwith, John Bell, Robert Bell, Charles Blackburne, Anthony Blakelock, Richard Boswell, Richard Bradly, John Brooksbank, John Brooksbank jun. William Brooksbank, John Brown, Robert Brown, William Brown, Ralph Brush, John Campline, Roger Chapman, George Clifford, John Clark, Thomas Collins, James Cookson, Josiah Cookson, John Cowper, John Crake, Peter Crosby, William Crosby, Matthew Day, John Deighton, Richard Dobson, Thomas Dowland, William Drake, Richard Foster, Thomas Foster, John Gibson, John Goddrick, Ralph Green, Robert Grime, Christopher Halliday, Christopher Hardesty, Thomas Harrison, Roger Hebdon, John Hick, James Hildrith, Thomas Howgill, James Jackson, Thomas Johnson, William Jousie, Stephen Kiddy, George Kipling, Marmaduke Leeming, William Lockwood, Robert Lodge, John Lumly, John Lupton, Benjamin Mason, Joseph Mason, William Masterman, William Masterman jun. Christopher Matthew, Thomas Matthew, Boswel Middleton, George Nickolson, Michael Nicholson, John Pates, Christopher Pearson, William Pearson, Michael Pennock, James Petch, Bryan Pettit, John Pickering, William Piert, Roger Pratt, William Pratt, Anthony Rayner, John Rayner, Isaac Robinson, Nicholas Robinson, Thomas Robinson, William Robinson, Thomas Rowland, Robert Russel, Mark Sample, Richard Sample, George Scott, Richard Scott, Thomas Scott, William Settle, John Settingerton, Randal Sharp, Christopher Smith, John Smith, Simon Smith,

Smith, Richard Smith, John Stockton, William Stonehouse, Robert Swaile, William Taylor, Thomas Taylor, Christopher Tompson, Thomas Thompson, William Thompson, William Tomlinson, Michael Thomas, William Thorp, Christopher Thurnam, William Thurnam, Cutbbert Tireman, John Tireman, James Todd, Michael Todd sen. Michael Todd jun. Charles Vesey, John Walker, John Walker jun. William Walker, Robert Westerly, Richard Wharton, Emanuel Wilkinson, George Windraw, George Woodward, and William Woodward.

YORK-
SHIRE.
1660.

About the same Time were committed to Ousebridge Prison in the City of York, for refusing to take the Oaths, William Dewsberry, Anthony Collier, Edward Gower, Robert Stones, Robert Carver, Edward Nightingale, William Tuke, George Preston, William Shilling, Edward Coulton, and Richard Lyddall. William Dewsberry was afterward removed into the Tower, and some Time after that into the Castle.

Prisoners in
Ousebridge
Prison in
York.

The whole Number imprisoned at one Time in York Castle, and other Prisons in this County, in those two Months, was five Hundred and thirty five: Of whom in York Castle five Hundred and five; in the City Prison at York nine; at Scarborough nine; at Rippon six; and at Hull six. In York Castle five of the Prisoners died through the Unhealthiness of the Place, where they were thronged together.

Number of
Prisoners at
one Time in
this County.

ANNO 1661. About the 9th of the Second Month, most of the Prisoners above-mentioned were discharged, after above two Months, and some of them above three Months Confinement: Only twenty seven were detained, though charged with no other Matter than those who were set at Liberty.

Release of
Prisoners.

After their aforefaid general Discharge from Imprisonment, the Meetings were held peaceably for some Months; but before the Expiration of this Year, Elizabeth Dawson, Elizabeth Brown, Jeremy Burton, and Christopher Wetherill were committed to Beverly Goal, for religious Meetings at the House of Thomas Hutchinson, and because they would not promise to refrain from so meeting for the Future.

Commitments
to Beverly
Goal.

On the 27th of the Eleventh Month, the Mayor and one of the Aldermen of York, sent thirteen Persons to Prison by the following *Mittimus*, viz.

“ City of York.

“ **W** H E R E A S John Taylor, of Kildwick in the County of York,
“ Husbandman, John Cramock and Solomon Webster, of Whixley in the
“ said County, Labourers; John Hogg, of Harragate in the same County,
“ Linen-Weaver; Edward Todd, of Non-Munton in the same County, Hus-
“ bandman; Thomas Goodburn and Richard Appleyard, of Todcaster in the said
“ County, Yeomen; Richard Blytham, of Shaggotfield in the Parish of Little-
“ Owsborne, Husbandman; Thomas Kettlewell, of Bilbrough in the County of the
“ City of York, Husbandman; John Abbey, William Abbey, and William
“ Sharper, of Tockwith in the County of the City of York, Yeomen; and
“ Thomas Tayton, of Gisburne, Clothier; came this Day before us James
“ Brooke, Mayor of the City of York, and Henry Thompson, of the same City,
“ Alderman, two of his Majesty's Justices of the Peace within the said City,
“ I the said James Brooke being of the Quorum, and were by us required to
“ take upon the Holy Evangelists of God the Oath of Obedience mentioned in
“ the Statute made in the third Year of *Ec.* entitled *An Act for the better dis-*
“ *covering and suppressing Popish Recusants*, and the same Oath was by and
“ before us tendred to them, and every of them respectively; yet they and
“ every of them severally refused to take the same: These are therefore, ac-
“ cording to the Authority of the Law in that Behalf given to us, to require
“ you, in his Majesty's Name, herewith to receive into your Custody the
“ Bodies of the said Persons, and them safely keep till they shall be delivered
“ by due Course of Law. Dated the 27th of January 1661.

Mittimus of
13 Persons for
not Swearing.

To John Harrison Keeper of
the Lord-Mayor's Prison.

“ JAMES BROOKE, Mayor.
“ HENRY THOMPSON.”

In

YORK-
SHIRE.
1661.

In the same Month, near sixty others were committed to the Castle at York by the following Order of Sessions, viz.

“ West-Riding *js.*

“ At a Sessions holden at Wakefield, the 16th Day of January 1661,
“ before JOHN KAY, Baronet, R. TANKARD, Knight, FRANCIS
“ NEVIL, Esq; HENRY ARTHINGTON, JOHN WENTWORTH, and
“ WILLIAM FARRER, and other Justices of the Peace, &c.

Order of
Sessions for
imprisoning
60 others.

“ FORASMUCH as Nathanael Wright, Moses Sikes, Robert Pearson,
“ Edward Bownas, John Sikes, James Marshal, William Croisdale, and
“ Thomas Kitchen, all of Bradford; John Crowder, William Migley, Richard
“ Migley, James Barnley, and Joseph Armitage, all of Morley; William Pearson
“ and George Croft, of Clock-Heaton; William Cotton, Thomas Akroid, Roger
“ Wilson, and John Wareing, all of Ardley-West; John Green the Younger, Wil-
“ liam Newby, and Rowland Glaister, all of Liversedge; William Naylor of Ard-
“ ley-East, James Sikes of Slaughwaite, Thomas Wilson of Middleton, John Jowitt
“ of Rowling, John Verity of North-Bierly, Richard Batty, Thomas Roberts, and
“ Thomas Ellis, all of Holmsforth; Joshua Marden of Shipley, Robert Cowling,
“ Thomas Pollard, William Midgley, Joshua Hodgson, John Wilson, Paul Green-
“ wood, Samuel Rusforth, and Joshua Rusforth, all of North-Otteram; Na-
“ thanael Crowther and John Howker, of Halifax; John Drake and Jonas
“ Bothomley, of Alderton; James Bradley and John Bomston, of Heaton; Thomas
“ Herd of Tonge, William Crabtree of Pudsey, Christopher Smith, John Jessop,
“ William Clayton, John Clayton, William Clayton the Younger, Robert Clayton
“ the Younger, John Bickles, and Jonas Smith, all of Hayworth; Michael
“ Pratt of Gildersome, Francis Sexton of Offet, and Abraham Hogden of Herburge,
“ being all of them above the Age of eighteen Years, and having had the
“ Oath of Allegiance tendred to them by the Justices of the Peace in the open
“ Sessions, according to the Statute made in the third Year of our late Sovereign
“ Lord James, late King of England, Chap. 4. have contemptuously refused
“ to take the same: These are therefore, in his Majesty's Name, to will and
“ require you to receive into your Goal the Bodies of the Persons above-named,
“ there to remain, without Bail or Mainprize, until the next General Sessions
“ to be holden for the said Riding, whither they are to be sent back again,
“ where they are farther to be proceeded against according to the Intendment
“ of the said Statute: Fail not herein at your Perils. Dated at the said Sessions
“ the Day and Year above.

“ Per Curiam,

To the Goaler of the Castle of York,
his Deputy or Deputies.

“ RICHD. CLAPHAM,

“ Cler. pacis *ibid.*”

By this Order the Persons named therein were committed to Prison, though it was apparent that the Justices had little or no Apprehension of Danger from them by their Manner of sending them to Prison, for they committed almost sixty of them to be conducted twenty two Miles by a Guard only of four Men. But though their Attendance was so small, and the Prisoners bore their own Expences, yet the Court ordered 12*l.* for the Charge of carrying them to Prison, which Sum was levied by taking from one of them a Mare, which they sold for 3*l.* 9*s.* 6*d.* from another of them two Kine worth 7*l.* which they sold for 3*l.* 10*s.* and several Goods from others of them, till the full Sum was raised.

Sentence of
Premunire.

At the aforesaid Sessions at Wakefield, Zachary Udall, Ephraim Sandal, and Robert Clark, had Sentence of Premunire passed upon them for refusing to take the Oath at a second Tender.

In

In this Year some exorbitant Seizures were made, by which were taken, for trivial Demands of Tithe, from *Peter Johnson*, for 1s. 4d. Goods worth 1l. 13s. 8d. From *Alexander Hebblethwaite*, for 1s. 7d. Oats worth 2l. 10s. And from *Edward Gower*, of *Thornton*, for 2s. Kine worth 5l. So that for Demands of less than 5s. they took to the Value of 9l. 3s. 8d.

In November this Year, *Thomas Thompson*, of *Brigham*, was committed to York Castle for Tithes; and in the Twelfth Month the same Year, were Prisoners there for the same Cause, *Andrew Hawkes* of *Whixley*, *Christopher Bramley* of the same, *William Wood* of *Westerdale*, and *James Dunning* of *Thimolby*.

In the preceding, as well as in the present Year, many Distresses were made for Steeple-house Rates, Easter-Offerings, and Clerk's Wages, viz.

Taken from	Demanded	Goods worth
<i>William Yeates</i> , of <i>Albrough</i> , for	0 4 4	0 14 0
<i>William Elliker</i> , of <i>Sutton</i>	0 8 6	1 7 6
<i>Thomas Elliker</i>	0 1 4	0 10 0
<i>Anne Burne</i> , of <i>Sutton</i> , Widow	0 2 0	0 11 0
<i>John Bird</i> , of <i>Easington</i>	0 1 0	0 2 0
<i>Christopher Wilson</i>	0 3 9	0 10 0
<i>John Blakeling</i>	0 1 10	0 3 0
<i>Richard Robinson</i> , of <i>Sedburg</i>	0 0 8	0 10 0
<i>Christopher Hutton</i>	0 4 2	0 9 0
<i>John Smith</i> and <i>Henry Wilson</i>	0 3 9	0 14 8
<i>James Turner</i> and <i>John Crathorn</i>	0 5 10	0 18 0
<i>Robert Raven</i> , of <i>Oustwick</i>	0 7 6	0 1 4
<i>William Farthings</i> , of <i>Fowston</i>	0 3 9	0 4 3
<i>Elizabeth Botterills</i>	0 4 0	0 4 2
<i>Robert Barwick</i>	0 2 6	0 2 6
<i>William Munkman</i> and <i>Francis Burn</i>	0 2 2	0 2 7
<i>Thomas Hutchinson</i> , of <i>Beverly</i>	0 0 8	0 0 0
<i>Anthony Myers</i> , of <i>Cutgill</i>	0 1 6	0 2 6
<i>Grace Richardson</i> , of <i>Sutton</i>	0 1 0	0 3 0
<i>Christopher Iveson</i> , of the same	0 1 0	0 3 0
<i>Edward Barker</i> , <i>John Twinnam</i> , and <i>John Barron</i> , all of <i>Sutton</i>	0 3 0	0 8 8
<i>Thomas Esburne</i> , of <i>Wüherinsea</i> , and <i>Frances</i> his Wife	1 2 0	2 10 0
<i>Thomas Foy</i> , for himself, his Wife, and Daughter	1 19 0	3 10 0
<i>John Nicholson</i> , of <i>Risom-Garth</i>	0 13 0	0 3 0
<i>Richard</i> and <i>Margaret Hardy</i>	1 6 0	0 2 0
<i>Thomas Wiley</i> and <i>William Cooke</i>	0 4 1	0 12 0
<i>Robert Smith</i>	0 0 3	0 9 0
	For 8 8 7	Taken 28 0 10

Likewise *John Spencer* and *Jonas Bothomley*, of *Brigly*, had Goods taken from them, for the same Kind of Claims, to the Value of 3l.

ANNO 1662. In September, *James Dunning*, of *Thimolby*, after eight Months Imprisonment, finished his Testimony, against the Payment of Tithes, by his Death in the Castle at York: To which Goal were committed in this Year,

YORK
SHIRE
1661.

Exorbitant
Seizures.
Imprisonments
for Tithes.

Distresses for
several Causes.

Death of
J. Dunning.

* N. B. A Person named *Thomas Bancboms*, a Servant, was active in making this Distress, and gloried in his inhuman Plunder, saying in the Hearing of many People, that *The Quakers* had better have the Devil come among them, than that himself should come any more. This Man having drank late that Night at the House of *Abraham Norris* of *Beverly*, was found dead in his Bed the next Morning.

YORK
SHIRE
1662.

Proceedings at
York Assizes.

Liberty given
on their Pa-
role.

Sentence of
Premunire
past on three
of them.

29 Recommit-
ted, and about
80 discharged.

Imprisonment
of W. Wat-
kinson, W.
Dewsberry,
and others.

Sentence of
Premunire
past on J.
Green, and
his Estate
seized.

Other Impri-
sonments.

J. Smith and
W. Pearson
premunired.

J. Hall and
others sent to
Goal.

Sufferings at
York.

Year, for the same Testimony, *Grass Barwick* of *Kolk*, Widow, *Richard Towse* of *Gariou*, *Alexander Hebbethwaite*, and *Richard Vause* of *Haby*.

At the Assizes on the 1st of the Second Month this Year, near sixty Prisoners before mentioned to have been committed by Order of the Sessions at *Wakefield* in the Eleventh Month last Year, were brought before the Judge, who required Sureties of them for their good Behaviour, but they refused that, alledging their Innocence, and that no Man could accuse them of any ill Behaviour. The Judge told them, that He had Power to tender them the Oath, but he would be favourable, and so granted them their Liberty, on Promise to appear at the next Assizes. Accordingly, when that Assizes drew near, viz. in the Fifth Month the same Year, they all returned to Prison; whither in the mean Time fifty two others of their Friends had been committed. At that Assizes three of them, *John Leavens*, *Samuel Poole*, and *Christopher Hutton*, had the Oath tendered them a second Time, and upon Refusal, were tried, convicted, and had Sentence of Premunire past upon them, in Consequence of which, the said *Christopher Hutton* had his Goods seized to the Value of 40*l.* and suffered Imprisonment two Years and nine Months. Nine and twenty others were indicted, but their Trial deferred till another Assizes, and they in the mean Time returned to Prison. The rest of them, near fourscore in Number, were released, without any Examination or Trial.

On the 23d of the Fifth Month, *George Watkinson*, of *Scotton* in the *West-Riding*, was taken from his own House by a Warrant, and carried before Justice *Goodrick*, who tendered him the Oath, and sent him to *York Castle*; whither on the 28th of the same Month were committed four others, who had been taken at a Meeting at *Wildan-Grange* in the *North-Riding* of this County, and on the 29th *William Dewsberry* was taken from his own House at *Durtear* in the *West-Riding*, and committed by two Justices as a Ringleader and Preacher among the *Quakers*.

On the 8th of the Sixth Month, *John Green*, of *Liversedge*, in the *West-Riding*, one of those who had been discharged at the Assizes but nine Days before, was by a Warrant taken from his own House, and carried to the Sessions at *Wakefield*, where the Justices, determined to convict him immediately, tendered him the Oath twice in one Day, and passed Sentence of Premunire upon him, and the very next Day the Bayliffs seized his Estate both real and personal, and his Person was returned to *York Castle*, there to remain during his Life, or the King's Pleasure.

On the 10th of the same Month nine Persons, taken at a Meeting at *Okenshaw*, were sent Prisoners to *York Castle*, where one of them died. And on the 25th were committed to the same Prison *Christopher Rouds* of *Carleton*, with seven others, taken in a Meeting at his House the Day before, five of whom were kept in a close Place, called the *Kiln-Coat*, all Night, where they had not so much as Straw to lie on, nor Room to lie down all at once.

On the 7th of September, thirteen Persons were taken from a Meeting at *Over-End*, and in the same Month twenty four from a Meeting at *Ayskriag*; so that between the last Assizes in the Fifth Month, and the General Quarter Sessions in October, about sixty Persons were committed: At the said Sessions some of them were fined, and all set at Liberty except two, viz. *Joshua Smith* and *William Pearson*, who were returned to Prison under Sentence of Premunire, and the said *Pearson* had his Corn and Cattle soon after seized for the King's Use.

On the 24th of October, *John Hall*, of *Whitby*, was taken up in the Street, by Order of a Justice of the Peace there, who tendered him the Oath, and sent him to *York Castle*; whither were also sent on the 28th, *John Dewel* of *Birdsdall*, and five others taken at a Meeting there; and on the 29th, *Thomas Taylor* of *Brighouse*, who was taken by a Warrant from his own House.

While the Country Justices were thus employed, the Mayor and Aldermen of *York City* were not altogether unactive, for at a Meeting there on the 31st of the Sixth Month they sent Soldiers, who drew out by Violence all the Men they found there, and committed them to *Ousebridge Prison*; as they did also fourteen,

fourteen, taken at another Meeting in the City in the Eleventh Month: In which Month also, *John Roper* was committed to *York Castle* for refusing to swear.

On the 15th of the same Month, *Stephen Dickinson*, *William Harton*, *Roger Dickinson*, *Robert Boyes*, and *John Watson*, were committed to *York Castle* by a Writ de *Excommunicato capiendo* for not paying toward the repairing of a Steeple-house; as was on the 27th of the same Month, *Richard Appleyard* of *Todcaster*.

Let us next take a View of the Sufferings of this People at *Hull*, where they had not only the Magistrates of the Town, but the Officers of the Garrison also against them, in doing which we must go back a little in point of Time.

In the Third Month 1661, was a Meeting in that Town, to which came *Richard Bishop*, one of the Garrison, and several Musquetiers, who haled the Friends away by Force, and *Bishop*, with a great knotted Stick, struck one of them so, that he had not the Use of his Hand for several Days after. Being carried to the Mayor, he committed five of them to Prison, where they lay ten Days. Soon after their Discharge, one of them, *John Nettleton*, sitting with some others in his Master's House, was by the Governour's Order dragged out, and carried to the Sheriff, who committed him to Prison without any Hearing.

The aforesaid *Richard Bishop* haled *John Holmes* out of his own House into the Street, and struck him several Blows on the Neck with a knotted Cudgel.

At another Time several Friends being met together, were taken and carried by the said *Bishop* and others to the Governour, who ordered that they should be turned out to the rude Boys; and they, having such Encouragement, grievously abused them, and especially the Women, by flinging Mire and Dirt upon them in an inhuman Manner.

It was usual with the said *Richard Bishop*, if he met any Quaker in the Street, to fall upon him, and hale him away to the main Guard: Thus he dealt by *Richard Haggett*, and more inhumanly by *William Stavely*, whom he beat with an Oaken Cudgel till the Blood ran about him, and the People thought he would have broken his Bones in pieces. After which Abuse, he dragged the innocent patient Man, with two others, to the Governour's House, who being from Home, he then carried them to the Marshal's, and charged him to confine them in a Room by themselves, and let no Body come at them; which was done, and they were kept all Night without Bed or Fire: Next Day being had before the Governour, he discharged them, but without any Recompence made to the said *Stavely* for his inhuman Beating, or any Reproof to the Person by whom he had been so grossly abused.

In like Manner the said *Richard Bishop* did beat *John Whitehead* and *Philip Ford*, till his Stick broke in pieces, having taken them in a Meeting at *Hull*: After which they were by the Governour's Order turned out of Town; for so it was usual to serve any Quakers that were not Inhabitants, what Business soever they had there.

At another Time he, (*Bishop*) with the Assistance of the Marshal, took out of a Meeting eleven Persons, *William Garbutt*, *John Holmes*, *Richard Emmerson*, *Richard Haggett*, *Thomas Wilson*, *Edward Crowther*, *John Nettleton*, *William Stavely*, *Thomas Stavely*, *Thomas Somerscales*, and *John Storr*, without producing Warrant or Order from any Magistrate, and put them all (except one who was not a Townsman) into a Prison called *Mally-Tower*, where they were kept twenty Hours without having the Door opened, or receiving any Sustenance but what they drew up by a Rope, nor had they so much as a Stool to sit on, and several of them were obliged to ease their Bodies on the Floor where they lay. They were afterward removed to the Marshal's House, where he took away a Coat or Cloak from each of them under Pretence of Fees, and then set them at Liberty, though they were neither committed by, nor brought before any Magistrate; but those inferior Officers presuming on Impunity, abused innocent Men at Pleasure.

About the 15th of the Third Month 1662, *Richard Haggett*, for refusing to take the Oath, was committed to Prison, and on the 18th of the same, one of the

YORK-
SHIRE,
1662.

Commitments
by Writ de
Excom. Cap.

Persecution at
Hull.

Suffering of
J. Nettleton,

J. Holmes,

R. Haggett,
W. Stavely,

J. White-
head,
P. Ford,

W. Garbutt,
and others.

YORK-
SHIRE.
1662.

Unhealthy
Confinement,

Persecution at
Rippon, and
hard Usage of
the Prisoners
there.

Death of
9 Prisoners at
York.

Imprisonments
at Wakefield.

the Mayor's Officers and two Constables came to the Meeting, and took down the Names of several present, ordering them to appear before the Mayor next Day, which they did, and he committed several of them, viz. *Thomas Wilson, Edward Crowther, John Holmes, John Nettleton, William Stavely, Jobanna Newby, and Susan Farthing*, to Prison till the next Sessions on the 10th of the Fifth Month following, at which Time they were all, except the Women, brought into Court, where being required to give Sureties for their good Behaviour, and refusing, they were recommitted to Prison, and bolted up five Months in a close stinking Place, having no Privilege of any Yard, or Convenience for Air, where they remained several Years, and some of them through the Closeness and ill Scent of the Place, fell dangerously sick.

About three Days after the Sessions, eleven more were dragged out of a Meeting by the said Bishop and others, and driven into the Steeple-house, it being the Time of their Worship, and kept at one End of the Place till the Priest had done, and then the Mayor committed them to Prison for three Months; their Names were, *William Garbutt, Richard Emmerson, William Reader, Sarah Hepinstall, Margaret Haggett, Rachel Garbutt, Dorothy Crowther, Ellen Carter, Elizabeth Taylor, Alice Case, and Judith Boone*. Some of these Women had their Husbands before in Prison, and several poor Children were left at Home, destitute of both Parents.

Leaving Hull, let us go to Rippon in the North-Riding, where on the 6th of the Fourth Month 1662, the Mayor with other Justices came to the Meeting, and taking an Account of the Names of such as were there, told them, *They must pay 5 l. a-piece, or go to Prison*: Upon Refusal to pay those Fines they committed them. Being in Prison, they sat down to wait on the Lord, and one of them, *Katharine Crook*, praying, the Goaler took her away and lockt her up, together with another Woman that was sick, in a Room by themselves, where they were kept two Days and two Nights, and the sick Woman's Husband was not suffered to see her. The rest were kept all in one Room, and their Friends were not permitted to visit them. When *John Burnyeat*, a Friend who lived seventy Miles off, would have gone to see them, the Goaler carried him before the Mayor and Chancellor, who tendred him the Oaths, and upon his Refusal to Swear, committed him to Prison with the others, who were in Number twenty four. Some Time after, the Justices came to play at Bowls in a Place near the Prison, at a Time the Prisoners had set apart for Worship, where they heard *John Burnyeat* and *Katharine Crook* concerned either in Prayer or Exhortation, whereupon they commanded the Goaler to put those two into the lower Dungeon, where was scarce any Light or Air, and ordered, that if any others of them should either preach or pray, they should be put into the same Place. They were frequently kept close lockt up, Men and Women together, in the inner Prison, and not suffered to go forth to ease themselves, nor were their Friends admitted to bring them Necessaries. The three Months for which they were committed being expired, the Goaler detained them some Time longer for Fees, till at length their Patience and Constancy so mollified him, that he discharged them, leaving them at Liberty to give him what they pleased.

Of those who had been imprisoned in York Castle for their religious Meetings, eight died there in this Year, viz. *George Croft, John Crabtree, William Towle, Samuel Barber, William Hawksworth, John Rawson, John Duell, and James Bumley*: Where also died in 1660, *Benjamin Nicholson*.

In this Year 1662, about twenty Persons were imprisoned in the House of Correction at Wakefield three Months, for Meeting, and not paying the Fines imposed on them by the Justices. Two Widows had their Goods taken by Distress for Meeting, viz. *Elizabeth Crawshaw*, of Gibton, from whom they took an Horse, a Cow, and Corn, worth 12 l. 8 s. And *Sarah Jefferson*, of Hunstett-Lane, from whom they took Pewter and a Clock worth 7 l. though she was never brought before any Magistrate.

Samuel Thornton, after three Months Imprisonment in the House of Correction, for Meeting, had the Oath of Allegiance tendred him at the Sessions, and without any

any Trial by a Jury, had Sentence of *Premunire* past upon him, and was sent Prisoner to *York Castle*; whither also about the same Time was committed for not taking the Oaths, *John Bairstow* of *Cleaton*.

YORK-
SHIRE.
1662.

In this Year also, *John Leavens*, *Thomas Thackery*, *William Cundall*, and *James Burnley*, taken at a Meeting at *Leeds*, were the next Day had before the Mayor and others, who tendered them the Oath of Allegiance, and for refusing to take it, sent them to Prison. Also *John Lyth*, of *Marfleet* in *Holderness*, was imprisoned three Months for refusing to Swear.

Imprisonments
at Leeds.

Some Time before this, *Simon Ryther* and *James Graves* suffered Imprisonment for their conscientious Refusal to pay toward the Charges of the *Militia*. *William Aldam* was also imprisoned for the same Cause.

Sufferings for
not bearing
Arms.

ANNO 1663. On the 20th of the Second Month *Daniel Hardy*, and *Sarah* his Mother, of *Witheringsea*, were committed to *York Castle* on an Attachment, for 1 s. demanded of her for Tithe of Lamb, and were there continued Prisoners, though the Tithe pretended to be due from the said *Daniel* did not amount to above the Value of one Halfpenny.

A Widow im-
prisoned for
1 s. Tithe, and
her Son for
one Half-
penny.

In this Year the Mayor and an Alderman of *York* going to break up a Meeting at the House of *Thomas Constable*, found only three Persons there, whom they carried to another House, where they found two others; having thus brought five of them together, and so made up a prohibited Number, they sent three of them, viz. *John Nettleton*, *Christopher Wilson*, and *Elizabeth Dawson*, to Prison, where they remained near eighteen Months.

Stratagem of
a Mayor at
York to make
up a Meeting.

ANNO 1664. *John Cooke* of *Midupball*, *William Marsden* of *Hunchilbridge*, and *Henry Dickinson* of *Skiphouse*, for being at a Meeting, were committed to the House of Correction at *Wakefield*, and detained there four Weeks. *Humphry Brooke* and *Joshua Marsden* also were committed to *Wakefield Goal*, and after six Weeks fined at the Sessions 5 l. each, for which *Humphry* had a Cow, a Steer, and twelve Yards of Cloth taken from him worth 7 l. And *Joshua* two Kine and other Things worth 8 l.

Imprisonments
at Wakefield.

William Downing, of *Midupball*, was also fined 5 l. and had two Cows taken away worth 8 l. The Bayliff, a common Informer, who made this Distress, (by Name *Thomas Wildsmith*) boasted that he would live upon the Quakers three Years, and raise his Fortune by them. Accordingly he procured their Imprisonment, spoiled their Goods, and drove away their Cattle unmercifully; but in the Midst of his Career he was cut off by an untimely Death, being run through the Body with a Rapier by an Attorney of *Barnsley*. Thus fell a violent Persecutor, in so remarkable a Manner, that his Fellow-Informer took it as a Warning, and said, He would never more meddle with the Quakers Goods.

Sudden Death
of a wicked
Informer.

George Ellis, *Henry Ellis*, and *Christopher Chapman*, were also fined for Meetings, and had Goods taken from them worth 4 l. 4 s.

Distresses for
Meetings.

Mary Ellis, *Mary Broadhead*, *Isabel Scamendin*, *Priscilla Blackburne*, and *Robert Webster*, were committed to the same Prison at *Wakefield*, and detained there ten Days.

More Impri-
sonments at
Wakefield.

Again in the same Year, *George Ellis*, *Thomas Ellis*, *Francis Pennell*, *George Holgate*, *Robert Leatham*, *William Ellis*, *William Broadhead*, *William Carnelly*, *Thomas Webster*, *George Wainwright*, and *George Scamendin*, were taken at a Meeting, and committed to *York Castle* for ten Days.

Commitments
to York Castle.

Joshua Smith, a Trader in Cloth at *Sowerby*, was refused Admittance as a Tenant to a Copyhold-Estate he had in *Lancashire*, because he could not Swear, and the Estate was said to be forfeited to the Lord of the Manour: At another Time he suffered eleven Weeks Imprisonment for refusing to Swear: At another Time he was taken from *Carleton Meeting* and sent to Prison, and afterward, at *Barnley Sessions*, was returned, as under Sentence of *Premunire*, to Prison, where he lay two Years. *Boswell Middleton* and *Katharine Best* were also sent from a Meeting to Prison.

Sufferings of
J. Smith and
others.

In this Year about fifty Persons were taken from a Meeting at the House of *Thomas Taylor* in *Sedburgh*, and after some Time of abiding in the Constable's Custody, were ordered by the Justices to appear at Sessions about a Week after,

Apprehension
of 50 Persons.

YORK-
SHIRE.
1664.

Commitment
of 20 to York
Castle.

which they did, and twenty of them were thence committed to York Castle, above fifty Miles from their own Dwellings, viz. John Blakeling, Richard Robinson, James Gray, Edward Atkinson, John Langton, Thomas Greenwood, William Baines, Edward Branthwait, Joseph Baines, John Hodgson, John Holme, Richard Walker, Christopher Walker, Richard Harrison, Richard Speight, John Croft, Joshua Nelson, William Golding, F. Blakeling, and Richard Stones.

About this Time, for refusing to contribute toward the Charges of the County Militia, were taken by Distress

		l.	s.	d.
Distresses for refusing to bear Arms.	From Thomas Myers, of Bramsley, Goods worth	0	3	9
	Thomas Smithson, of Howber-bill	0	1	2
	Christopher Lofthouse, of Broughton	0	10	0
	George Wilson, of Cray, two Cows worth	7	0	0
	Sebastian Ellithorp, of Holme on Spalding-Moor	5	0	0
	George Wilson, an Heifer worth	3	0	0
	Robert Dine, of Essington, for 2 s. 6 d. a Cow worth	3	0	0
	Thomas Fribas, of the same, for 2 s. 6 d. a Cow worth	2	10	0
	Robert Haggitt, for 6 s. 8 d. a Cow worth	3	0	0
	Richard Hancock, of Otteringham, for 2 s. 6 d. Goods worth	0	12	0
	James Tenant, a Bull worth	3	0	0
	William Dickinson, Corn worth	0	15	0
	George Watkinson, of Scotton	2	18	4
	John Atkinson	0	6	0
	Edward Atkinson, of Bradley	2	0	0
		33	16	3

and for Tithes.

In this Year Miles Walker, of Kirkly, for a Demand of 1 l. 13 s. 6 d. for Tithes, had Cattle taken from him worth 12 l.

Imprisonments
for Tithes.

In the same Year Jonas Bottomley, of Bingley, was imprisoned for Tithe of Wool, Lambs, &c. and he having three Children, each of which had a small Number of Sheep, the Tithe-farmer, John Sharp, prosecuted him and his three Children, and cast them all into Prison. But the Goaler, after some Time, turned out the Children, and Jonas himself continued Prisoner five Years. In this Year also were committed to Prison for Tithes, Peter Seller of Beaforth, Edward Hunter, William Spencer, John Winder of Skipworth, and Isabel Hogg of Harrogate, she being at the Time of her Commitment above eighty Years of Age.

ANNO 1665. The Prosecutions carried on for Tithes in this Year were many, in Consequence of which the following Persons were committed to Prison, viz. Daniel Hardy and Sarah Hardy of Wüherinsea in Holdernefs, George Thompson and Henry Thompson of Killam, William Clough of Keigbley, William Teates of Alborough in Holdernefs, John Wetwand of Hollam, and Robert Welbank of Newton; also James Gurnell of Mareside, Sarah Marshall of East-Keswick, Widow, Edward Wilkerfoss of Skipton, John Leake of Selby, and Thomas Waite of Beverly.

Distresses for
Tithes.

In this Year also, were taken by Distress for Tithes, from Richard Hancock, of Otteringham, for 2 l. 5 s. demanded, two Oxen and two Horses worth 14 l. From John Wetwand, of Hollam, for 6 s. 6 d. demanded, an Horse worth 1 l. 10 s. The said John Wetwand, while close Prisoner in York Castle, was fined for not appearing at the Wapentake Court, and for that Fine had a Cow taken away worth 40 s. Robert Atkinson and John Nicholson also suffered Distress for Tithes, the former to the Value of 10 l. and the latter to the Value of 11 l. Richard Walne, of Burbolme, was sued in Whitwell Court for Tithes, and had a Mare taken from him worth 4 l. Also Alexander Salisbury, sued in the same Court, had a Gelding taken from him worth 5 l. 10 s.

Imprisonments
on the Act for
Banishment.

About this Time William Garbutt, John Hogg, Thomas Somerscales, William Reader, Booz Brittain, Richard Emmerson, Joseph Banks, Thomas Selburne, Robert Hull, and John Lubiter, were taken from a Meeting at Hull, and imprisoned upon

CHAP. 4. of the People called QUAKERS.

III

YORK-
SHIRE.
1665.

Commitment
of about 20
to Prison.

Persecution
carried on by
T. Forge,
Priest of
North-Cave.

Imprisonments
on the Act of
Banishment.

Several sen-
tenced to Ba-
nishment.

Death of two
under that
Sentence.

Distresses for
not Swearing.

Excessive
Seizures for
Absence from
the National
Worship.

upon the Act for Banishment ; as were also, *Anthony Wells, Thomas Wilson, William Stanley, and Benjamin Johnson*, with five Women, viz. *Sarah Heptinstall, Mary Clackson, Cicely Selburne, Frances Ellis, and Alice Smith* : As likewise, *Laurence Elliker, William Elliker, and John Lyth*.

On the 14th of the Third Month, *Christopher Hutton, James Turner, Christopher Wilson, and Henry Wilson*, of *Warter* ; *William Horsley* and *Edward Gower* of *Thornton*, *John Radcliff* of *Pocklington*, *John Cooke* of *Waplington*, and *Richard Long* of *Beilby*, with about eleven others, were taken at a Meeting at *Bishop's-Wilton*, committed to Prison at *York*, and there continued three Months. The Charges of carrying them to Prison, though but three Miles, was ordered to be 25s. for which several of their Goods were taken by Distress to the Value of 4l. 10s. Of which Exorbitancy, Complaint was made to *Richard Robinson* and *Tobias Jenkins*, the Justices who committed them, the latter of whom would have called the Bayliffs to an Account, but the former screened them from Justice.

On the 3d of September was a Meeting at the House of *Elizabeth Padley* in *North-Cave*, to which *Thomas Forge*, Priest of that Town, came with Officers and Watchmen, and took the Names of several present in order to prosecute them : And on the First-day following, the same Priest stirred up the People at *Cliff* to oppose their Meeting there, so that they were obliged to assemble in the Street on a cold rainy Day. He also preferred an Indictment against fifteen of them at the Sessions, where himself appeared as principal Evidence, whereupon they were committed for three Days on the Act for Banishment. This Priest had at several other Times excited the Magistrates and Officers to the Work of Persecution.

On the 2d of the Fifth Month, several were committed upon the Act for Banishment, from a Meeting at the House of *Thomas Wilson* in *Hull* ; and on the 3d of December, eight Men and five Women were sent to Prison from a Meeting there, at the House of *Booz Brittain*.

In the same Year, *George Ellis, George Scammady, Thomas Webster, Francis Pennill, George Wainwright, William Broadhead, and William Carnelly*, received Sentence of Banishment ; of whom the two last died afterward in Prison. The Sheriff had an Order to levy of their Goods and Chattels 50l. each Man, to defray the Charges of transporting them.

For refusing to Swear, *John Bird*, of *Effington*, had his Goods taken away worth 20s. and *John Barron*, of *Sutton*, to the Value of 1l. 6s. 8d.

About this Time, some exorbitant Seizures were made for Fines imposed for being absent from the National Worship ; for which Cause

William Blossom, of *Patterington*, for 1s. demanded, had Goods taken away worth 6l. 6s.

Peter Johnson, of *Hollam* in *Holderness*, for 2s. 11d. demanded, had a Cow taken away worth 3l. 10s.

Robert Wood, of *Hollam*, for 2s. demanded, had Goods taken away worth 3l.

William Cundall, for 4l. demanded, had Goods taken away worth 13l.

Richard Rowth, of *Hawes*, for 10s. demanded, had Goods taken away worth 3l. 10s.

Francis Story, Mary Colson, Thomas Elliker, William Elliker, and William Simpson, for 12s. demanded, had Goods taken away worth 1l. 3s. 4d.

Robert Robinson, Richard Hancock, Reuben Hancock, and John Appleby, for 11s. demanded, had Goods taken away worth 1l. 0s. 10d.

Richard Pearson, for 8s. demanded of his Wife and Son, himself being then in Prison, had Goods taken away worth 15s.

James Gurnell and *Thomas Stanfield*, for 11s. demanded, had Goods taken away worth 1l. 17s.

John Watson of *Hollam*, had a Mare taken away worth 3l.

Richard Robinson, had a Mare taken away worth 3l. 6s. 8d.

Oswald

YORK-
SHIRE.
1665.

More Suffer-
ings for Ab-
sence from
the publick
Worship.

Commitment
of 17 Persons
to Peter's
Prison at
York.

Imprisonments
on Writs de
Excom. Cap.

Hard Case of
J. Dickinson
and others.

Oswald Rowth, of *Hawes*, for 40s. demanded of him for Absence from the publick Worship, was imprisoned till some of his Relations, without his Knowledge, paid that Money.

For the same Cause were also taken from *Christopher Town* and *John Middleton*, of *Emswell*, Goods worth 13s. From *Robert Milner* and *Christian Darfield*, Goods worth 17s. And from *Samuel Spanton* and *Thomas Humphry*, Goods worth 16s. 6d.

The following Persons were also fined for the same Cause, but the particular Sums taken from them are not mentioned, viz. *Christopher Rowth* and *Richard Binkes*, of *Hawes*, *Francis Metcalf* of *Gayle*, *Francis Thompson* of *Marsett*, *Margaret Metcalf* of the same, *Thomas Gibson* of *Bush*, *Elizabeth Rowth* of *Bambrigg*, and *John Winn*.

In September, sixteen Men and one Woman were committed to *Peter's Prison* in the City of *York*, for refusing to pay 3s. each, imposed on them at a Sessions there for Absence from the Parish-Church, and for refusing to pay the Court-Fees, which, as they apprehended, were unjustly demanded.

Many others, after Prosecutions in the Ecclesiastical Court for Absence from the publick Worship, were committed to Prison by Writs de *Excommunicato capiendo*, namely, *Elizabeth Liversedge*, *William Lyddall*, *Thomas Bambrough*, *John Hall*, *Peter Hodgson*, *John Grime*, *John Killam*, *Thomas Killam*, *John Wilson*, *Bartholomew Vavasor*, *William Spencer*, *William Smithson*, *Anthony Carr*, *John Todd*, and *Zachary Swailes*: Also *George Hartas* and *Richard Jerome*.

Hard was the Case of *Stephen Dickinson*, *William Harton*, *Roger Dickinson*, *Robert Boyes*, and *John Watson*, who were indicted and fined 20l. each, for eight Months Absence from their Parish-Church, although they then were, and had been almost seven of those Months close lockt up in Prison, as is before mentioned.

The following Narrative we have thought proper to insert in the very Words of the Sufferer, as taken from his own Mouth. The Candid Reader will easily excuse the Simplicity of its Style, and the Plainness of its Expressions: It is the more like the Man, and carries the greater Evidence of the Honesty and Integrity of the Relator, viz.

" An ACCOUNT of the Sufferings of RICHARD SELLER, of
" Keinsey, a Fisherman, who was prest in Scarborough-Piers, in the
" Time of the two last Engagements between the Dutch and English,
" in the Year 1665.

" These are (says the Writer) the very Words that proceeded from him, who sat
" before me weeping, which are as follows;

A Narrative
of the Suffer-
ings of R.
Seller.

" I Was pressed in Scarborough-Piers, and refusing to go on board the Ketch,
" they beat me very sore on the Sand, and I refusing to go on board, they
" hoisted me in with a Tackle, on board of the Ketch that pressed for the Ship
" called the *Royal-Prince*, and they bunched me with their Feet, that I fell
" into a Tub, and was so maimed, that they were forced to swaddle me up
" with Clothes: From thence we sailed into *Bridlington-Bay*, where *Thomas*
" *Swailes* and *Mary Stranger* hearing of me, sent me Victuals on board of the
" Ketch; then we sailed to the *Buoy* and *Nore*, where they haled me in at a
" Gun-port, on board of the Ship called the *Royal-Prince*. The 1st Day of the
" Third Month they commanded me to go to Work at the Capstane; I refused,
" and told them, that *As I was not free to do the King's Work, I would not live at*
" *his Charge for Victuals*; then the Boatswain's Mate beat me sore, and thrust-
" ing me about with the Capstane till he was weary. Then the Captain sent for
" me upon the Quarter-deck, and asked me, *Why I refused to fight for the*
" *King, and why I refused to eat of his Victuals*? I told him, *I was afraid to*
" *offend God, for my Warfare was Spiritual, therefore I durst not fight with carnal*
" *Weapons*. Then he fell upon me and beat me with his small Cane, then
called

YORK-
SHIRE.
1665.

“ called for his great Cane, and beat me sore, and felled me down to the Deck
 “ three or four Times, and beat me as long as his Strength continued. Then
 “ came one *Thomas Horner*, (who was brought up at *Easington*) and said, *I*
 “ *pray you, Noble Captain, be merciful, for I know him to be an honest Man, and*
 “ *a good Man.* Then said the Captain, *He is a Quaker, I will beat his Brains*
 “ *out*; then falling on me again, he beat me till he was weary; then called
 “ some to help him, for, said he, *I am not able to beat him enough to make him*
 “ *willing to do the King's Service.* Then came out the Commander's Jester, and
 “ told the Captain, *He would lay a Guinea with him that he would make me*
 “ *work, and hale the King's Ropes,* and told the Captain, *he was a Fool*; so
 “ two Guineas were thrown down upon the Deck, then the Jester called for two
 “ Seamen, and made them make two Ropes fast to the Wrists of my Arms,
 “ and reeved the Ropes through two Blocks in the Mizen-Shrouds, on the
 “ Starboard-side, and hoisted me up aloft, and made the Ropes fast to the
 “ Gunnel of the Ship, and I hung some Time; then the Jester called the Ship's
 “ Company to behold, and bear him Witness, that he made the Quaker hale the
 “ King's Ropes; so veering the Ropes, they lowered me half way down, then
 “ made me fast again: Now, said the Jester, *Noble Captain, you and the Com-*
 “ *pany see that the Quaker haleth the King's Ropes,* and with that he commanded
 “ them to let fly the Ropes loose, where I fell upon the Deck: Now, said the
 “ Jester, *Noble Captain, the Wager is won, he haled the Ropes to the Deck, and*
 “ *you can hale them no farther, nor any Man else.* Then the Captain called
 “ the Boatswain's Mate, and bid him take the Quakerly-dog away, and put
 “ him to the Capstane, and make him work, and beat him, and spare him not.
 “ So the Boatswain's Mate had me down to the Geer-Capstane, and thrust me
 “ about with the Men at the Capstane, and beat me withal, when he could get
 “ Time; then he went and sat him down upon a Chest-lid, and I went and
 “ sat down upon another Chest-lid beside him, then he fell on me and beat me
 “ again, then called his Boy to bring his two Seizings, and he seized my Arms
 “ to the Capstane's Bars, and caused the Men to heave the Capstane about, and
 “ in three or four Times passing about, the Seizings were loosed, no Man knew
 “ how, nor when, nor could they ever be found, although they sought them
 “ with lighted Candles: Then the Boatswain's Mate, seeing what was done,
 “ caused all the Men to come from the Capstane, and took a Bible, and com-
 “ manded them all to Swear, that they neither loosed me, nor knew how I
 “ came loose, (they all being willing to Swear) he then searched their Pockets
 “ for the Seizings, but could find none, so he let them go; then he called them
 “ all again to him, and said, *Hear what I shall say to you; you see this is a*
 “ *wonderful Thing, which is done by an invisible Hand, which loosed him, for none*
 “ *of you could see his Hands loosed, that were so near him: I suppose this Man,*
 “ *said he, is called a Quaker, and for Conscience-sake refuseth to act, therefore I*
 “ *am afflicted, and do promise before God and Man, that I will never beat, nor*
 “ *cause to be beaten, either Quaker, or any other Man that doth refuse for Con-*
 “ *science-sake to act for the King; if I do, I wish I may lose my Right Hand.*

“ Then on the Third-day came the Admiral, *Sir Edward Spragg*, on board
 “ of his own Ship, called the *Royal-Prince*, and hearing of a Man that was
 “ pressed on board, that was called a Quaker; also hearing that the Boatswain's
 “ Mate had beaten me much, and had given me over, and had denied to beat
 “ me any more, he was therefore called to come before the Admiral, to answer
 “ for himself, Why he would not beat the Quaker? He said, *I have beat*
 “ *him very sore, and I seized his Arms to the Capstane's Bars, and forced them to*
 “ *heave him about, and beat him, and then sat down, and in three or four Times*
 “ *of the Capstane's going about, the Seizings were loosed, and he came and sat down*
 “ *by me; then I called the Men from the Capstane, and took them sworn, whether*
 “ *they had loosed him or no, but they all denied that they either loosed him, or knew*
 “ *by what Means he was loosed, neither could the Seizings ever be found; therefore*
 “ *I did, and do believe that it was an invisible Power that set him at Liberty, and*
 “ *I did promise before God and the Company, that I would never beat a Quaker*
 Vol. II. F f “ again,

YORK-
SHIRE.
1665.



“ again, nor any Man else for Conscience-sake. The Admiral told him, *He must lose*
 “ *his Cane* : He willingly yielded it. And told him, *He must also lose his Place* :
 “ He was willing. He also told him, *He must lose his Right Hand* : He held
 “ it out and said, *Take it from me if you please*. So they took his Cane from
 “ him, and displaced him. So the Commander gave Order to the seven Yeo-
 “ men, to beat me where ever they met with me, for seven Days and Nights,
 “ and make me work : They being called to an Account, What they had
 “ made me do? told the Commander, that *They were weary, and could not*
 “ *make me work*, so they desired to be excused. Then the eighth Yeoman was
 “ called, who promised *he would beat me, and make me work* ; and he did
 “ beat me for a Day and a Night, when he met with me, and being weary,
 “ he desired to be excused. Then the Commander sent for me upon the
 “ Quarter-deck before him, and caused my Clothes to be stript off, Shirt and
 “ all, from my Waist downward, then he took a View of my Body to see
 “ what Wounds and Bruises I had, but he could find none, no not so much as
 “ a blue Spot in my Skin. Then the Commander was angry with them for not
 “ beating me enough : Then Captain Fowler answered him, and said, *I have*
 “ *beat him myself, as much as would have kill'd an Ox*. The Jester said, *He had*
 “ *me hung a great while by the Arms up aloft in the Shrouds*. The Men said, *They*
 “ *also had beat me very sore, and they might as well beat the Main-Mast*. Then
 “ said the Commander, *I will cause Irons to be laid upon him, during the King's*
 “ *Pleasure and mine*. Then the Boatswain was called, and commanded to call
 “ the Ship's Company together, and make ready the Irons : The Commander,
 “ Sir Edward Spragg, said, *You Gentlemen Sailors and Soldiers, whosoever serves*
 “ *here under me for the King, on board of his Majesty's Ship called the Royal-Prince,*
 “ *the Admiral of the Blue, you are to take Notice, that there is a Man on board*
 “ *called a Quaker, he is to be laid in Irons during the King's Pleasure and mine,*
 “ *for refusing to fight, and eat the King's Victuals, therefore I charge you all*
 “ *and every Man, that none of you give or sell him any Victuals, Meat, Drink,*
 “ *or Water, for if you do, you shall have the same Punishment that he hath*. So
 “ this being called three Times over, he commanded the Boatswain to take me
 “ away, and put me in Irons. So I being kept in Irons six Days and Nights,
 “ and falling sick of a Fever, I grew very weak, insomuch that when I was set
 “ out to ease myself, (which was but once in twenty four Hours) I could neither
 “ stand nor go : So the Officers that let me out, called some of my Country-
 “ men to carry me into the Ship's-head to ease myself, and bring me back
 “ again to the Irons. Then the Officer took pity of me, and bid me lay
 “ down upon the Bilboes that Night, and he would hap me with a Coverlid, so I
 “ lay there that Night, and next Day till Evening ; then the Officer desired
 “ me to go by the Way a little, seeing all was quiet, and see if I could get a little
 “ Rest : So I being lame of a Leg with the Irons, was creeping over the Lar-
 “ board-side of the Ship, the Lieutenant coming down, said, *Thou damn'd*
 “ *Rogue*, (and many other wicked Words) *hast thou broken the Irons ?* and
 “ with that drew his Rapier, and swore he would stab me, and so drove me
 “ back again to the Irons, and called the Yeomen, and would have known *who*
 “ *let me out*, and said *he should be punished*, and I would not tell him ; but the
 “ same Yeoman came in the Crowd, and I put my Hand out to him, and he
 “ locked it, and none knew how : I then being the King's Prisoner, I bid them
 “ *be gone, they had nothing to do with me* : So I remained in Irons six Days more,
 “ and recovered very well of my Weakness : Then on the Seventh-day at
 “ Night, several, all Seamen, fell to drinking of Brandy, and playing at
 “ Cards, and became very loud, the Boatswain's Mate hearing of them, came
 “ down, and desired them to leave ; they being full of Drink would not, so a
 “ Quarrel arose, and the Boatswain's Mate cried out *Murder*, and immediately
 “ there came Assistance to him, but the Men ran away and hid themselves,
 “ only two were taken, and put in Irons with me.
 “ Now I shall speak a little of the Carpenter's Mate's Kindness to me ;
 “ When I had been in Irons some Days, and my Food being taken from me,
 “ which

“ which was three Day's Victuals, that I had left of that which *Thomas Swales*
 “ and *Mary Stringer* sent me in *Bridlington Bay*, he came in the Croud, and
 “ joined himself to near me, that he put about a Pint of Brandy into my
 “ Pocket, and no Man knew; likewise some Meat, and none knew; and told
 “ me he would supply me daily, for, said he, *I have Meat of my own, which*
 “ *is not at the King's Charge*; and said farther, that he had a strict Charge given
 “ him by his Wife and his Mother, before he came on board, that if any Quaker came
 “ on board with him, he should be kind to him; and that he had lately received
 “ a Letter from them, wherein they charged him to remember his Promise,
 “ and be kind to Quakers, if any were on board: But there being some Occasion
 “ more than ordinary, he was taken off on board, and I had nothing for three
 “ Days and three Nights, and the two Men before spoken of, that were in
 “ Irons with me, while the Commander was with us, the Men would lie no
 “ where but upon me, and as soon as he was gone, they laid off me, and gave
 “ me Brandy to drink, and promised me they would not hurt me: Then the
 “ Lieutenant came at the Middle of the Night, and found them lying upon
 “ me, he asked *Why they did lie upon me?* They said, *You would have him kill'd,*
 “ *so now we will kill him for you*; then he came down the third Time in the
 “ Morning, and found them lying upon me, for they set one to watch his
 “ Coming, and he found them lying very close upon me, so that he could see
 “ nothing but my Feet, I being so pressed and weak, that he could scarce hear
 “ my Voice.

“ Then the Lieutenant went to Sir *Edward's* Cabin-door, and knocked;
 “ the Boy answered, *Who was there?* He told him, *It was the Lieutenant that*
 “ *would speak with Sir Edward, for there had been a Mutiny in the Ship by some*
 “ *Men playing at Cards, and they had beat the Boatswain's Mate*: He told him,
 “ *He should have laid them in Irons, and not called on him.* He said, *They are*
 “ *already in the Bilboes.* He also said, *If it please your Highness, Sir Edward,*
 “ *to remember, that there is a poor Quaker in yet, that was laid in two Weeks*
 “ *since, and they will lie no where but upon him, and they will kill him for us.* He
 “ bid him go to the Yeomen that had the Keys, and take him out of the Bilboes, and
 “ put up a Flag at the Mizzen-Mast's-head, and call a Council of War; which
 “ was done: Then the Captains of the other Ships all came on board, to answer
 “ the Council of War, before eight a Clock in the Morning, (it being the
 “ First-day of the Week) So I being brought before the Council of War, the
 “ Commander asked me, *If I would go on board of an Hoy that was a Tender,*
 “ *and had six Guns?* I refused, and desired to stay on board, and bear the
 “ Punishment that I had to abide. Then he bid the Council of War go on
 “ with their Business; so they did proceed, and I being set on a Bulk-head,
 “ being so lame with the Irons that I could not stand, and hearing them pass
 “ Sentence of Condemnation upon me. The Judge was a Papist, being
 “ Governour of *Dover Castle*, and went to Sea on Pleasure. So they could not
 “ tell at present, what Death to put me to: The Judge said, *I should be put*
 “ *into a Barrel or Cask driven full of Nails, with their Points inwards, and so*
 “ *roll'd to Death.* But the Council of War taking it into Consideration, thought
 “ it too terrible a Death, and too much unchristian-like, so they agreed to
 “ hang me: And I hearing them speak several Things against me, which
 “ I was clear of, had a Desire to arise from my Knees where I was set to
 “ answer for myself, but I had not any Power to arise or open my Mouth;
 “ but was condemned within myself, insomuch that I had not Power to breath
 “ unto God; proffering to rise again the second Time, there came a Motion
 “ within me, and bid me *Be still, Be still, Be still*, three Times, which I
 “ obeyed, and was comforted; then I believed God would arise: And when
 “ they had done speaking, then God did arise, and I was filled with the Power
 “ of God, and my Spirit lifted up above all Earthly Things, and wonderful
 “ Strength was given me to my Limbs, and my Heart full of the Power
 “ and Wisdom of God, and with glad Tydings my Mouth was opened to
 “ declare to the People the Things that God had made manifest to me: With
 “ Sweat

YORK-
SHIRE.
1665.

“ Sweat running down, and Tears trickling from my Eyes, I told them,
“ *The Hearts of Kings were in the Hand of the Lord, and so are both yours and*
“ *mine, and I do not value what you can do to this Body, for I am at Peace with*
“ *God and all Men, and you my Adversaries; for if I might have an hundred*
“ *and thirty Years longer, I can never die in a better Condition, for the Lord hath*
“ *satisfied me, that he hath forgiven me all Things in this World, and I am glad*
“ *through his Mercy, that he hath made me willing to suffer for his Name's Sake;*
“ *and not only so, but I am heartily glad, and do really rejoice, and with a Seal in*
“ *my Heart to the same.* Then there came a Man and laid his Hand upon my
“ Shoulder, and said, *Where are all thy Accusers?* Then my Eyes were
“ opened, and I looked about me, and they were all gone; and one said,
“ *There goeth thy chief Friend, the Judge:* Then it arose in my Heart, that I
“ had News for him from the Power of God, and I said, *Man, come back, I*
“ *have News for thee better than ever thou heardst in any Coffee-house, or*
“ *elsewhere; and answer for what thou hast done.* Then came a Lieutenant,
“ and said, *Sir Edward, this is an Hypocrite Quaker.* I said, *Commander, I*
“ *intreat thee to look upon me a little, so I loosed my Knee-string, and put down*
“ *my Stocking, and let him see how the Blood and rotten Stuff ran down my*
“ *Leg round about;* he said, *Put up thy Stocking, there is enough.* Then pre-
“ sently came an ancient Soldier, and loosed down his Knee-strings, and put
“ down his Stockings, and put his Cap under his Knees, and begged his Pardon
“ three Times: Then said he, *Arise up Soldier, and speak;* and he intreated
“ him, and said, *Noble Sir Edward, you know that I have served his Majesty*
“ *under you many Years, both in this Nation and other Nations by the Sea, and you*
“ *were always a merciful Man; therefore I do intreat you in all Kindness, to be*
“ *merciful to this poor Man, who is condemned to die To-morrow, and only for*
“ *denying your Order, for fear of offending God, and for Conscience-sake; and*
“ *we have but one Man on board out of nine Hundred and fifty, but one which doth*
“ *doth refuse for Conscience-sake, and shall we take his Life away? Nay, God*
“ *forbid: For he hath already declared, that if we take his Life away, there shall*
“ *a Judgment appear upon some on board within eight and forty Hours, and to me it*
“ *hath appeared, therefore I am forced to come upon Quarter-deck before you, and*
“ *my Spirit is one with his; and therefore I desire you in all Kindness, when you take*
“ *his Life away, to give me the Liberty to go off on board, for I shall not be willing*
“ *to serve his Majesty any longer on board of Ship: So I do intreat you once more,*
“ *to be merciful to this poor Man: So God bless you, Sir Edward, I have no*
“ *more to say you.*

“ Then came the Chief Gunner, that had been a Captain, and loosed down
“ his Knee-strings, and did beg his Pardon three Times, being upon his
“ bare Knees before Sir Edward: Then he said, *Arise up, Gunner, and speak.*
“ So he said, *If it please your Worship, Sir Edward, We know you are a mer-*
“ *ciful Man, and therefore I intreat you in all Kindness, to be merciful to this*
“ *poor Man, in whom there remains something more than Flesh and Blood, therefore*
“ *I intreat you, let us not destroy that which is alive, neither endeavour to do it:*
“ *And so God bless you, Sir Edward, I have no more to say to you.* Then he
“ went away. Then the Commander desired me to go down, and take my Leave
“ of my Friends (this Day) that were on board; so he gave Order, that any
“ that had a Mind to give me Victuals might, and that I might eat and drink with
“ whom I pleased, and that none should molest me that Day. Then came the
“ Lieutenant, and sat down by me while they were at their Worship, and he
“ would have given me Brandy, but I refused: Then the Dinner came up to
“ be served, and several gave me Victuals to eat, and I did eat freely, and was
“ kindly entertained that Day; then the Night being come, a Man kindly
“ proffered me his Hammock to lie in that Night, because I had lain long in
“ Irons, and I accepted of his Kindness, and laid me down, and slept well that
“ Night. The next Morning being come, it being the Second-day of the
“ Week, on which I was to be executed, about eight of the Clock in the
“ Morning, the Rope being reeved upon the Mizen-Yard's Arm, and the
“ Boy

“ Boy ready to turn me off, and Boats having come on board with Captains
“ of other Ships that were of the Council of War, who came on purpose to see
“ me executed; I was thereupon called to come to be executed, then I coming
“ to the Execution Place, the Commander asked the Council, *How their Judg-*
“ *ment did stand?* So most of them did consent, and some of them were silent.
“ Then he desired me *freely to speak my Mind, if I had any Thing to say before*
“ *I was executed:* I told him, *I had little at present to speak.* So there came a
“ Man, and bid me go forward to be executed, so I stepped upon the Gunnel to
“ go towards the Rope; the Commander bid me *Stop there, if I had any Thing*
“ *to say.* Then spake the Judge, and said, *Sir Edward is a merciful Man, that*
“ *puts that Heretick to no worse Death than hanging:* Sir Edward turned him
“ about to the Judge, and said, *What saidst thou?* I say, replied he, *you are*
“ *a merciful Man, that puts him to no worse Death than hanging.* But, said he,
“ *what is the other Word that thou saidst, that Heretick:* I say, said the Com-
“ mander, *he is more a Christian than thyself; for I do believe thou wouldst hang*
“ *me, if it were in thy Power.* Then said the Commander unto me, *Come*
“ *down again, I will not hurt an Hair of thine Head, for I cannot make one Hair*
“ *grow.* Then he cried, *Silence all Men,* and proclaimed it three Times over,
“ *that If any Man or Men on board of the Ship, would come and give Evidence,*
“ *that I had done any Thing that I deserved Death for, I should have it, provided*
“ *they were credible Persons.* But no Body came, neither opened a Mouth against
“ me then. So he cried again, *Silence all Men, and bear me speak:* Then he
“ proclaimed, that *The Quaker was as free a Man as any on board the Ship was.*
“ So the Men heaved up their Hats, and with a loud Voice cried, *God bless*
“ *Sir Edward, he is a merciful Man:* The Shrouds, and Tops, and Decks being
“ full of Men, several of their Hats flew over board, and were lost.

“ Then I had great Kindness shewed me by all Men on board, but the great
“ Kindness of the Lord exceeded all, for the Day I was condemned to die on,
“ was the most joyful Day that ever I had in my Life-time, and so remained
“ exceeding joyful, until the very Time that I was proclaimed a free Man.
“ But soon after Troubles came upon me again, for I being laid upon the Deck
“ one Night, as it was my usual Lodging-place, there was something appeared
“ to me, and struck me as it were dead, and I being in great Dread and
“ Fear, believed our Ship was to engage such a Day of the Month, with
“ the Wind at *South-East*, then appeared also a small Cloud to me about as
“ big as an Hat; after being engaged, the same Cloud spread and became a
“ great one, infomuch that it darkned Part of the Ship, then I stepped over on
“ the Starboard-side of the Ship, into the Shrouds, and looked aft, and I saw a
“ thick Water arising in the Wake of the Rudder, then I feared the Ship was
“ near Ground. This appeared to me three Times that Night, and I would
“ gladly have put it from me, but I could not: Then I did believe, and was
“ satisfied of the Truth of it, then I was at Peace and Quiet in my Mind, but
“ then I was to make it known to the Pilot, and I did believe it was Death by
“ Law to discourage them; so I thought, then I should give them an Occasion
“ that they should take away my Life; but I could not rest, eat, drink, or
“ sleep, until I had declared it; so I breathed unto God, and desired that he
“ would find me a Way to reveal it, so it remaining with me two Days and two
“ Nights, and being walking upon the Deck, and taking Notice of the Chief
“ Gunner of the Ship, I was ordered to go to him, and walk with him; very
“ solitary were both of us, and he perceived I had something to say to him of
“ some weighty Matter, so he desired me to speak my Mind to him, and I told
“ him, *I had such a weighty Matter to declare, that it was Death by the Law to*
“ *declare it,* I desired that he would stand true to me in that Respect, and he
“ promised me Fidelity in the Presence of God, before whom we were, that *he*
“ *would be true to me in all Respects, and if one suffered, both should suffer.* Then
“ we espied the Mate of the Ship walking, he being a sober Man, we drew
“ near to him, and he perceived we were both afflicted, and desired to know
“ what was the Matter? So we told him, *We had a weighty Matter, and if he*
“ would

YORK-
SHIRE.
1665.

“ would be as faithful to us, as we were one to another, we would declare it to
 “ him; so he promised to be faithful to us, for he did believe it did concern
 “ him: Then we told him the Matter, and he was fully satisfied of the Truth of
 “ it; But, said he, it doth belong most of all to the Pilot; so we must speak to
 “ him, and he being such a brickle, high-spirited Man, we scarce knew how
 “ to speak to him, but calling him to us, and walking with him, he took
 “ Notice of our Heaviness, and asked our Business with him; we told him,
 “ We had a Matter to declare to him of great Concern, therefore we desired him to
 “ be faithful to us, and we would declare the Matter to him, and he promised to
 “ be as faithful to us, as he supposed we were one to another; so they told him
 “ the Matter, then he asked, *Who saw it?* I told him, *I see it.* Then he fell
 “ into a Rage, and seemed to fly from his Promise, and said, *He would go and*
 “ *tell the Commander,* so away he went, and said, *he would have me executed*
 “ *speedily:* I said, *Let him go, better I die, than the whole Company perish;* But
 “ they said, *If thou die, we will all die.* Then he came to us again near weep-
 “ ing, and told us, that *When he came before the Commander, his Mouth was*
 “ *stopt, that he could not speak a Word good or bad:* He was very tender, and
 “ praised God that he had such a Messenger. Then he took me by the Hand,
 “ and desired me to tell him the Name of the Sand, I told him, *I did not know,*
 “ *I never came there,* but at that Time I looked up with my Eyes, and told
 “ him whereabouts the Sand laid; so he desired me to go to the Compass, and
 “ he asked me, *if I knew the Compass?* I told him, *Very well;* so I shewed
 “ him upon what Point of the Compass the said Sand laid, and he took a Book
 “ out of his Pocket, and found the Sand, and the Name of it. Some Days
 “ after we were engaged on that very Point with the *Hollanders*, and as soon
 “ as we were engaged, the Cloud appeared to me, and came and darkned the
 “ Ship, then I stept into the Main-Shrouds, and I saw the thick Water, then I
 “ shewed the Pilot it, and he called two of the best Men to the Lead, they
 “ cried *Five Fathom and a Quarter;* then the Pilot cried, *Starboard your*
 “ *Helm;* then the Commander cried, *Larboard your Helm, and bring her too;*
 “ the Pilot said, *he would bring the King's Ship no nearer, he would give over his*
 “ *Charge:* The Commander cried, *Bring her too.* The Pilot cried to the Lead-
 “ men, *Sing aloud that Sir Edward may hear,* (for the Outcry was very great
 “ amongst the Officers and Seamen, because the Ship was so near a-ground, and
 “ the Enemies upon them) so they cried, *A Quarter less five:* The Commander
 “ cried, *We shall have our Royal-Prince on Ground, take up your Charge, Pilot.*
 “ Then he cried hard, *Starboard your Helm, and see how our Ship will veer;*
 “ so she did bear round up: The Men at the Lead cried, *Five Fathom and a*
 “ *better Depth;* then the Commander cried, *God preserve the Royal-Prince:*
 “ Then the Pilot cried, *Be of good Cheer, Commander:* They cried *Six Fathom,*
 “ then *Nine Fathom,* then *Fifteen Fathom,* then *Sixteen Fathom.* The *Hollanders*
 “ then shouted, and cried, *Sir Edward runs.* Then he cried, *Bring her too*
 “ *again,* and the Fight continued till the Middle of the Day was over, and it
 “ fell calm: And the Ships being engaged on head of us, we could see nothing
 “ but Fire and Smoke; so out of that Smoke I espied a Fire-ship designed to lay
 “ us on board of the Larboard-bow; then I cried to the Chief Gunner to come
 “ to me quickly, and I shewed him the Fire-ship coming to board us on the
 “ Larboard-bow: Then he fired a Chace-Gun with a Ball in her, and as soon as
 “ the Smoke was gone from the Gun, we espied the Fire-ship all on a Fire,
 “ blown up, and what remained of her fallied on board of the *Cambridge*,
 “ and only burned her Ancient. The Fight continued, and my Employ was
 “ to carry down the wounded Men, and look out for Fire-ships, and the Com-
 “ mander was mightily pleased with my Service, and said, *It would have been*
 “ *a great Pity that my Life should have been taken away before the Engagement,* and
 “ the Chief Gunner said, *I was instrumental, through Mercy, not only for giving*
 “ *Notice of the Ship coming on Ground upon the Sand, but also for preventing of the*
 “ *Fire-ship that was near to board us, who gave me the first Notice, whereof I am*
 “ *Witness.*

“ *Witness.* And the Lieutenant said to the Commander, that *There was not a more undaunted Man on board except his Highness.*
 “ Eight Days after, we were engaged again with the *Hollanders*, and the Officers sent for me upon the Quarter-Deck, and asked me, *What I would do that Day?* I told them, *I was willing to do as I had done before;* they desired I would do that Service, and take that Care upon me, *only to look out for Fire-ships coming on board:* I told them, *I was free to do it, likewise to carry down the wounded Men if there was Occasion;* so presently we engaged, but not one Fire-ship troubled us that Day, but we lost about two Hundred Men. The Lieutenant meeting me, he asked me, *If I had received any Wounds?* I told him, *I had received none, but was well.* He asked me, *How came I to be so bloody?* Then I told him, *It was with carrying down wounded Men.* So he took me in his Arms, and kissed me; and that was the same Lieutenant that persecuted me so with Irons at the first. Then we came to the *Buoy and Nore* again, and then went up near *Chatham*, and the King coming on board, the Lieutenant desired me to go and walk upon the Deck with him in Sight of the King, that haply some might give him Notice of me, hoping I might be brought to a Trial, and have my Liberty; but I did not understand that he had any Intelligence of me. The next Day the same Lieutenant came to me, and desired me to walk along with him upon the Quarter-Deck: I being somewhat unwilling, told him, *I did not use to go upon the Quarter-deck, unless I was called by the Officers:* He said, *My Uncle hath much Business, and doth forget you, so walk along with me, I desire you:* And I did as he desired me, and he being with me, walked away and left me alone; the Commander being there, and several Captains with him, he came from his Company to me, and laid his Hand upon my Head, and said, *Thou hast done well, and very well too:* So he walked by me, and I blushed; then he asked me, *Why I blushed?* I told him, *I desired to know wherein I had done so well:* He said, *By encouraging them which should have encouraged both thee and me.* Then said he, *Thou shalt have thy Liberty to go on Shore.* I asked him, *If I might go on Shore to recruit, or go to my own Being?* He said, *I should chuse whether I would.* I told him, *I had rather go to my own Being:* He said, *I should do so.* Then I told him, *There was one Thing that I requested of him yet, That he would be pleased to give me a Certificate under his Hand, to certify that I am not run away:* He said, *Thou shalt have one to keep thee clear at Home, and also in thy Fishing;* for he knew I was a Fisherman. So he called the Captain, and ordered him to write me a *Certificate*, and bring it to him; which he did with Speed, but he did not like it, but flung it him again, and ordered him to make me one more legible; then he brought another, and he signed it and gave it me, and wished me well, and said, *he desired to hear from me if I got well Home,* and I told him, *I would send him a Letter,* and so I did: But soon after I got into *London*, two *Pres-Crews* came to me, and said, *This is Sir EDWARD'S Quaker; you are welcome to Shore, will you please to go to the Tavern with us?* I told them, *I would not go, nor drink any Thing:* Then they wished me well Home.
 “ Also they proffered me my Pay, before I came off on board, and said, *I deserved it as well as any Man on board;* but I refused, and told them, *I had of my own, that I hoped would serve me Home.* And the Lieutenant was troubled because I would take nothing; he would have given me twenty Shillings, but I would not take it.”

Thus ends the remarkable Narrative of the Sufferings of this faithful Sailor, who rather than violate his Conscience by being instrumental to destroy other Men's Lives, endured with much Patience many and sore Trials, persevering faithful in his Testimony against *War and Fighting*, even to Death; to which he was wholly resigned, and from which he was preserved by a singular Providence attending him, in those Moments of Time which he thought would have been his last. But the Virulence of the *Popish* Judge against him as an *Heretick*, gave the

YORK-
SHIRE.
1665.

Distresses for
Steeple-house
Rates,

and for Tithes.

Discharge of
C. Smith.

Imprisonment
on Excommu-
nication.

the Commander, Sir *Edward Spragg*, who professed himself a *Protestant*, such Disgust, that scorning to be made a Tool to execute the Vengeance of a *Papist* in this Case, he delivered the innocent Man from the Death he was condemned to: Being thus preserved alive, he was made instrumental to the saving of the Ship, and the Lives of many therein: And by the Exercise of an undaunted *Christian* Courage and Constancy, triumphed over the Malice of his Adversaries, who conscious of his Innocence, at length became his Friends and Favourers.

ANNO 1668. In this Year for trivial Sums demanded for those called *Church-Rates*, and other Ecclesiastical Claims, were taken from *Alexander Hebblethwaite*, of *Dent*, Goods worth 12s. From *John Loughton*, *John Thompson*, and *Edward Atkinson*, all of *Sedberg*, Goods worth 1l. 6s. And from *Thomas Winn* and *Richard Wilson*, of *Grisdale*, Goods worth 3l.

ANNO 1669. *Thomas Winn*, of *Grisdale*, had taken from him for Tithes, four Ewes worth 1l. 10s.

In November this Year, *Christopher Smith*, of *Stanbury*, was discharged from five Months Imprisonment, which he had undergone for refusing to pay Tithes.

William Farror being excommunicated for not appearing at the Spiritual Court, when summoned thither in a Case of Tithes, was committed to Prison, and continued there one Year and an Half.

ANNIS 1670 and 1671. Upon the coming in Force of the Conventicle-Act in 1670, the principal Informer in the *North-Riding* of the County of *York* was *William Thornaby* the Elder, an Inn-keeper of *Richmond*, who had been one of the Serjeants of that Town, but was turned out of that Office for some Misdemeanours. This Man, with his Son and others his Agents, attempted to retrieve a desperate Fortune by a scandalous Employment, which they followed with great Application, as appears by a Copy of the said *Thornaby's* Information, by him exhibited to the Attorney-General *Finch*, being as follows, viz.

“ RICHMOND, North-Riding in the County of YORK.

“ Services done by me WILLIAM THORNABY and others, at my Charge, in
“ prosecuting of the Act of Parliament against Non-conformists, from the 10th
“ of May 1670, to the 18th of June 1671.

Copy of an
Information
given to the
Attorney-
General by
a noted In-
former at
York.

“ MAY 15th 1670. A Meeting of Quakers at *Jane Chaytor's* House in
“ Richmond: Her Fine for suffering it at her House, 20l. *Robert Goslin*,
“ *Thomas Johnson* and his Wife, *Robert Moor*, *John Pepper*, *Mary Adamson*,
“ and *Isabel Williamson*, all of *Richmond*, the first Offence, 1l. 15s. *Philip*
“ *Swales* of *Hartforth*, *Robert Richardson* of *Brampton*, *Robert Cutter* of *Ravenf-*
“ *worth*, *John Siver* of *St. Martin's*, all of them 1l. *Anne Stapleton* and
“ *Ellinor Kidmore*, 10s. In all 23l. 5s. JOHN BARTLETT, Mayor.

“ May 22d. A Meeting at *Jane Chaytor's* House: Her Fine, 20l. *Robert*
“ *Goslin*, *Mary Adamson*, *Thomas Johnson* and his Wife, 2l. *Philip Swales* of
“ *Hartforth*, *Robert Cutter* of *Ravenfworth*, *Robert Keirlinson* of *Brampton* on
“ *Swale*, 1l. 10s. In all 23l. 10s. JOHN BARTLETT, Mayor.

“ June 19th. A Meeting in the Borough of *Richmond*, in the High-Street
“ there, thirty Persons that did meet that Day. *Robert Goslin*, *John Hopps*,
“ *Isabel Williamson*, *Jane Chaytor*, *Mary Adamson*, *Elizabeth Chaytor*, *Robert*
“ *Moor*, *John Chaytor* and his Wife, *Robert Richardson*, *William Loftus* of
“ *Catterick*, *Edward Fisher* of *Darlington*, *Philip Swales*, *Ralph Ansley* and
“ his Wife.

“ June 26th. A Meeting within the Borough of *Richmond*. *Jane Chaytor*,
“ *John Chaytor*, *Isabel Williamson*, *Robert Cutter* of *Ravenfworth*, *Thomas Johnson*,
“ *William Loftus*, *Robert Richardson*, and *Edward Fisher* of *Darlington*, each of
“ these

CHAP. 4. of the People called QUAKERS.

121

" these 10 s. and Robert Swanfor, Servant, of Richmond, the first Offence, 5 s.
" In all 4 l. 5 s. JOHN BARTLETT, Mayor.

YORK-
SHIRE.
1670 and
1671.

" July 3d. A Meeting within the Borough of Richmond. Francis Smith-
" son, 5 s. Robert Goslin, Isabel Williamson, John Hopps, Thomas Johnson, Mary
" Adamson, John Chaytor, Robert Richardson, Jane Chaytor, and John Doodat's
" Sister, 4 l. 5 s. In all 4 l. 10 s. JOHN BARTLETT, Mayor, would
" not commit these Persons.

" July 10th. A Meeting within the Borough of Richmond. Robert Goslin,
" John Chaytor, Jane Chaytor, Mary Adamson, Thomas Johnson and his Wife,
" Philip Swales, Robert Cutter, William Loftus, and Robert Richardson, 5 l.
" JOHN BARTLETT, Mayor.

" August 14th. A Meeting within the Borough of Richmond. Robert
" Goslin and Thomas Johnson, 1 l. Jane Chaytor, Mary Adamson, Philip Swales,
" Isabel Williamson, Robert Cutter, and John Chaytor, 3 l. In all 4 l.
" JOHN BARTLETT, Mayor.

" August 21st. A Meeting in the Borough of Richmond. John Chaytor and
" his Wife, 1 l. Anne Hopps, Thomas Johnson, Philip Swales, William Loftus,
" and Jane Chaytor, 2 l. 10 s. Isabel Williamson, Thomas Markham of Fish-
" bourn, and William Lowes, 1 l. In all 4 l. 10 s.
" JOHN BARTLETT, Mayor.

" September 11th. A Meeting within the Borough of Richmond. Robert
" Goslin and John Hopps, 1 l. Thomas Johnson, John Chaytor, Mary Adamson,
" Robert Cutter, Robert Richardson, and William Loftus, 4 l. In all 5 l.

" September 25th. A Meeting in Richmond. Thomas Johnson, 10 s. Mary
" Adamson, Isabel Williamson, John and Jane Chaytor, 2 l. Philip Swales and
" Robert Richardson, 1 l. In all 3 l. 10 s. JOHN BARTLETT, Mayor.

" 1670. September 12th. A Meeting of Quakers at the House of John
" Chaytor of Richmond: His Fine 20 l. Robert Goslin, John Hopps, Thomas
" Johnson, Philip Swales, Jane Chaytor, Mary Adamson, and Isabel Williamson of
" Richmond 3 l. 10 s. In all 23 l. 10 s. RICHARD DAWSON, Mayor.

" They had Appeal in this, and the Jury gave their Verdict for the
" Quakers contrary to Evidence.

" 1671. June 25th. A Meeting at John Chaytor's House, of Richmond:
" His Fine, 20 l. Robert Goslin, Jane Chaytor Widow, Mary Adamson, and
" Isabel Williamson, 2 l. Robert Bulmer, Robert Cutter and his Wife, Ralph
" Ansley, William Orton and his Wife, John Keep, Robert Simpson, Robert Perkin,
" Philip Swales, John Loftus, and Richard Watson, 5 l. 10 s. John Sivers of
" St. Martin's, in this second Meeting. Two Persons more, not known, one
" of them a Preacher, and spake twice: His Fine, 60 l. In all 87 l. 10 s.

" SWALEDALE, North-Riding in the County of YORK.

" 1670. A Meeting at the House of Elizabeth Cherry at Kirton in Swaledale:
" Her Fine, 20 l. Robert Addison and his Wife, of Keel, Ralph Kipton, and
" Jeffery Lonsdale, 1 l. Ralph Peacock, Alice Kirton, Nicholas and James
" Raw, 1 l. Richard Robinson, William Lonsdale, Anthony Pratt, and Anne
" Langstaff, 1 l. Isabel Pratt, George Raw, and George Hacker, 15 s. In
" all 23 l. 15 s. JAMES METCALF, Esq;

YORK-
SHIRE.
1670 and
1671.

" June 12th. A Meeting in Kirton Field in Swaledale. Robert Addison and
" his Wife, 1l. Nicholas Carr, James Raw, Ralph Kipton, John Tiplady and
" his Wife, 2l. 10s. Richard Robinson, John Kipton, Jeffery Lonsdale, and
" Anne Langstaff, 2l. Isabel Simpson, Edward Robinson and his Wife, Francis
" Robinson, Lucy Cherry, and her Sister Elizabeth Langstaff, 1l. 15s. In
" all 7l. 5s. JAMES METCALF, Esq;

" June 19th. A Meeting in Kirton Field. Robert Addison and his Wife, 1l.
" Anne Langstaff, Jeffery Lonsdale, Nicholas and James Raw, 2l. John Met-
" calf, Edmund Robinson and his Wife, William Hawkswell and his Wife, Mark
" Raw, Lucy Cherry, and George Raw, 3l. 5s. In all 6l. 5s.
" JAMES METCALF, Esq;

" January 22d. A Meeting at the House of Elizabeth Cherry in Swaledale :
" Her Fine, 20l. Ralph Peacock, Robert Addison, Richard Robinson, and
" Jeffery Lonsdale, 2l. John Metcalf, William Hawkswell and his Wife, and
" Lawrence Raw, 1l. In all 23l. JAMES METCALF, Esq;

" February 5th. A Meeting at Elizabeth Cherry's in Swaledale : Her
" Fine, 20l. William Orton and his Daughter, of Merrick, and Edward
" Williamson, 1l. Anne Langstaff, Alice Katteran of Keels, and James Lang-
" staff, 10s. In all 21l. 10s. JAMES METCALF, Esq;

" There were five Persons more at this Meeting, but their Names were
" not known. Appeal in these at Thirsk : THO. METCALF of
" North-Allerton, Lawyer.

" WENSLYDALE, North-Riding in the County of YORK.

" May 22d, 1670. At a Meeting of Quakers at the House of Thomas Faw-
" cett, at Hawes in Wenslydale : His Fine, 20l. Richard Binks, Oswald Rowth
" and his Wife, Christopher Rowth and his Wife, Thomas Beedon and his Wife,
" Richard Rowth and his Wife, Edward Harrison, Bartholomew Harrison and
" his Wife, and Thomas Rowth sen. 3l. 5s. Jonas Stockdale, Francis Metcalf
" and his Daughter, and Richard Robinson, 1l. Jo. Thompson, Eltz. Nicholson,
" Edward Holmes, Oswald Rowth and his Wife, 1l. 5s. Seth Rowth, John
" Lambert, Dorothy Todd, William Mason, and John Stockdale, 1l. 5s. John
" Metcalf, Thomas Gibson, Edward Harrison, Thomas Nicholson, Michael Pratt
" and his Wife, 1l. In all 27l. 15s. JAMES METCALF, Esq;

" May 29th. A Meeting at Bainbrigg, at Anne Coward's House : Her
" Fine 20l. Richard Robinson, Bartholomew Harrison and his Wife, Edward
" Harrison, and Richard Atkinson, 2l. 10s. Thomas Gibson, Mary Lambert,
" John Thompson, William Mason, and John Stockdale, 2l. 10s. Francis Metcalf,
" Oswald Rowth and his Wife, 1l. 10s. In all 26l. 10s.
" JAMES METCALF, Esq;

" June 5th. A Meeting at Bainbrigg Pastures. Bartholomew Harrison,
" Edward Harrison, Michael Pratt and his Wife, John Thompson, John Stockdale,
" and Elizabeth Rowth, 3l. 10s. Dorothy Todd, Alice Rowth, Isabel Lambert,
" Francis Metcalf, and Isabel Williamson, 2l. 5s. Richard Rowth, Mary Lam-
" bert, Oswald Rowth, and Thomas Beedon, 2l. In all 7l. 15s.
" JAMES METCALF, Esq;

" June 12th. A Meeting in Bainbrigg Pastures. Richard Robinson, Anne
" Coward, Elizabeth Lambert, Richard Atkinson, Dorothy Todd, Elizabeth Rowth,
" Oswald Rowth and his Wife, 4l. Bartholomew Harrison, John Thompson, Ed-
" ward Harrison, Mary Spence, Isabel Atkinson, Christopher Rowth and his Wife,
" Richard

CHAP. 4. *of the People called* **QUAKERS.**

123

**YORK-
SHIRE.**

1670 and

1671.

" *Richard and Elizabeth Binks, Thomas Beedon, Richard Rowth, Thomas Fawcett,*
" *and Francis Metcalf, 6l. 5s. In all 10l. 5s.*

" *June 19th, 1670. A Meeting of Quakers in Bainbrigg Pastures. Richard*
" *Robinson, John Thompson, Bartholomew Harrison, Isabel Atkinson, Michael Pratt,*
" *Elizabeth Rowth, Dorothy Todd, Oswald Rowth and his Wife, Richard Rowth,*
" *Thomas Beedon, Christopher Rowth, Anne Metcalf, Richard and Mary*
" *Binks, 7l. 10s. JAMES METCALF, Esq;*

" *June 26th. A Meeting at the House of Anne Coward in Bainbrigg: Her*
" *Fine, 20l. Bartholomew Harrison and his Wife, Edward Harrison, Richard*
" *Atkinson, James Thompson, Oswald and Richard Rowth, Thomas Beedon, Christo-*
" *pher Rowth, Anne Metcalf, Richard and Mary Binks, 8l. In all 28l.*
" *JAMES METCALF, Esq;*

" *July 3d, 1670. A Meeting in Anne Coward's House in Bainbrigg: Her*
" *Fine, 20l. Richard Robinson, Michael Pratt, Bartholomew Harrison, Isabel*
" *Atkinson, Francis and John Thompson, Francis Metcalf, Mary Lambert, Christo-*
" *pher and Richard Rowth, Thomas Rowth, Thomas Beedon, Richard and Mary*
" *Binks, 7l. In all 27l.*

" **COVERDALE, North-Riding in the County of YORK.**

" *August 21st, 1670. A Meeting of Quakers at the House of William*
" *Horner in Coverdale: His Fine, 20l. James Thompson and his Wife, Sarah*
" *Gelderd, Stephen Winn and his Wife, Ralph Winsley, William Horner's*
" *Daughter, and one more, 2l. 5s. In all 22l. 5s.*

" **CHARLES Lord St. JOHN.**

" *August 28th. A Meeting at Stephen Winn's House, in Sundale at Mel-*
" *merby: His Fine 20l. William Horner and his Wife, Ralph Ansley, Richard*
" *Gelderd, and James Janson, 2l. 10s. And Anne Coupland of Melmerby, her*
" *first Offence, 5s. In all 22l. 15s. Sir JOSEPH CRADDOCK, Knt.*

" *October 22d. A Meeting at the House of William Horner in Coverdale:*
" *His Fine, 20l. Stephen Winn and his Wife, Ralph Ansley, John Gelderd and*
" *his Wife, Eden and Richard Gelderd, Robert Hamon, and Robert Simpson,*
" *5l. 10s. Thomas and Jeremiah Simpson, and Stephen Winn, of Melmerby,*
" *Speaker in this Meeting, he being formerly convicted, his Fine is 40l.*
" *Susanna Pell, James Janson and his Wife, Thomas Atkinson, and Thomas*
" *Ibeson, 2l. 5s. In all 67l. 15s. Sir JOSEPH CRADDOCK, Knt.*

" *October 9th. A Meeting at Melmerby, at Stephen Winn's House: His*
" *Fine, 20l. Ralph Ansley, Susanna Pell, James Janson, Richard and Eden Gel-*
" *derd, William Horner and his Wife, Robert Simpson and his Wife, Jeremiah*
" *and Thomas Simpson, 5l. 10s. And ——— Wilkinson, his first Offence, 5s.*
" *In all 25l. 15s. Sir JOSEPH CRADDOCK, Knt.*

" *October 23d. A Meeting at William Horner's House: His Fine, 20l.*
" *Stephen Winn, James Janson and his Wife, Eden Gelderd, John Gelderd and*
" *his Wife, 3l. In all 23l.*

" *October 30th. A Meeting at Melmerby, at the House of Stephen Winn:*
" *His Fine, 20l. Ralph Ansley, John Gelderd, James Janson and his Wife,*
" *Anne Horner, Thomas and Jeremiah Simpson, Eden and Richard Gelderd, and*
" *Susanna Pell, 5l. In all 25l. JAMES METCALF, Esq;*

" *December*

YORK-
SHIRE.
1670 and
1671.

“ December 11th. A Meeting at *Melmerby*, at *Stephen Winn's* House:
“ His Fine, 20*l.* *Stephen Winn* was Speaker in this Meeting, and formerly
“ convicted, 40*l.* *James Janson* was the other Speaker in this Meeting: His
“ first Offence, 20*l.* *Ralph Ansley, John Gelderd, James Janson* and his Wife,
“ *Anne Horner, Eden Gelderd, Thomas and Jeremiah Simpson, and Susanna*
“ *Pell, 4*l.** In all 84*l.* Sir JOSEPH CRADDOCK, Knt.

“ January 1st, 1670. A Meeting at *Melmerby*, at *Stephen Winn's* House:
“ His Fine, 20*l.* *James Janson* and his Wife, *William Horner, Thomas* and
“ *Jeremiah Simpson, Robert Simpson* and his Wife, *Richard Gelderd* and his
“ Wife, and *Susanna Pell, 5*l.** In all 25*l.*

“ April 16th, 1671. Two Meetings at the House of *Stephen Winn* of
“ *Melmerby*, the same Day, being Sunday: His Fine, 40*l.* *Stephen Winn*
“ was Speaker in one of the Meetings, and formerly convicted, 40*l.* *William*
“ *Horner* and his Daughter, *James Janson* and his Wife, four Meetings, 4*l.*
“ *Richard Gelderd* and his Wife, *Robert Simpson* and his Wife, four Meet-
“ ings, 4*l.* *Ralph Ansley, Thomas Simpson* and his Wife, and *Jeremiah*
“ *Simpson, 4*l.** *Susanna Pell, Eden Gelderd, and Richard Miles, 2*l.** 15*s.*
“ And *John Gelderd, two Meetings, 1*l.** In all 95*l.* 15*s.*

“ May 7th, 1671. A Meeting of *Quakers* at *Stephen Winn's* House, at
“ *Melmerby*, two Meetings there: His Fine, 40*l.* *Richard Gelderd, William*
“ *Hodges, Eden Gelderd, Jeremiah Simpson* and his Wife, *Thomas Simpson,*
“ *Robert Simpson* and his Wife, *William Horner* and his Wife, *James Janson* and
“ his Wife, *Susanna Pell, Francis Don* of *Skipton*, and *James Dickson* of *Witton,*
“ at two Meetings, 14*l.* 10*s.* In all 54*l.* 10*s.*

“ BURTON-BISHOPSDALE, North-Riding Com. YORK.

“ September 25th, 1670. A Meeting of *Quakers* at *Thomas Simpson's* House:
“ His Fine, 20*l.* *Stephen Winn, of Melmerby,* Speaker in this Meeting; his
“ first Offence, 20*l.* *Stephen Winn* and his Wife, *Ralph Ansley, Robert Simp-*
“ *son* and his Wife, 2*l.* *Jeremiah Simpson* and his Wife, *James Calvert* and
“ his Wife, and *Richard Gelderd, 1*l.** 15*s.* *Robert Hamon, 5*s.** *Eden Gel-*
“ *derd, William Horner, and Isabel Simpson, 1*l.** 10*s.* In all 45*l.* 5*s.*
“ Sir JOSEPH CRADDOCK, Knt.

“ 1670, October 16th. A Meeting at *Thomas Simpson's* House, at *Burton*:
“ His Fine 20*l.* *Stephen Winn, Robert Simpson's* Wife and Daughter, 2*l.* 5*s.*
“ *Jeremiah Simpson's* Wife, *Richard Gelderd, Anne Horner, and John Gel-*
“ *derd, 3*l.** In all 25*l.* 5*s.*

“ November 27th, 1670. A Meeting at *Thomas Simpson's* House, at *Burton*:
“ His Fine, 20*l.* *William Horner, Richard Gelderd, Jeremiah Simpson, Robert*
“ *Simpson* and his Wife, 2*l.* 10*s.* In all 22*l.* 10*s.*

“ February 19th, 1670. A Meeting at *Thomas Simpson's* House, at *Burton*:
“ His Fine 20*l.* *Richard Gelderd, William Horner* and his Daughter, *Stephen*
“ *Winn, Robert* and *Jeremiah Simpson, and their Wives, 4*l.** In all 24*l.*

“ February 19th. A second Meeting at *Thomas Simpson's* House, at *Burton*:
“ His Fine, 20*l.* *Richard Gelderd, William Horner* and his Daughter, and
“ *Stephen Winn, 2*l.** *Stephen Winn, of Melmerby,* Speaker in this second
“ Meeting, and formerly convicted, 40*l.* *Robert* and *Jeremiah Simpson, and*
“ their Wives, 2*l.* In all 64*l.* JAMES METCALF, Esq;

“ March 12th. A Meeting at *Thomas Simpson's* House, at *Burton*: His
“ Fine, 20*l.* *Stephen Winn, of Melmerby,* Speaker, and formerly convicted, 40*l.*
“ Robert

" Robert and Jeremiah Simpson, and their Wives, 2 l. James Janson, and
" Stephen Winn, 1 l. In all 63 l.

" April 2d, 1671. A Meeting at the aforelaid Thomas Simpson's, of Burton :
" His Fine, 20 l. Stephen Winn, Robert and Jeremiah Simpson, and their
" Wives, 2 l. 10 s. William Horner of Wenslydale, and Susanna Pell, 1 l. In
" all 24 l.

" April 23d, 1671. A Meeting of Quakers at Thomas Simpson's House :
" His Fine, 20 l. Stephen Winn, Ralph Ansley, Robert and Jeremiah Simpson,
" and their Wives, 2 l. 10 s. Edward and Richard Gelderd and his Wife,
" William Hodgson, James Janson and his Wife, 2 l. 10 s. And Anne Horner
" of Wenslydale, 10 s. In all 25 l. 10 s.

" April 23d. A second Meeting at the House of Thomas Simpson : His
" Fine, 20 l. Stephen Winn of Melmerby, and James Janson of Wenslydale,
" both Speakers in the Meeting, the second Offence, 80 l. Ralph Ansley, and
" Jeremiah Simpson's Wife, 1 l. Stephen Winn, James Janson, Edward Gel-
" derd, and Richard Gelderd's Wife, 2 l. William Hodgson, Robert Simpson
" and his Wife, James Janson and his Wife, 1 l. 10 s. In all 104 l. 10 s.

" April 23d. A third Meeting at Thomas Simpson's House, after they
" had been twice by the Constables and Officers dispersed : The Fine for
" his House, 20 l. Stephen Winn, Anne Horner, Ralph Ansley, Robert and
" Jeremiah Simpson, and their Wives, James Janson and his Wife, John Gel-
" derd and his Wife, William Horner, Richard Gelderd, and Eden Gelderd,
" were fined 5 l. 10 s. In all 25 l. 10 s.

" May 14th. A Meeting at Thomas Simpson's House, at Burton : His
" Fine, 20 l. Robert and Jeremiah Simpson, and their Wives, James Janson
" and his Wife, 3 l. John Gelderd and his Wife, William Horner, Richard
" Gelderd, and Eden Gelderd, 2 l. 10 s. Anne Horner and Susanna Pell, 1 l.
" In all 26 l. 10 s.

" SNAPE, North-Riding in the County of YORK.

" April 16th, 1671. A Meeting of Quakers at the House of Richard
" Whorlton in Snape : His Fine 20 l. Robert and Katharine Whitton, John
" Ranard, Anthony Ranard, Jane Claxton, Barbara and Mary Beston, Robert
" Bulmer, and Thomas Bulmer of York, his first Offence, 3 l. 15 s. In
" all 23 l. 15 s.

" A second Meeting the same Day, at Richard Whorlton's House, in Snape :
" His Fine, 20 l. Robert Lodge, Marmaduke Beckwith and his Wife, Robert
" and Katharine Whitton, John Thompson, John Ranard, Barbara Beston, Mary
" Beston, Thomas Bulmer, and Thomas Pratt, 6 l. In all 26 l.

" May 7th, 1671. A Meeting at Snape, in the King's-street. Robert Lodge,
" William Beckwith, Mary and Barbara Beston, Marmaduke Beckwith, Robert
" and Katharine Whitton, John Flunders, John Thompson, John and Anthony
" Ranard, Thomas Pratt, Christopher Terry, and John Loftus, 7 l.

" June 25th. A Meeting of Quakers at John Chaytor's House, in Rich-
" mond : His Fine, 20 l. John Bispam, of Runford in the Parish of Prescott,
" Preacher in this Meeting, 20 l. John Hadock of Chapell ; his first Offence, 5 s.
" Robert Goslin, Thomas Johnson and his Wife, Anne Hopps, Mary Adamson,
" Jane Chaytor, Isabel Williamson, and Ellinor Redman, her first Offence,
" 3 l. 15 s. Richard Watson of Stockton, and Robert Bulmer, 1 l. Philip Swale,
" VOL. II. I i " Robert

YORK-
SHIRE. " Robert Cutter and his Wife, Robert Simpson, William Orton and his Wife, John
1670 and " Keep of Marrick, Ralph Ansley, John Loftus, and Robert Perkin, his first
1671. " Offence, 4l. 5s. In all 49l. 5s.

" Convicted before RICHARD DAWSON, Mayor of Richmond.

" MASSAM, North-Riding in the County of YORK.

" August 28th, 1670. A Meeting at Anne Blackburn's, at Ellington in the
" Parish of Massam: Her Fine, 20l. Thomas Whitton, Anthony and John
" Ranard, Isabel Whorlton, John Hall, Edward Ranard, Robert Lodge and his
" Wife, 2l. Marmaduke and William Beckwith, Samuel Ward, Thamasin
" Hodgson, and Thomas Bridgwater of Massam, his first Offence, 1l. 5s. In
" all 23l. 5s.

" A Meeting at the said Anne Blackburn's, in Ellington afore said: Her
" Fine, 20l. Robert Lodge, Marmaduke Beckwith, John Ranard, Robert
" Whitton, Thomas Pratt, and John Haddon, their first Offence, 2l. 5s. In
" all 22l. 5s. Sir JOSEPH CRADDOCK, Knt.

" September 4th. A Meeting at the said Anne Blackburn's House: Her
" Fine, 20l. Thomas Whitton, Isabel Whorlton, Robert Lodge, Marmaduke
" Beckwith, and Thamasin Hodgson, 2l. 10s. In all 22l. 10s.

" Sir JOSEPH CRADDOCK, Knt.

" October 2d. A Meeting at Massam, at Jane Bridgwater's: Her Fine, 20l.
" Robert Lodge, Marmaduke and William Beckwith, Robert Whitton, Thomas
" Whitton, John Thompson, Thomas Pratt, John Ranard, Robert Pratt, Matthew
" Scott, Mary Beston, Barbara Beston, first Offence, Thamasin Hodgson, and
" Dorothy Monthey, first Offence, 6l. In all 26l.

" Sir JOSEPH CRADDOCK, Knt.

" October 23d. A Meeting at Jane Bridgwater's House at Massam: Her
" Fine, 20l. Robert Lodge, John Thompson, Samuel Ward, Matthew Scott,
" Marmaduke Beckwith, Thomas Perrott, John Ranard, Michael Piggott, William
" Beckwith, Robert Perrott, Mary Beston, Robert Whitton, John Ranard, An-
" thony Ranard, and Margaret Whorlton, 8l. In all 28l.

" November 6th. A Meeting of Quakers that met at Marston-Moor. Robert
" Lodge, Samuel Ward, Mary Preston, Thomas Bridgwater of Massam, Thomas
" Pratt, and John Ranard, 3l.

" November 13th. A Meeting of Quakers at Jane Bridgwater's House in
" Massam: Her Fine, 20l. Robert Lodge, Marmaduke and William Beckwith,
" Samuel Ward, Thomas and Robert Whitton, Robert Ranard, and Thomas
" Pratt, 4l. Anthony Ranard, Mary Beston, Christopher Terry, Elizabeth Plan,
" and Margaret Houlby of Tanfield, 2l. In all 26l.

" Sir JOSEPH CRADDOCK, Knt.

" January 8th. A Meeting of Quakers that met at Harn Gill. William
" Ellington, Marmaduke Beckwith and his Wife, Robert Lodge, John Ranard,
" Thomas Pratt, Elizabeth Thompson, William Beckwith, and John Flunders,
" fined 4l. Thamasin Hodgson, Matthew Scott, Henry Clark, and William
" Dogin, 1l. 15s. In all 5l. 15s.

" January 29th. A Meeting of Quakers at Anne Blackburn's House at
" Ellington: Her Fine, 20l. Robert Lodge, Samuel Ward, Thomas Bridgwater,
" and William Beckwith, 2l. Mary Beston, Marmaduke Beckwith and his Wife,
" John Ranard, John Flunders, Thamasin Hodgson, Thomas Pratt, and Robert
" Whitton, 3l. 10s. In all 25l. 10s.

" A second

" A second Meeting at the same House the same Day : 20*l*. And the same Persons were present, 5*l*. 10*s*. In all 25*l*. 10*s*.

" April 9th, 1671. A Meeting at Jane Bridgwater's in Massam : Her Fine, 20*l*. William Beckwith, Samuel Ward, Henry Clark, John Ranard, Mary Beston, Robert Lodge, John Flunders, Thomas Pratt, Robert Whitton, Marmaduke Beckwith and his Wife, Edward Ranard, Barbara Beston, Elizabeth Whorlton, John Loftus, John Thompson and his Wife, her first Offence, 8*l*. 5*s*. In all 28*l*. 5*s*.

" May 14th, 1671. A Meeting at Anne Blackburn's House, in Ellington : Her Fine, 20*l*. Robert and Katharine Whitton, Elizabeth Thompson, Henry Clark, William Beckwith, Thomas Bridgwater, Marmaduke Beckwith and his Wife, John Flunders and his Wife, Margaret Wharlton, Hannab Hatton, Thomas Pratt, Mary Beston, William Crook, and Matthew Scott, 7*l*. 10*s*. In all 27*l*. 10*s*.

" April 23d. A Meeting at Ellington, in the Parish of Massam. Marmaduke Beckwith and his Wife, Thomas Pratt, John Thompson, William Beckwith, Samuel Ward, Robert Whitton, Mary Beston, John Ranard, Edward Ranard, and John Flunders, 5*l*. 10*s*.

" May 21st. A Meeting at Jane Bridgwater's House in Massam : Her Fine, 20*l*. Robert Lodge, Robert Whitton, Thomas Pratt, Mary Beston, Samuel Ward, Marmaduke Beckwith, Henry Clark, Edward Ranard, and William Beckwith, 4*l*. In all 24*l*.

" D U R H A M County.

" June 5th, 1670. A Meeting at Cuthbert Thompson's House at Darlington : His Fine, 20*l*. John Crawfoot and his Wife, Edward Fisher, William Hodgson, Francis Conset, Peter Goldsborough, James Wastell, Robert Trotter, John Robinson, Cuthbert Robinson, Laurence Appleby, and Sarah Kirkby, 5*l*. 10*s*. In all 25*l*. 10*s*. THO. CRADDOCK, Esq;

" July 3d. A Meeting of Quakers at Cuthbert Thompson's House, at Darlington : John Crawfoot and his Wife, Edward Fisher, Peter Goldsborough, Laurence Appleby, James Fuxor, James Wastell, John Robinson and his Wife, 4*l*. In all 24*l*. Sir FRANCIS BOWES, Knt.

" May 29th, 1670. A Meeting of Quakers at the House of Francis Conset at Darlington : His Fine, 20*l*. Edward Fisher, Cuthbert Thompson and his Wife, John and Cuthbert Robinson, William Kelly, William Hodge, James Wastell, Anthony Claxton, Laurence Appleby, Thomas Pyborne, Peter Goldsborough, and George Williamson, 4*l*. In all 24*l*. THO. CRADDOCK, Esq;

" A Meeting at Oxmore-Lane in the Parish of Heighington. Edward Fisher, Cuthbert Thompson, William Hodgson, and Christopher Richmond, 1*l*. 15*s*. John Richmond and his Wife, John Trotter, Robert Dobson, William Richmond, James Trotter, Elizabeth Shepherd, Emanuel Grice, Anthony Hodgson, Ralph Patten and his Wife, Zachary Marflet, Margaret Spenley, William Knowles and his Wife, Anne Dobson, Jane Vincent, Margaret Teasdale, George Brough, John Grontwell and his Wife, and Margaret Spenley, 6*l*. 5*s*. In all 8*l*.

" Note. Elizabeth Shepherd and Emanuel Grice's Names are mentioned among the rest through Mistake.

" August 7th. A Meeting at Oxmore-Lane. William Knowles and his Wife, Sarah Kirkby, and John Langstaff, 2*l*. Henry Lox, Ellen Murre, George Brough,

YORK-
SHIRE.
1670 and
1671.

" Brough, and John Greenwell, 1 l. 15 s. John and James Trotter, Elizabeth
" Shepberd, Robert Dobson, Emanuel Grice, Anthony Hodgson, Ralph Patten and
" his Wife, James Watson, James White, Anne Richmond, Cutbbert Thompson,
" and George Gounder of Gaunsles-Mill, 4 l. 10 s. In all 10 l.

" THO. CRADDOCK, Esq;

" August 14th. A Meeting at Oxmore-Lane. Henry Lox of Ferry-hill,
" Cutbbert Thompson, Edward Fisher and his Wife, Laurence Appleby, Peter
" Goldsborough, William Hodgson, John Langstaff, Sarah Kirkby, William Oliver,
" William Knowles and his Wife, Anne Richmond, Emanuel Grice, and James
" White, 7 l. 10 s. THOMAS CRADDOCK, Esq;

" August 21st. A Meeting at Oxmore-Lane. Henry Lox, John Langstaff,
" Edward Fisher, Cutbbert Thompson and his Wife, Laurence Appleby, Peter
" Goldsborough, Margaret Crawfoot, and John Trotter, 4 l. 10 s. James Trotter,
" Joseph Avery, Anne Richmond, and James Watson, 2 l. In all 6 l. 10 s.

" August 28th. A Meeting at Oxmore-Lane. Robert Murfit, Zachary
" Murfit, Sarah Kirkby, John Trotter, and Peter Goldsborough, 2 l. John
" Crawfoot and his Wife, Margaret Richmond, James Watson, Cutbbert Thomp-
" son, Anne Richmond, one Heighton, Henry Lox, William Knowles, John Green-
" well, James White, and George Gounder, 6 l. In all 8 l.

" September 4th. A Meeting at Oxmore-Lane. John Langstaff, Emanuel
" Grice, Zachary Murfit, Anthony Hodgson, James Trotter, Edward Fisher,
" Cutbbert Thompson and his Wife, Francis Conset, William Knowles, Anne
" Richmond, George Gounder, and Elizabeth Holmes, 6 l. 5 s.

" September 11th. A Meeting at Oxmore-Lane. Cutbbert Thompson, Edward
" Fisher, Laurence Appleby, Peter Goldsborough, Margaret Crawfoot, Joseph
" Avery, Zachary Murfit, Emanuel Grice, John Langstaff, George Gounder,
" James White, and Christopher Richmond's Wife, 6 l. 10 s.

" THO. CRADDOCK, Esq;

" May 14th. A Meeting at Oxmore-Lane. Cutbbert Thompson's Wife, John
" Robinson of Toker, John Robinson of Oanly, Sellen Mader, George Brough and
" his Wife, and Merril Patten, 4 l. Sir FRANCIS BOWES, Knt.

" May 21st. A Meeting at Oxmore-Lane. Emanuel Grice, Sarah Kirkby,
" Henry Trotter, Zachary Murfit, Anthony Hodgson, John and James Trotter,
" Henry Trotter, William Richmond, William Knowles and his Wife, Mary Lin,
" John Richmond's Wife, Robert Dobson's Wife, James Wastell, Cutbbert Thomp-
" son, John Robinson, Laurence Appleby, Francis Temple, Ellinor Granger,
" Matthew Dent, and George Gounder of Gounse's-Mill, 9 l. 5 s.

" NORTON in DURHAM County.

" June 26th, 1670. A Meeting of Quakers at Elizabeth Middleton's House
" in Norton: Her Fine, 20 l. Forty nine Persons in this Meeting. Richard
" Watson, Preacher: 20 l. Edward Feetham, Rowland Wilson, John Patten,
" Richard Watson, Roger Hudson, Robert Corne and his Wife, John Jackson,
" Thomas Youell, Thomas Chipps and his Wife, John Usher, Robert Walker, Wil-
" liam Jekell and his Daughter, William Matteson, Christopher Crossley, Wil-
" liam Foster, Richard Trendall and his Wife, Patrick Wallis, Anne Hudson,
" Henry Bell, Isabel Walker, Thomas Rawlin and his Wife, Alice Herrin, Robert
" Bolton's Wife, Robert Patten, and Gilbert Watson, 14 l. 10 s. In all 54 l. 10 s.

" Sir GEORGE VANE, Knt.

" The rest of the forty nine Persons that did meet, are to be made out by
" the Officers.

" July

" July 3d. A Meeting at the same Place and House : 20 l. Thirty five Persons in this Meeting. Robert and John Patteson, Robert Bolton, Ralph Patteson, Robert Hudson, Richard Watson, Robert Walker, Isabel Walker, Christopher Crossley, Ralph Smith, Patrick Wallis and his Wife, William Jekill, Anne Hudson, John Elstoby, Edward Oliver, Richard Tendall and his Wife, Elizabeth Chipps, Alice Heron, Thomas Rawlin and his Wife, Thomas Chapis and his Wife, Thomas Yeale, Anne Foster, Robert Raden and his Wife, 14 l. In all 34 l.

**Y O R K -
S H I R E.**
1670 and
1671.

" Sir GEORGE VANE, Knt.

" Eight Persons not given in at this Meeting, the Officers to make it good.

" July 10th. A Meeting at the same House and Place : 20 l. Forty six Persons in this Meeting. Richard Watson, Robert Bolton, William Jekill, Thomas Rawlin, Mark Wapps, Christopher Crossley, Gilbert Watson, Patrick Wallis, William Foster, Thomas Chipps, Richard Tendall and his Wife, John Usher, William Geery, Edward Feetham, William Cook, John Patteson, Elizabeth Townsend, Elizabeth Middleton, Alice Heron, Robert Hudson, Isabel Walker, William Law and his Wife, and Thomas Yeale, 14 l. 10 s. In all 34 l. 10 s.

" Sir GEORGE VANE, Knt.

" Seventeen Persons not put in this Meeting, the Officers to make them good.

" July 17th. Thirty seven Persons that did meet the Day and Place
" aforesaid, and their Names not mentioned, 18 l. 10 s."

The Amount of the Fines upon the said William Thornaby's Information, in about fourteen Months Time, was as follows, viz.

	l.	s.	d.
RICHMOND, North-Riding	188	10	0
SWALEDALE, North-Riding	81	15	0
WENLYSDALE, North-Riding	134	15	0
COVERDALE, North-Riding	445	15	0
BURTON-BISHOPSDALE, North-Riding	450	0	0
SNAPE and MASSAM, North-Riding	399	0	0
DURHAM County	299	10	0
	1999	5	0

The foregoing Fines were many of them severely levied, the avaricious Informer not sparing to make the most he could of his Office, so that many honest and industrious Families were much impoverished, having both their Shop Goods and Household Goods taken away, frequently to a far greater Value than the Fines imposed ; of which we have some particular Instances, viz.

*Severe levying
of Fines.*

For a Meeting at Jane Chaytor's, she, and John Chaytor her Son, had Shop Goods taken away, at one Time, worth above 20 l. At another Time, the Shop Goods of the said John Chaytor were distrained to the Value of about 33 l. The Constables sold most of them a few Days after to Thornaby the Informer, far under their Value. Chaytor appealed to the Quarter Sessions, and had a Verdict in his Favour ; whereupon the Goods left in the Constable's Hands were returned him, but the rest, which the Informer had fingered, were never recovered, so that Chaytor's Loss was near 27 l. 2 s. 6 d. He had also taken out of his Shop at several other Times, Goods to the Value of 9 l. 10 s. For another Meeting at his House, his Goods were taken worth 20 l. 16 s. which were sold by the Constables to Richard Dawson, Mayor of Richmond, who kept them till he died. Upon the Distribution of his Effects after his Decease, his Widow, a conscientious Woman, desired those Goods might be made a Part of her Share of the said Effects, which being done, she returned them again to the Owner.

From Ralph Ansley was taken a Cow, and Pewter, worth 5 l. 10 s. From John Hopps, Goods worth 2 l. 19 s. And from Robert Cutter, Corn and other Things,

YORK-
SHIRE.
1670 and
1671.



Things worth 3*l.* 17*s.* *Mary Adamson* had her Goods taken away worth 2*l.* 14*s.* And from *Isabel Williamson*, a poor working Woman, they took away of her wearing Apparel to the Value of 20*s.* From *Thomas Johnson* were taken Household Goods at several Times, worth 5*l.* 19*s.* From *Nicholas Raw*, for 5*s.* Fine, a Mare worth 2*l.* 10*s.* and at another Time, for a like Fine, a Stack of Hay worth about 6*l.* From *Richard Robinson*, for 5*s.* Fine, they took Goods worth 19*s.* though it was plainly proved that he was not at the Meeting.

From *Ralph Peacock*, for 6*l.* 10*s.* for Fines, they took eleven Beasts worth 24*l.* which were redeemed by his Wife and Neighbours paying the said Fines. From *Jeffery Lonsdale* the Younger, of *Healy* in *Swaledale*, they took Stockings, wearing Apparel, and other Things, to the Value of 20*l.* From *Christopher Rowth*, a Cow worth 2*l.* 6*s.* 8*d.* From *Oswald Rowth*, a Mare and other Things worth 12*l.* 12*s.* From *Richard Binks*, a Mare and Colt worth 3*l.* 18*s.* 6*d.* And from *Bartholomew Harrison*, Pewter worth 4*s.* 10*d.*

From *Michael Pratt* they took Pewter worth 15*s.* From *Richard Rowth*, Brads, Pewter, and five Kine, worth 15*l.* From *John Thompson*, Goods worth 1*l.* 5*s.* From *Thomas Beedon*, a Cow worth 2*l.* 10*s.* And from *Francis Metcalf*, a Cow worth 40*s.*

From *William Horner* were taken seven Kine, a Mare, Hay, and Household Stuff, worth 25*l.* From *Ralph Ansley*, two Stacks of Hay, Kine, and Pewter, worth 16*l.* 10*s.* From *James Janson*, two Kine and Household Goods worth 5*l.* And from *Stephen Winn*, Cloth, Household Goods, working Tools, and a Mare, worth 12*l.* 13*s.* 10*d.*

Observable
End of a
Persecutor.

The Mare taken from *Stephen Winn* was not his own, but borrowed, and the Informer, with *Richard Morrow*, a Constable of *Burton*, made a forcible Entry into the Stable, and took her away with a Saddle and Pillion. The Morning next after this Seizure, the Constable went to Breakfast with the Informer, and was there heard to curse the *Quakers*, by some who observed the Sequel, viz. The Constable went to the Informer's House, and thence to the *London* Carriers, where, as he was telling some Money, he suddenly fell dead over the Table. An Occurrence worthy to have been remarked by the Informer, who yet, being hardned in the Course of Persecution, proceeded therein without Fear, or any apparent Reluctance.

We shall now pass to other Parts of this County, and observe the great Havock and Spoil made in the several Places where the Meetings were usually held, beginning with *Malton* Meeting, where, upon Informations given by *James Cotterton* and *Matthew Tewby*, were taken in the Year 1670, upon the Conventicle Act,

		<i>l.</i>	<i>s.</i>	<i>d.</i>
Distresses for Malton Meeting,	From <i>William Thompson</i> and <i>George Clifford</i> , Goods worth	16	17	2
	<i>Thomas Lamb</i> , <i>John Gibson</i> , and <i>John Long</i>	21	10	0
	<i>Thomas Glemmonds</i> , <i>Thomas Ward</i> , and <i>John Clark</i>	6	6	0
	<i>Thomas Johnson</i> and <i>Richard Clark</i>	8	14	0
	<i>Richard Carr</i> , <i>William Ruston</i> , and <i>Michael Pennick</i>	4	17	6
		58	4	8

From Friends of *Settle* Meeting was taken in Corn, Hay, Household Goods, &c. in Value as follows, viz.

		<i>l.</i>	<i>s.</i>	<i>d.</i>
and Settle Meeting.	From <i>Peter Atkinson</i> , <i>Robert Heaton</i> , and <i>Christopher Armistead</i>	14	12	0
	<i>John Hall</i> , <i>John Robinson</i> , and <i>Laurence Peacock</i>	17	10	0
	<i>Thomas Chapman</i> , <i>John Preston</i> , and <i>Robert Cookson</i>	11	10	0
	<i>Laurence Taylor</i> at several Times	10	4	1
		53	16	1

From

From Friends in *Blakemore*, in *Cleveland* Monthly Meeting, were taken as follows, viz.

**YORK-
SHIRE.**
1670 and
1671.

	l.	s.	d.	
From Robert Porrett, for a Meeting at his House, Goods worth	31	0	0	
Thomas Dennison, Robert Stonehouse, and Robert Tiplady	4	6	0	
William Tiplady and William Harrison	5	1	0	
George Frankland and John Chapman	46	0	0	
Thomas King, Miles Corney, and Thomas Trowsdale	5	8	0	
Arthur Stringer, Robert Pearson, and George Ward	7	5	0	
John and Bernard Trowsdale, and Nicholas Tiplady	3	9	0	
John Trowsdale, Thomas Sanderson, and John Wood	2	2	0	
William Story, Gregory Pearson, and George Unthank	4	0	6	
John Hart and Thomas Hodgson	2	0	0	
James Peacock and John Harding	0	13	0	
Philip Scarth at several Times	44	10	0	
Richard and Jacob Scarth	2	10	0	
	158	4	6	

*Distresses for
Cleveland
Meeting.*

It happened at one of those Meetings, that the Informers charged two Persons as Preachers, though there was no Preaching there, only one of them spake something to the Informers, which they called preaching: For the pretended Poverty of these feigned Preachers, though one of them had 40*l.* per Annum Land of his own, *William Harrison* had his Goods taken away worth 30*l.*

*Fines illegally
imposed.*

Taken from Friends about *Gisbrough* and *Lazenby*, as follows, viz.

	l.	s.	d.	
From George Robinson the Elder, at several Times	126	15	0	
George Robinson the Younger	9	0	0	
George Wright, William Barker, and Robert Corney	8	15	0	
Corney of Wilton, and William Jewry	3	17	0	
Edward Hunter and George Carlisle	13	2	0	
William Stamper and William Radcliff	6	10	0	
	167	19	0	

*Distresses
about Gis-
brough and
Lazenby.*

Taken also

From John Robinson and John Kid, Goods worth	2	0	0
John Moore, Edward Moore, and James Carr	29	15	0
Thomas Chapman, Laurence Peacock, and Peter Atkinson	5	0	0
James Banks, Christopher Johnson, and Robert Heaton	8	15	0
Thomas Rudd, George Atkinson, James Atkinson, } Robert Atkinson, and William Atkinson	11	0	0
John Moore, Richard Wharfe, and John Hall	2	5	0
Richard Armistead and Matthew Wildman	5	15	0
	64	10	0

We shall here insert a Copy of one of the Warrants for distraining the Goods of *Samuel Watson*, &c.

“ York *js.*

“ **F**ORASMUCH as we are informed there were present at an
 “ Assembly, Conventicle, or Meeting, under Colour or Pretence of an
 “ Exercise of Religion, in other Manner than according to the Liturgy
 “ and Practice of the Church of *England*, at *Knight-Stainforth*, upon *Sunday*,
 “ being the 19th Day of *June* last past, to the Number of thirty four Persons,
 “ Men

YORK-SHIRE.
1670 and
1671.

“ Men and Women, or thereabouts, whereby they have incurred every Offender
“ a Fine, and for that due Proof is made before us his Majesty's Justices of
“ Peace, by the Oath of two sufficient Witnesses, that these Persons herein
“ written were at the said Meeting: These are therefore, in his Majesty's Name,
“ strictly to charge and command you, in pursuance of the late Act of Parlia-
“ ment in that Case made and provided, to levy by Distress and Sale, every
“ Offender's Goods and Chattels here convicted as aforesaid, whose Names and
“ Forfeitures are as followeth, viz. *Samuel Watson*, for taking upon him to
“ teach in his own House, forty Pounds, and suffering the Conventicle to be
“ there, twenty Pounds more: *George Atkinson*, ten Shillings, and others, which
“ all have been convicted before. The which Fines so levied you are forthwith
“ to deliver to us to be disposed of as the Act appoints: Fail not as you will
“ answer the Contrary. Given under our Hands and Seals the 28th of
“ June 1670.

To the Constables, &c.

“ THOMAS PARKER,
“ WILLIAM DRAKE,
“ JOHN ASHTON.”

Grievous
Suffering of
S. Watson.

By this and other Warrants of like Import, the said *Samuel Watson* had his
Goods seized and driven away to the Value of 250 l. being his whole Substance.
When he would afterward have lodged an Appeal with one Justice *Slinger*, the
Justice was so angry and furious, that he would not suffer him to speak, but
threatned to send him to Prison. The Justice soon after that fell distracted;
upon which Occasion some Persons made their Reflections on him and his
Severity.

Warrants were also issued by *John Lingard* and *William Lawson*, Bayliffs of
Scarborough, for Meetings held there, by which were taken

		l.	s.	d.
Distresses for Meetings at Scarborough,	From <i>Anne Witbam</i> and <i>William Nash</i> , Goods worth	2	8	10
	<i>Katharine Dixon</i> Widow, and <i>Richard Clark</i>	2	10	1
	<i>Thomas Sedman</i> , <i>John Storr</i> , and <i>Robert Miller</i>	9	11	3
	<i>William Hodgson</i> , <i>Robert Hopper</i> , and <i>Peter Hodgson jun</i>	2	13	0
	<i>Christopher Shepherd</i> , <i>George Dickinson</i> , and <i>Katharine</i> <i>Harrison</i>	2	19	4
	<i>Elizabeth Graham</i> Widow, and <i>Eleanor Gradill</i> Widow	9	15	0
	<i>Margaret Hodgson</i> , <i>Robert Hopperton</i> , and <i>Francis Brecon</i>	4	5	6
	<i>Peter Hodgson sen.</i> for a Meeting at his House	26	14	0
	<i>George Camplin</i> , <i>Jonathan Waffon</i> , and <i>William Hodgson</i>	2	2	6
		62	19	6

Taken from Friends at *Whitbay*, by Warrant from one Justice *Trotter*, viz.

		l.	s.	d.
and at Whit- bay.	From <i>Thomas Marwood</i> and <i>William Norrison</i> , Goods worth	13	7	0
	<i>Anne Weames</i> , <i>John Hildreth</i> , and <i>Isaac Scarth</i>	7	4	6
	<i>Hannab Greenbank</i> , <i>Josiah Blenkhorne</i> , and <i>John Rytber</i>	6	16	0
	<i>Isaac Hayes</i> , <i>Isabel Sutton</i> , and <i>Ellis Green</i>	3	8	0
	<i>George Vaughan</i> , <i>Jonas Grange</i> , and <i>Jane Rogers</i> Widow	2	10	0
	<i>Richard Thornhill</i> , <i>Elizabeth Lockwood</i> , and <i>John Stockley</i>	10	10	0
	<i>Robert Dobson</i> , <i>Oswald Thompson</i> , and <i>Alice Pickering</i>	7	12	0
	<i>William Hestlam</i> , <i>Margaret Mead</i> , and <i>Jane Gretham</i>	4	18	11
	<i>William Lotherington</i> , <i>Thomas Linshell</i> , and <i>John Tiplady</i>	11	15	0
	<i>Margaret Grange</i> and <i>George Lotherington</i>	2	7	0
		70	8	5

From

CHAP. 4. of the People called QUAKERS.

133

YORK-
SHIRE.
1670 and
1671.

Distresses at
West-
Woulds.

From Friends of *West-Woulds* Monthly-Meeting, were taken, viz.

	l.	s.	d.
From Robert Carver and William Foster, Goods worth	6	11	8
Samuel Padley, for a Meeting at his House	20	10	0
William Richardson and Thomas Leeming	15	16	0
John Newton jun. and Christopher Walkinton	9	5	0
Sebastian Ellithorpe and Anthony Woodmansey	1	2	10
Edward Watkinson, William Squire, and Christopher Wharleton	14	5	0
William Smith, Richard Woodmansey, and William Kedely	2	11	3
Jonas Booth, for praying in a Meeting	10	0	0
	80	1	9

Taken from Friends at *Bridlington* Monthly Meeting, as follows, viz.

	l.	s.	d.
From William Peacock, and Jane Clough Widow, Goods worth	4	17	0
Thamasin Swales, for a Meeting at her House	41	6	0
Mary Fowler, Robert Prudom, and Thomas Anderson	39	17	2
Elizabeth Fox, a poor Servant, her wearing Clothes	0	14	0
Robert Lamplough, William Clifton, and Thomas England	4	12	0
Henry Farratt, William Stringer, and Michael Hart	4	8	0
Ralph Porter, Francis Simson, and James Ellerton	18	17	8
Thomas Tindall, a poor working Man, his wearing Apparel	2	5	0
Mary Coulson, William Farratt, and Robert Drape	3	0	8
Robert Hollowell, Anthony Farratt, and Mary Coatsworth	5	13	7
	125	1	1

Bridlington,

Taken from Friends of *Kelke* Meeting, viz.

	l.	s.	d.
From Silvester Sterman and Lancelot Monson, Goods worth	3	11	8
Joseph Helmsby, for a Meeting at his House	30	0	0
Jane Esh, Christopher Oliver, and Henry Dickinson	2	12	6
William Haickney, William Munkman, and William Robson	1	15	8
Richard Esh, Robert Farthing, and Silvester Thompson	1	17	0
Cicely Storke and William Storke	0	10	0
	40	6	10

Kelke,

At *NORTH-FORDINGHAM*, were taken

	l.	s.	d.
From John Sugden and Francis Fisher, Goods worth	1	0	0
Charles Cannaby and Ellis Martin	1	19	0
	2	19	0

North-Ford-
ingham,

At *KILLAM*,

	l.	s.	d.
From George Thompson, Henry Thompson, and John Har- rison, Goods worth	1	0	0
Robert Milner, George Thompson, and John Tindall	5	12	0
James Cannaby, Michael Simson, and William Simson	23	4	0
	29	16	0

and Killam.

YORK-
SHIRE.
1670 and
1671.

Distresses at
Skipwith,

At SKIPWITH, and the Towns belonging to the Meeting held there,
were taken

		Goods worth		
		l.	s.	d.
From	John Winder jun. George Thompson sen. Honora Skipwith, George Cooper, and Peter Cooper	3	15	0
	Thomas Thompson, Robert Haslewood, John Winder sen. William Ashton, Francis Herbert, John Hunter, and John Webster	1	15	0
	John Horoburn, Thomas Scott, and William Crosby	11	6	8
	William Clarkson, Robert Buttery, and Thomas Jackson	7	17	0
	John Deighton, Joane Hickson, and William Woodworth	1	10	4
	Richard Deacon, John Lumley, and Brian Peart	2	4	8
	Thomas Yearwart, Thomas Stead, and Benjamin Mason	9	12	8
	Thomas Rowland, Matthew Dale, and Robert Wright	8	8	0
	Matthew Day, Judith Boulby, and Thomas Boulby	7	19	0
	William Thurnam, William Peart, and Richard Smith	19	15	0
	Christopher Thurnam, Elizabeth Johnson, and Richard Dobson	26	0	0
	James Cookson, Alice Trueman, and John Lupton	4	14	0
	Valentine Johnson, Alice Taylor, and John Lickis	24	8	0
	Isaac Lindley, George Fallowfield, and Josias Cookson	25	16	8
		155	2	0

Richard Sowby, for a Fine of 5 s. had a Cow taken from him; and Thomas Boulby suffered Distress of five Sheep and Lambs.

At SUTTON in the Forest,

Sutton,

		Goods worth		
		l.	s.	d.
From	Mary Todd, a poor Widow, for a Meeting at her House, had all her Goods, Bedding, and Clothes taken away, worth	20	5	0
	John Todd her Son, and Mary Todd her Daughter	5	10	0
	Michael Todd, Christopher Thurnam, and Thomas Robinson	32	16	0
		58	11	0

From Elizabeth Todd, another Daughter of the said poor Widow, they took all the little Substance she had. Francis Bewick was taken from a Meeting at Eaton, and was engaged by the Justice to appear at York, where he was fined twenty Nobles, and committed to Prison four Days, and after his Discharge thence had two Oxen, two Horses, and a Wain taken from him, worth 6 l. 13 s. 4 d.

In the West-Riding of this County, for Meetings held at Thorn, Fishlake, Sykehouse, and Pollington, were taken

Thorn, &c.

		Goods worth		
		l.	s.	s.
From	Thomas Wilson, Robert Cooke, and Nicholas Cooke	8	10	8
	Susanna Arnold, Katharine Clarkson, and Magdalen Dawney	7	11	6
	Susanna Dawney, Richard Halden, and Richard Batley	2	3	6
	John Pacey, Thomas Whiteside, and Robert Beaumont	6	2	0
	George Musgrave, Thomas Law, and Richard Batley	1	18	0
	John Balderstone, Joshua Burnly, and John Winn	20	14	6
	Nicholas Smith, Godfrey Petty, and John Petty	21	0	0
	Thomas Cutts, William Williams, and Anne Musgrave	11	9	0
	Anne Walker, William Stones, and William Walker	16	0	0
	Jane Risom, Richard Walker, and Francis Walker	1	5	0
		96	14	2

For

CHAP. 4. of the People called QUAKERS.

135

For a Meeting at the House of Stephen Keddy, of Kneithorp near Pickering, YORK-SHIRE. were taken

	l.	s.	d.	1670 and 1671.
From the said Stephen Keddy, Goods worth	18	0	0	
Richard Foster, Robert Swales, and John Priestman	13	8	0	
Roger Chapman and John Esdell	8	10	0	
	39	18	0	Distresses for a Meeting at Kneithorp,

Roger Hebden, for preaching and praying in a Meeting at the House of Glasdale, Richard Skipton in Glasdale, had Goods taken from him worth 2 l. 15 s.

For a Meeting at the House of Thomas Thompson in New-Malton, were taken

	l.	s.	d.	New-Malton,
From the said Thomas Thompson, Goods worth	24	14	0	
George Clifford, Thomas Clements, and Richard Foster	5	7	0	
William Spencer, John Clark, and Robert Halliday	5	18	0	
	35	19	0	

In the North-Riding, by Warrant from Roger Langley Justice, were taken

	l.	s.	d.	North-Riding,
From Christopher Hardisty and Richard Brush, Goods worth	1	5	0	
John Hick, of Sheriff-Hutton, for a Meeting at his House	21	0	0	
John Stonas, Richard Fisk, and Alice Clark	0	15	0	
	23	0	0	

And by Warrant of Francis Driffild Justice, were taken

From Cuthbert Tireman, of Osmotherly, for a Meeting at his House, Goods worth	20	0	0
Thomas Tireman, Mary Pinkney, and John Dunning	28	15	0
Mary Dunning, Mary Dunning jun. and William Dunning	2	14	0
Christopher Smith, Simon Smith, and Richard Wilkinfon	11	0	0
Joseph Hildreth, James Hildreth, and Mary Sample	13	0	0
Susanna Tireman, Joseph Tireman, and Mary Burgefs	0	15	0
	76	4	0

For a Meeting at Leeds, were taken

From Anne Ashton and Elizabeth Moxon, Goods worth	0	14	6	Leeds,
Bartholomew Horner, for a Meeting at his House	55	0	0	
Henry Ewbank, for a Meeting at his House	26	0	0	
Simeon Whitehead, John Swales, and George Lapage	1	15	0	
	83	9	6	

For Meetings in the City of York, were taken

From George Wainwright and Cornelius Hornsey, Goods worth	6	7	0	York,
Edward Nightingale, for Meetings at his House	57	18	0	
Thomas Waite, Christopher Simpson, and Anne Renold	17	3	0	
Elizabeth Walker, and Margaret Wife of Thomas Buck	5	2	0	
Grace Hebden, Thomas Bulmer, and Thomas Dennison	8	14	8	
Thomas Munn, Richard Liddal, and Walter Merry	8	1	0	
Henry Allison and Henry Wilkinfon	15	14	8	
John Key and John Bradley	2	12	0	
	121	12	4	

Taken

YORK-
SHIRE.1670 and
1671.Distresses near
Halifax,and at
Manklin-
hole,Taken from Persons dwelling near *Halifax*, viz.Goods worth
l. s. d.From Robert Cowling, Abraham Hodgson, William Rigby,
Thomas Holmes, Christopher Hall, Joshua Hodgson,
and Joshua Smith

2 17 0

From Friends of Manklin-hole Meeting, viz.

John Sutcliff, for a Meeting at his House

50 0 0

Thomas Sutcliff, for a Meeting at his House

21 10 0

Thomas Sutcliff, Richard Sutcliff, Daniel Sutcliff,

Charles Stansfield, Jo. Fielding, Jo Whaley, Jane

Crossley, Deborah Ailey, and Ambrose Watkinson

4 8 0

75 18 0

Bradford.

From those of Bradford Meeting, viz.

James Marshall, for a Meeting at his House

8 5 0

William Crofdale and William Cooke

25 8 0

Agnes Swift, Mary Westerman, and Mary Jawett

19 15 0

Sarah Jawett, Mary Dawson, and Mary Pickles

2 4 0

Thomas Dodson and Edward Bownas

5 0 0

60 12 0

Some of these being poor Tradesmen, had even
their working Tools taken away.In Claro
Division,

In Claro Division, were taken

From Henry Thompson sen. of Weston

56 0 0

Henry Thompson jun. and John Pawson of the same

7 16 0

Mauger Bradley of the same

12 0 0

John Crook and William Blakely of Askwith

15 18 0

Edmund Greenwood and George Darwin of the same

10 11 8

Thomas Crook, Francis Kendall, and Mauger Smith

9 8 0

William Bradley of Little-Tymble

8 0 0

Robert Smith and William Smith of Foston

22 19 6

Nicholas Pawson and Thomas Paipe of Farnley

12 0 0

William Jackson of New-hall, and John Bainbrigg
of Lindley

6 0 0

160 13 2

Sedbridge.

From those of Sedbridge Meeting, viz.

John Blakeling, for a Meeting at his House

20 10 0

Richard Robinson and Alexander Hebblethwait

7 0 0

Anthony Willan, James Guy, Edward Branthwait,
and Joseph Nelson

1 5 0

John and Thomas Holmes, John and James Johnson

2 15 0

Richard Perrott and James Corney

1 10 0

Edward Atkinson and Francis Blakeling

0 16 0

William Mason and Joseph Nelson

2 0 0

John Dent, Henry Dennison, Amy Trotter, and John
Grinsdell

1 0 0

Richard Speight, Anne Speight, and John Dawson

1 1 0

Anthony Willan, James Guy, and Bryan Clarke

4 5 0

John Raw, John and Thomas Holmes

4 10 0

Thomas Branthwait and Edward Branthwait

0 15 0

Richard Walker, Margaret Walker, and Robert Atkinson

6 2 0

53 9 0

The

CHAP. 4. of the People called QUAKERS.

137

The Amount of the Distresses made this Year 1670, in this County, for meeting together as before mentioned, is 2266*l.* 14*s.* 4*d.*

In the same Year Distresses were also made on the following Persons, for Fines imposed on them for their Absence from the National Worship, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
From Thomas Law and Bryan Law, Goods worth	0	18	0
John Balderstone, Joshua Burnley, and Nicholas Smith	0	17	8
William Dowties, John Winn, and Thomas Cutts	0	16	3
Thomas Burr sen. Robert Burton, and William Hill	1	2	0
Clare Burton, Thomas Goodaire, and Thomas Wilson	1	7	2
Susanna Arnold, John Watson, and Katharine Knotts	1	5	0
Richard Parker, Magdalen Dawney, and Susanna Dawney	0	19	0
William Walker and Alexander Hebblethwaite	3	8	0
	10	13	1

YORK-SHIRE.
1670 and
1671.

Distresses for
Absence from
the National
Worship.

Remarkable about this Time was the Death of John Smith, a very busy Informer against religious Meetings in this County, who was lost in a great Snow in Eastby Pastures, and after about five Weeks was found, having his Eyes and Tongue pickt out by Fowls and Vermin, and he stank so, that the Men who fetcht him Home, complained of the nauseous Scent of him for several Days after.

Death of
J. Smith an
Informer.

Not far distant in point of Time was the Discharge of Peter Hodgson from his Confinement in York Castle, which had been of five Years and an Half Continuance on an Excommunication, for Absence from the National Worship. Two others, viz. William Gradall and John Graham, his fellow Prisoners for the same Cause, died there; the former after a Confinement of two Years, and the latter of six Years and an Half.

Discharge of
P. Hodgson.

Death of
W. Gradall
and J. Gra-
ham in Pri-
son.

Joshua Smith, taken in a Meeting at Halifax, had the Oath of Allegiance tendred him by two Justices, for Refusal of which he was committed to Prison, and continued there many Months.

Imprisonment
of J. Smith.

Some Time before this, one John Stott, of Shipton, was prosecuted by Thomas Sutton, a Priest there, for Claims made by him under Pretence of receiving Bread and Wine, marrying him, sprinkling his Children, and churching his Wife, though the Priest had done none of those Things either for him or his: However, for those Demands he had taken from him by a Bayliff, Goods worth 1*l.* 16*s.* 8*d.*

Distress on
J. Stott.

ANNO 1672. In this Year thirty seven of this People were discharged out of the Common Goal for the County and City of York, by the King's Letters Patent, viz. John Todd, Thomas Waite, Francis Colton, George Picket, Thomas Aldam, Josiah Box, Thomas Bambrough, John Busbey, Anthony Carr, John Hall, John Kellam, Thomas Kellam, John Wilson, John Leake, William Wright, John Wetwand, William Clarkson, Robert Buttery, John Lumley, William Rigby, Richard Wilson, Anne Wilson, John Hicks, Timothy Marshall, Robert Cutter, Anthony Wilson, Robert Simpson, William Brooksbank, Francis Stringer, William Spray, Robert Lunn, Francis Botell, John Bradford, Samuel Binns, Edward Hufsey, William Clayton, and John Whitacre.

Release of
37 Prisoners
by the King's
Letters Patent.

ANNO 1673. William Hudson, of York, was committed to York Castle by a Writ de Excommunicato capiendo on the 8th of the Eleventh Month, after a Prosecution in the Ecclesiastical Court for refusing to pay an Assessment toward the repairing of the Steeple-house, and was remaining Prisoner there upwards of nine Years after.

Commitment
of W. Hudson
on a Writ de
Excom. Cap.

ANNO 1674. On the 17th of the Second Month, Thomas Driver, of Gisburne, after a Prosecution in the Consistory Court, at the Suit of John Lister an Impropiator, was, by a Warrant granted from John Ashton and William Drake, Justices, grounded on a Certificate of Contumacy issued by the said Court, committed to York Castle.

Imprisonment
of T. Driver,

On the 24th of the Fourth Month, John Pate and William Cowlam, both of Pickering, were committed to the Castle there by an Exchequer Process, at the

J. Pate, and
others.

YORK-
SHIRE,
1674.

Suit of *Robert Stavely*, Priest of that Parish, for a pretended Claim of a customary Benevolence by way of Augmentation, and for small Tithes: They continued Prisoners near eight Months.

Nicholas Raw was committed to Prison by the following Warrant, viz.

“ North-Riding, Com. Ebor.

Warrant for
Commitment
of N. Raw.

“ W H E R E A S by an Act of Parliament made in the 27th Year of
“ the Reign of our late dread Sovereign Lord King *Henry the Eighth*,
“ of famous Memory, it is among other Things provided, That if the Ord-
“ nary of the Diocese, or his Commissary, make Information and Request to
“ two Justices of the Peace, whereof one to be of the *Quorum*, of the Con-
“ tumacy or Disobedience of any Person or Persons unconvicted before him for
“ Non-payment of Tithes, that the said Justices shall attach the said Person or
“ Persons, and commit him or them to Ward, there to remain without Bail or
“ Mainprize till he or they find sufficient Surety or Sureties to become bound
“ by Recognizances to the Use of our Sovereign Lord the King, to give due
“ Obedience to the Process, Proceedings, Decrees, and Sentences of the Eccle-
“ siastical Court, wherein such Suit dependeth. And whereas we *Charles* Lord
“ St. *John* of *Basing*, Sir *Christopher Wyvil* Baronet, and Sir *William Dalton*
“ Knt. three of his Majesty's Justices of the Peace for the Riding aforesaid,
“ within the Diocese of *Chester*, have received a Certificate under the Hand of
“ Sir *Joseph Craddock* Knt. Doctor of Laws, Commissary in and throughout
“ the whole Arch-Deaconry of *Richmond* in the Diocese of *Chester* aforesaid,
“ and under the Seal of his Office, that *Nicholas Raw*, whom we herewith send
“ you, hath been duly cited to appear before the aforesaid Sir *Joseph Craddock*
“ Knt. or his lawful Surrogate, to answer *Tobias West* Clerk, Vicar of *Grinton*,
“ in a certain Cause of unjust Detention of Tithes, and other Ecclesiastical
“ Rights, and in Contumacy and Contempt of the Law and Statute aforesaid,
“ he hath refused to appear at the said Court, and is therefore deemed *contu-*
“ *macious* and disobedient to his Majesty's Laws. And whereas we have caused
“ the Body of the said *Nicholas Raw* to be attached, and have requested Sureties
“ of him, according as the said Act requires, and he hath refused to find the
“ same: These are therefore, in his Majesty's Name, to require and command
“ you, or one of you, upon Receipt hereof, to receive the said *Nicholas Raw*
“ into your safe Custody, and him safely to keep until he find Sureties as above
“ required, or otherwise be relieved by due Course of Law: And hereof you
“ are not to fail, as you will answer the contrary at your utmost Peril. Given
“ at *Bolton* under our Hands and Seals this last Day of *October*, in the six and
“ twentieth Year of the Reign of King *Charles the Second*, Annoq; Dom. 1674.

To the Keeper of his Majesty's
Goal at the Castle of York,
or to his lawful Deputy.

“ *Ld. St. JOHN*,
“ *CHRISTO. WYVILL Bart.*
“ *WM. DALTON Knt.*”

His Death in
Prison.

Being thus committed to Prison, he continued there till he died, after above four Years and three Months close Confinement, on the 11th Day of the Twelfth Month 1678.

Commitment
of C. Stock-
ton.

On the 3d of November 1674, *Christopher Stockton*, of *Farndale*, was committed to *York Castle*, by Warrant from *William Rawleigh* and *Francis Driffeld*, Justices, grounded on a Certificate of Excommunication in a Cause of Subtraction of Tithes, at the Suit of *Thomas Flatber*, Priest of *Lessingham*: But at the next Assizes, upon arguing the Legality of his Commitment, he was discharged. Nevertheless, about three Years after, he was again committed by a Writ de *Excommunicato capiendo*.

About this Time *George Wilson*, of *Loophouse*, suffered about twenty four Months Imprisonment in *York Castle*, upon an Attachment out of the *Exchequer*, at

at the Suit of the Widow *Tochall*, for small Tithes said to be due to her Husband *Thomas Tochall*, Priest of *Rumfald Church* near *Barnard's Castle*. Also *George Riplin*, above seventy Years of Age, was imprisoned by an Attachment for small Tithes for a Farm of 4*l. per Annum*, and which had not before, for Time out of Mind, been charged with the Payment of any Tithe: After six Months Imprisonment he was discharged by the Death of *Peter Ingram*, the Priest who prosecuted him. In this Year also, *Peter Simpson*, of *Hampsthwaite*, was prosecuted to an Excommunication by *Samuel Sugden* his Parish-Priest, and committed to Prison by a Writ *de Excommunicato capiendo*. *Mary Brooksbank*, of *Farndale*, prosecuted in the *Exchequer* for Tithes, at the Suit of *Thomas Hardwick* Priest, was committed to *York Castle* by an Attachment out of that Court: She was then about eighty Years of Age. At the same Time *John Brooksbank* her Son, though but a Servant to his Mother, was also cast into Prison, where he died after eleven Months Confinement, and was by the Goaler's Direction buried on the Backside of the Castle.

YORK
SHIRE.
1674.

Imprisonment
for Tithes.

Death and
Burial of J.
Brooksbank.

Imprisonments
for Steeple-
house Rates.

In the same Year *Christopher Walkinton*, of *Hatham*, *Joseph Trevis*, of *Owthorn*, and *Isaac Milner*, were committed to Prison, after Prosecutions in the Ecclesiastical Court, upon Presentments there for refusing to pay toward the Repairs of the Steeple-houses.

ANNO 1675. In an Account of the Sufferings of this People, printed this Year, and presented to the serious Consideration of the King and both Houses of Parliament, is the following Relation from *Yorkshire*, viz.

“ HAVING in a former Narrative acquainted you, that Goods to the Value of two Thousand, three Hundred, eighty one Pounds ten Shillings, by the late Act against Conventicles, have been taken from us, with some other of our heavy Pressures and Sufferings in the County of *York*, for the Exercise of our Consciences towards God, and having yet obtained no Redress, but rather an Increase of our Sufferings, one having since died Prisoner at *York*, where twenty four yet remain Prisoners, and some Hundreds of Families like to be ruined by Prosecutions, both in Temporal and Ecclesiastical Courts, because for Conscience-sake we cannot conform to the Religion and Worship imposed on us, nor deny the Religion and Worship which we have been taught by the Spirit of God according to the Holy Scriptures; and our constant Adhering to the Religion which we believe God requires of us, can injure no Man, but the Denial of it would greatly injure us, because every Man must give an Account to God for himself: Oh, why then should we by Law be exposed to Ruin and Destruction for the Exercise of our Consciences towards God, since by our Ruin none are like to be raised, unless it be a few Informers, Apparitors, and other inferior Officers in the said Courts; but the Damage that may come to the King and the whole Nation, by discouraging, persecuting, or ruining an industrious innocent People, is like to be very great. Therefore we desire that you would be pleased to put a Stop to the vexatious Proceedings of the said Informers and Courts, and confirm to us, yourselves and Posterities, the Liberty of our Consciences towards God, that we may all worship and serve him as we believe he requires us; so shall we be accepted of him, receive his Blessing, and Peace and Tranquillity in the whole Nation.

A Narrative
presented to
the King and
Parliament.

“ JOHN WHITEHEAD,

“ JOHN HALL.”

In this Year *Thomas Appleton*, of *Hutton-Rudby*, Yeoman, *Edward Gower*, of *Thornton* near *Pocklington*, Husbandman, *Richard Carr*, of *Scamston* near *New-Malton*, Husbandman, *Edward Evans*, of *Nunmonkton* near *York*, Yeoman, *Honora Skipwith* Widow, and *John Lightfoot*, of *Skipwith*, Husbandman, were imprisoned, after Processes against them carried on in the Ecclesiastical Courts, for absenting themselves from their Parish-Churches, and not coming to receive the Sacrament there. Also *Samuel Wright*, of *Nedlington*, Grassman,

Commitments
for Absence
from the
National
Worship.

was

YORK-
HIRE.
1675.

M. Wildman
imprisoned on
a Writ de
Excom. Cap.

and G. Key
also impri-
soned.

was imprisoned on an Excommunication, for refusing to pay a Demand of 4d. for the Wages of the Parish-Clerk.

Matthew Wildman, of *Celfide* in the Parish of *Horton* in *Craven*, was prosecuted in the Ecclesiastical Court, at the Suit of *Thomas Watson*, Impropiator for Tithes, and by a Writ de *Excommunicato capiendo* was committed to Prison on the 12th of the Third Month: At which Time *John Marsh*, *Michael Howgaze*, and *Gervas Key*, all of the Chapelry of *Holmfirth*, and Parish of *Kirk-Burton*, were prosecuted for Tithes in the Consistory Court at *York*, at the Suit of *Joseph Bridges*, Vicar of *Kirk-Burton*: And the said *Gervas Key* was committed to *York Castle* on a *Significavit* of Contumacy, by Warrant signed by three Justices of the Peace, dated the 8th of *July 1675*: He was continued in Prison till the Assizes about two Years after, and then released upon pleading the Illegality of the Warrant for his Commitment: But the Vicar afterward proceeded afresh against him in the Ecclesiastical Court, and cast him again into Prison.

Samuel Pearson was sent to Prison by the following Warrant, viz.

“ East-Riding, Com. Ebor.

“ ROBERT HILYARD Knt. and Baronet, and Sir RALPH WHARTON
“ Knt. two of his Majesty's Justices of the Peace for the East-
“ Riding of the County of York.

“ To all and singular Bayliffs, Constables, and other his Majesty's Officers and
“ faithful Subjects, and especially to RALPH COLLINSON, Constable of Catfog,
“ and MATTHEW DOYLE, Constable of Catwick in Holderness, in the Parts
“ and County aforesaid, jointly and severally, Greeting.

Warrant for
Commitment
of S. Pearson.

“ W H E R E A S we have received Information by Certificate from
“ the Right Worshipful *Henry Wilkinson*, Doctor of Laws, and Vicar-
“ general in Spirituals, and Official Principal of the most Reverend Father in
“ God *Richard*, by divine Providence Archbishop of *York*, his Grace, Primate
“ of *England*, and Metropolitan, bearing Date the 20th Day of *November* In-
“ stant, That *Samuel Pearson*, of the Parish of *Sigglethorn*, doth obstinately
“ and contumaciously refuse to give due Obedience to the Process and Decrees
“ of the Consistory Court of the said Lord-Archbishop in one Law-suit, or
“ Cause of Substraction of Tithes, there depending between *Edward Hoyle*
“ Clerk, the Agent, and the said *Samuel Pearson* Defendant, and required our
“ Aid and Assistance according to the Form and Effect of a Statute made in
“ the 27th Year of the Reign of King *Henry the Eighth*, of famous Memory.
“ We therefore, in his Majesty's Name, do strictly charge and command you,
“ and every of you, that upon Sight hereof you attach the Body of the said
“ *Samuel Pearson*, and convey him to the Common Goal of the Castle of *York*,
“ there to remain without Bail or Mainprize until he shall find sufficient Surety
“ before one of his Majesty's most honourable Privy-Council, or any two of his
“ Majesty's Justices of the Peace for the said Parts, by Recognizance or other-
“ wise to give due Obedience to the Process, Proceedings, or Sentence of the
“ said Consistory Court. And the Keeper of the said Common Goal is hereby
“ required to receive the Body of the said *Samuel Pearson* into his Custody until
“ he shall become bound as aforesaid: And hereof you are not to fail at your
“ Perils. Given under our Hands and Seals the last Day of *November*, in the
“ 27th Year of the Reign of our Sovereign Lord King *Charles the Second*, &c.
“ 1675.

“ ROBERT HILYARD,
“ RA. WHARTON.”

In this Year also were committed to Prison *Thomas Billany, Richard Hancock,* and *Henry Jarrett*, for refusing to pay toward the Repairs of the Steeple-houses of the respective Parishes where they dwelt.

ANNO 1676. On the 8th of the Second Month *Thomas Wilkinfon, Thomas Salkeld,* and *Francis Lund*, were prosecuted in the Ecclesiastical Court for a Demand of 1 $\frac{1}{4}$ d. Yearly from each of them for *Easter-Offerings*, at the Suit of *Leonard Burton* Priest, and by a Writ de *Excommunicato capiendo* committed to Prison. And on the 25th of the next Month *Richard Long* finished his conscientious Testimony against paying Tithes, by dying a Prisoner for the same.

On the 11th of the Fifth Month *John Green*, of *Liversedge*, Yeoman, died a Prisoner, having been committed in consequence of Processes Ecclesiastical, for Absence from his Parish-Church, and for not receiving the Sacrament there: And about the same Time, for the like Cause, *Thomas Milton*, of *Ealand*, Husbandman, *William Keddy*, of *Hutbam*, Husbandman, *Christopher Wharlton*, *Nicholas Todd*, *John Hunter*, and *William Redshaw*, were committed to Prison; and shortly after, *Isabel Milner* Widow, *John Lucas*, of *Easingwood*, Carpenter, *Joseph Denton*, near *Leeds*, and *Christopher Hutton*.

Samuel Poole, of *Knottingly*, was committed to *Pontefract* Goal, upon a Prosecution on the Statute for 20l. per Month for Absence from the National Worship. And for the same Cause *William Doughty* died a Prisoner on the 5th of the Twelfth Month this Year.

ANNO 1677. *Tobias Hoope*, of *Skelton*, was fined 20l. for suffering a Meeting at his House, and 10s. for himself and Wife being there; for which Fines a Warrant of Distress was granted by *Edward Trotter* Justice, by which his Goods were taken away to the Value of 23l. but sold by the Officers for 16l. 9s. For being at the same Meeting *Joshua Hoope*, for himself and Wife, was fined 10s. but he, being no Quaker, paid down the Money. *Philip Scarth*, for preaching at the same Meeting was fined 20l. and had the same levied on his Goods. Also *Robert Robinson*, for preaching at the same Meeting was fined 20l. which was levied on others present, viz. 10l. thereof on *Cuthbert Broderick* of *Rowesby*, 5l. on *John Bennitt* of *Guisbrough*, and 5l. on *William Jovey* of *Skugdale*.

At another Meeting, where the said *Robert Robinson* had also preached, his Fine of 20l. was levied, together with their own for being present, as follows, viz. by taking from *John Proud*, of *Moreson*, two Oxen worth 8l. From *George Robinson*, of *Lazinby*, Goods worth 8l. From *George Wright*, of the same, two Oxen worth 8l. From *John Johnson*, of *Lazinby*, Goods worth 5l. 5s.

A Fine of 5s. each was also imposed and levied on eight others, namely, *William Atkinson* of *Moreson*, *John Chapman* of *Stangab*, *John Pennett*, *William Stamper*, *Edward Hunter*, *James Burkitt*, *William Radcliff*, and *John Redbead* of *Guisbrough*.

For a Meeting at *Skugdale* on the 19th of the Sixth Month, Goods were taken by Warrant from *James Bennyman*, of *Ormsby*, a Justice of the Peace, upon the Information of *Samuel Crossibwaite* and *William Nelson*, for the following Fines, viz.

William Jovey, for suffering the Meeting at his House, though himself was not present, 20l.

William Stamper, *Edward Hunter*, *Ralph Hunter*, *John Redbead* and his Wife, and *Elizabeth Jackson*, 1l. 10s.

Tobias Hoope, of *Skelton*, for himself and *William Flunders*, of *Ormsby*, 10s.

Robert Cooke, of *Upleatham*, for himself and *Christopher Flunders*, of *Ormsby*, 10s.

William Barker, of *Wilton*, for himself and *Mark Lisle*, of *Kirk-Leatham*, 10s.

George Robinson, of *Lazinby*, for himself and *Robert Corney*, Master of a Vessel then riding in the *Tease*, 10s.

For another Meeting at the same Place, were fined *Gilbert Wilson* of *Broughton*, *Thomas Masterman* of *Nunthorp*, *Elizabeth Robinson* of *Lazinby*, and *George Wright* of the same, *William Stamper* of *Guisbrough*, and *Edward Hunter* of the

YORK-
SHIRE.
1675.

Imprisonments
for Steeple-
house Rates.

Prosecutions
and Imprison-
ments for
three Half-
pence each.

Death of
J. Green
in Prison.

Imprisonment
of S Poole.

Death of
W. Doughty
in Prison.

Distresses for
Meetings.

YORK-
SHIRE.
1677.

False Infor-
mations.

Hard Case of
a poor Widow.

Tricks of In-
formers.

Imprisonments
for refusing
to swear.

J. Hunter im-
prisoned for
teaching
School.

Imprisonments
on Processes
Ecclesiastical.

Commitment
of J. Nor-
manble.

Death of
T. Swailes.

same. The Informers also swore against *John Robinson*, of *Lazby*, for being at the said Meeting, and he was thereupon fined, though he was not there, but was labouring in the Fields all Day, as he made appear by four Witnesses before the Justices, and so the Fine was taken off. The same Informers, *Crossbwaite* and *Nelson*, laid an Information upon Oath before Justice *Bradshaw*, that *John Proud*, of *Moreton*, had a Meeting at his House, though indeed there was no other Meeting than that of a few Neighbours, who met to consult about assisting a poor Widow, whose Husband was lately dead, and her Landlord had seized her Goods, and they were eating and drinking together when the Informers came. They also swore against three Persons who were not there: But upon Appeal to the Sessions the Fines were remitted; but it does not appear that the Informers, though evidently forsworn, met with any Reproof. And indeed some of the Justices seemed to favour those forward Informers, being as ready to convict as the others to inform, of which are two remarkable Instances, viz.

Mary Todd, a poor Widow, was informed against to *Francis Driffeld*, Justice, for having a Meeting at her House; he sent his Warrant for her, but she was not able either to ride or walk: Then he gave Orders to distrain on her Goods for 20 l. 5 s. The Informers told him, *her Goods were not worth so much*. Well, said he, *take all she hath*, which they performed as near as they could, not leaving her a Bed to lie on, and taking away her Clothes, without any Compassion either of her Age or Poverty.

At another Time, when *William Thornaby* the Younger, and *John Allison*, both of *Richmond*, noted Informers, were searching for a Meeting at a Widow's House, where they found three Persons visiting her Daughter, who lay very sick, not likely to recover; while they were searching, two other Persons accidentally came in, one of whom was a Kinswoman, and no Quaker: *Thornaby* set down their Names, and went to Justice *Metcalf*, who fined these Persons, and granted his Warrant for Distress. But the Sufferers appealing to the Sessions, the more moderate Justices judged this Proceeding illegal, and ordered the Money to be returned.

On the 29th of October, *John Loggins*, for refusing to answer upon Oath to a Libel exhibited against him in the Ecclesiastical Court, was committed to Prison; and on the 18th of December, *John Morley*, for refusing to take the Oath of a Church-warden, was also sent to Goal: And for the same Cause *Joshua Smith* had been imprisoned several Years before.

In this Year also, *John Hunter*, a poor lame Man, who taught some Children for his Livelihood, for not taking a License from the Bishop, was excommunicated and sent to Goal. And in the same Year *Christopher Rowth* of *Harwes*, *Anthony Carr*, and *Richard Woodmansey*, were severally prosecuted in the Ecclesiastical Courts, excommunicated and imprisoned, on Presentments laid against them for cohabiting with their own Wives, under a Pretence of their not being legally married, viz. *not according to the Form prescribed in the Book of Common-Prayer*. Also *Robert Trott* and *John Dickenson* were prosecuted in the Bishop's Court for not paying Tithes, excommunicated, and committed to Prison on the 6th of October this Year.

ANNO 1678. *William Harlin*, Sledman, *Edward Moulder*, Joyner, and *Judith Bond* Widow, all of *Kingston upon Hull*, were by Warrant of the Justices, grounded on a Certificate from the Ecclesiastical Court, and bearing Date the 1st of April 1678, committed to Prison at the Suit of *Nicholas Anderson* Priest, for Tithes. And on the 22d of the same Month *John Todd*, having been prosecuted in the Ecclesiastical Court for Tithes of Bees and Honey, though he had neither Bees, Honey, nor Wax, and refusing to Swear to his Answer to the Libel exhibited against him, was committed to Prison.

In the Fifth Month *John Normanble*, of *Lockington*, prosecuted in the Ecclesiastical Court for small Tithes, at the Suit of *John Willey*, was excommunicated, and upon a Certificate thereof had a Warrant granted against him under the Hands and Seals of two Justices, by which he was committed to *York Castle*. And about the End of Harvest this Year, *Thomas Swailes*, who lived near *Hemby*,

Henry, died a Prisoner for Tithes, after above a Year's Confinement by an *Exchequer* Process. About the Month of October, *Benjamin Brook*, of *Angbton*, was imprisoned, after a Prosecution in the Ecclesiastical Court, for Tithes: And near the same Time *William Padley* was prosecuted, excommunicated, and imprisoned, at the Suit of *Thomas Forger*, Priest of *North Cave*. And not long after, *Peter Scaife*, of *Pontefract*, prosecuted for Tithes by *Jane Drake*, Widow, was sent to Prison by a Warrant of the Justices, grounded on a Certificate of Excommunication. Also *John Baron*, of *Wetherwick*, was imprisoned about fourteen Weeks in *Tork Castle*, and had afterwards taken from him a Cart worth five Marks, at the Suit of *George Gibson*, Priest.

In this and the next preceding Year were taken from several Persons, whose Names may be distinguished in the annexed Index, by referring to this Page, in Corn, Hay, and other Tithable Matters, to the Value of 125 l. 7 s. 10 d.

Several Persons were prosecuted for Tithes, at the Suit of *Daniel Towne* Priest of *Heptinstall*, in *Wakefield* Court, and had their Goods taken by Distress as follows, viz. From *Daniel Sutcliff*, a Cow worth 2 l. From *Thomas Sutcliff*, a Piece of Kerley worth 2 l. 18 s. From *John Pielden*, a Piece of Kerley worth 2 l. 17 s. From *John Whaley*, *Anthony Croley*, and *Abraham Kirshy*, each a Piece of Kerley worth 4 l. 6 s. And from *John Stansfield*, *James Stansfield*, and *Richard Sutcliff*, each a Piece of Kerley worth 4 l. 6 s.

In this and the two preceding Years, the following Persons were imprisoned by Means of Presentments in the Ecclesiastical Courts for refusing to pay toward the Repairs of the Steeple-houses, viz. *David Nutbrown*, *William Blossom*, *James Conyers*, *Michael Todd*, *Thomas Thompson*, *Michael Simpson*, *Thomas Gargill*, *Richard Robinson* of *Counterjet*, *John Forbergill* of the same, and *Joseph Wuberill*.

In November this Year, *Leonard Pitfield*, *Richard Palsgrave*, *Thomas Cutts* of *Thorn*, *John Petty* of *Fishlake*, and *Godfrey Petty* of *Thorn*, were committed to Prison as Popish Recusants, on the Statute for 20 l. per Month for Absence from the National Worship.

Peter Acklam was prosecuted on the aforelaid Statute for 20 l. per Month by a Person generally reputed to be much inclinable to Popery, and was thereupon imprisoned at *Tork*. On Occasion of his Trial at the Assizes, one of the Judges had reflected on the Quakers as if some of them had been convicted Jesuits, on Occasion of which Reflection the following Letter was written, viz.

" To the King's JUDGE of Assize held at the Castle of York.

" Friend,
" IT is reported by some of the Auditors of the Trial which was this Assizes betwixt *Constable* and *Acklam*, viz. That thou upon thy own Knowledge didst affirm, that some of those People called Quakers have been convicted Jesuits: If so, we desire thou wouldst be pleased to give us their Names, and Place where they were so convicted, and it may be a great Inducement to many to disclaim their Principle, and join with the Church of England, who have always believed that People not to be influenced by any such Persons: But if thou canst not make that Affirmation good, then consider and judge, how thou hast either been injured by their Reports, or else hast stained thine Honour by uttering such a Slander against an innocent People, and that upon the Seat of Judgment, where thy Words should have been as Oracles, and not of a slanderous Nature. So expecting thou wilt, for the Honour of Justice and our Satisfaction, give us an Answer in this Matter, we rest

" Thy real Friends, who duly honour Magistrates, and desire thy eternal Good.

York, the 24th of the Month called March 1678.

" JOHN WHITEHEAD,
" THO. THOMPSON."

YORK.
SHIRE.
1678.

Imprisonments
for Tithes.

Tithes taken
in kind.

Distresses for
Tithes.

Imprisonments
for Steeple-
house Rates.

Commitments
as Popish
Recusants.

P. Acklam
prosecuted on
the Statute
for 20 l. per
Month.

A Letter to
one of the
Judges.

The

YORK-
SHIRE.
1678.

A Represent-
ation to the
Members of
Parliament.

The frequent Prosecutions of this People on the Statutes made against *Popish* Recusants, caused divers of them to draw up and subscribe a Paper, intituled,

“A REPRESENTATION presented to the Members of

“PARLIAMENT for Yorkshire, being as follows, viz.

“Friends,

“ACCORDING to the due Respect and Honour that we bear unto
“Authority, we have at this Time made our Appearance with the rest
“of our Neighbours at this City, in order to elect Persons to sit in Parliament
“as the Representatives of this County, and you being now elected, we look
“upon it our Duty to acquaint you with our Grievances, desiring that ye would
“endeavour to redress them. There are divers of our Friends have been, and
“still continue under deep Sufferings, both in Persons and Estates, by such Laws
“as were made against *Popish* Recusants, although it is very well known, and
“we hope you are fully satisfied, that we are no *Papists*: Therefore we do re-
“quire that you would consider the Unreasonableness of our Sufferings in this
“Case, and use your Endeavours to remove this and all other heavy Yokes of
“Suffering, that we suppose ye are not ignorant have lain upon us for divers
“Years, and that only for the Exercise of our Conscience towards God in
“Matters of Religion; so that we, as well as other of the King's Subjects, may
“enjoy our Rights and Liberties both as Men and *Protestant Christians*, we
“living honestly and peaceably within his Dominion: And to this our loving
“and *Christian* Request, some of us, in Behalf of the rest, have subscribed our
“Names this 3d Day of the First Month called *March* 1678.

“JOHN FISHER,

“THO. ALDAM,

“JAMES ARMSTRONG,

“JOHN BURLOE,

“THO. HUTCHINSON,

“HENRY DICKINSON,

“JOHN KILLAM,

“WILLIAM SHAW,

“JOHN WOODHOUSE,

“THOMAS KILLAM,

JOHN BURGESS,

JOHN LEPPINGTON,

WM. WORFALKE,

THOMAS TAYLOR,

HENRY JACKSON,

GEORGE HUTCHINSON,

JAMES HARRISON,

THOMAS MASON,

GEORGE SHAW,

JOHN ALDAM.

Imprisonments
for Absence
from the
National
Worship.

P. Scaife died
a Prisoner.

Death of
J. Dobson
in Prison.

Imprisonments
for Tithes.

Sufferings of
R. Harrison
and others.

ANNO 1679. In this Year were committed to Prison in Consequence of Presentments in the Ecclesiastical Court, for Absence from their Parish-Church, and not receiving the Sacrament there, *Stephen Winn* and *Robert Gildart*, both of *Carlton in Coverdale*; *George Wilson* of *Reinbald-Kirk*, *Robert Cutter* of *Kirby-Ravensthorpe*, Yeoman; and *William Harland*.

ANNO 1680. *Peter Scaife* died a Prisoner for his religious Testimony against the Antichristian Yoke of Tithes.

ANNO 1681. *John Dobson* died this Year in Prison for his steady, faithful, and conscientious Testimony against the Payment of Tithes.

ANNO 1682. On the 14th of the Second Month, *Jane Pearson* was committed to Prison for Tithes; as was also on the 5th of the next Month, *William Wall* for the same Cause: And on the 5th of the Sixth Month, *Nicholas Frankland* and *Mary Peel* were likewise imprisoned for refusing to pay Tithes.

About the Month of September, *Richard Harrison*, of *Dent*, was prosecuted in the Ecclesiastical Court for a Claim of 2 d. per Annum for keeping a Cow, at the Suit of *Richard Trotter*, Tithe-farmer, and was afterward by a Writ de Excommunicato capiendo committed to *York Castle*. The same *Richard Harrison*, a few Weeks before his Commitment, (for a Meeting held at his House) suffered Distress of his Goods to the Value of 30 l. And for being at the same Meeting, *John Burton*, *Miles Hodgson*, *Gilbert Lund*, *Miles Burton*, *Anthony Mason*, *John Mason*, *William Mason*, *George Capstock*, and *Richard Simpson*, were severally fined 5 s. each, and had Goods taken away for the same; four of them were also

also committed to *York Castle* for refusing to give Sureties for the good Behaviour.

John Kent, of *Bawtree*, was taken by Bayliffs, and carried to the Sessions at *Doncaster*, where he was kept three Days: At length, being brought before the Justices, they fined him 120*l.* upon the Statute of 20*l.* per Month, for six Months Absence from the National Worship, and forthwith issued a Warrant for Distress: Whereupon *Michael Hemslly* the Informer, and one *Cowbridge*, both Servants to a Bayliff at *Doncaster*, went to his Wife and told her, *They were come to seize all her Husband had*. Accordingly they took Possession that Night, and next Morning set themselves to tearing down the Curtains and Valiance of the Beds, and carrying out the Brass, Pewter, Beds, Bedding, and other Goods, laying them all on an Heap in the Street: His Wife was at that Time sick in Bed; yet they pluckt the Curtains from the Bed on which she lay, and swore, *they would take the Bed itself from under her*, and would have been as wicked as their Word, had not some of the Neighbours, in Compassion to the poor Woman, given them Money for the Bed, to prevent its being taken away. They also took a Mare and Hay out of the Barn, which, with the afore-said Goods, were worth about 30*l.* but were sold by them for 6*l.*

Richard Blythman, of *Shaggotfield* in the Parish of *Little-Usborn* in the *West-Riding*, was fined 20*l.* for a Meeting at his House, and had taken from him for that Fine, two Mares, two Oxen, and two Cows, worth 30*l.*

George Shaw, of *Hill*, and *William Shaw* his Brother, were indicted at a Quarter Sessions at *Doncaster* on the Statute for 20*l.* per Month, and had * Judgment given against them for 100*l.* each: And on the 22d of the Eleventh Month, one *Hudson*, an Informer, and others, came and made a Seizure of the said *George Shaw's* Goods, which they valued at 107*l.* and soon after drove away four Oxen, five Cows, one Heifer, a Calf, and an Horse, worth 47*l.*

On the same Day one *Priestly*, a Bayliff, and others, entred the House of the said *William Shaw*, taking Hay and Corn for their Horses, and Lodging for themselves at Pleasure: On the 23d they sent for some Neighbours to appraise the Goods, who not pleasing them in the Valuation, the Bayliffs abused them, threatened to return them at the Sessions, and pusht one of them out of Doors. The next Day they sent for other Appraisors, who valued the Goods more agreeably to their Mind, far beneath their real Value, as was apparent, in that one of the Appraisors bought four Oxen and a Cow for 13*l.* 10*s.* and sold the Cow and two of the Oxen again for 12*l.* They took away in all twelve Beasts appraised at 36*l.* 6*s.* 8*d.* and two Mares valued at 13*l.* Barley to the Value of 18*l.* and Oats and other Corn unappraised, in all to the Value of 70*l.* 6*s.* 8*d.* beside the Waste they made of the Corn for their Horses, and other Spoil.

George Mason, of *Dent*, *Anthony Mason*, of the same, *John Dent* and *James Dickinson*, of *Sedbergh*, for Absence from the National Worship, had Cattle taken from them to the Value of 51*l.*

At *Knaresborough* Sessions on the 9th of *October*, *Thomas Coates*, *Henry Kellinall*, and *Robert Myers*, were fined, and committed to Prison for Non-payment.

From *Wakefield* and *Barnsley* Sessions, on the 4th of the same Month, *Henry Jackson*, *John Walker*, *Robert Scott*, *John Leake*, *George Canby*, *William Hill*, *Matthew Burdett*, *Robert Clarkson*, *Thomas Cooper*, *Thomas Spavold*, and *Joshua Green*, were committed to Prison, some of them under Sentence of *Premunire* for refusing to Swear, and others for Non-payment of Fines, imposed on them for their religious Meetings.

On the 12th of *December*, *Jonathan Broadhead*, and *Jane* his Wife, *William Broadhead*, and *Anne* his Wife, *Rebecca Smith*, *Alice Hill*, *Sarah Leatham*, and *Anthony Collier*, were committed to Prison by Justice *Blythman*, for refusing to give Sureties for their good Behaviour.

VOL. II.

O o

On

YORK
SHIRE.
1682.Cruel Seizure
of the Goods
of J. Kent.Distress on
R. Blythman.G. Shaw and
W. Shaw in-
dicted and dis-
trained.Distresses for
Absence from
the National
Worship.Fines and
Imprison-
ments.

* At the same Sessions they had the Oath of Allegiance tendered them, and for refusing to take it were committed to Prison.

YORK-
SHIRE.
1682.

List of Persons
long impri-
soned.

On the 9th of the Twelfth Month this Year, an Account was taken of such Persons Names as had been long imprisoned in this County, either for Absence from the National Worship, or for refusing to pay Tithes; of the former were *Edward Goore*, who had continued Prisoner seven Years and seven Months: *Anthony Wells*, of *Kingston upon Hull*, imprisoned there about seven Years: *Richard Carr*, *Thomas Mitton*, *William Keddie*, *William Blossom*, and *Thomas Billamy*, then Prisoners above seven Years: *James Conyers*, *Thomas Thompson*, *Thomas Gargill*, and *Michael Todd*, above five Years: *Christopher Hutton*, *Anthony Carr*, *Richard Woodmansey*, *Leonard Pitfield*, and *Richard Palgrave*, above four Years: *Rebecca* Wife of *John Loggan*, *John Loggan* her Son, and *Isabel Loggan* her Daughter, above four Years: *John Hardeastle* and *William Harland*, above three Years: And *Thomas Parson*, almost three Years.

Of the latter, viz. for not paying Tithes, were *Mary Brooksbank*, who had then continued a Prisoner upwards of eight Years: *Joseph Treves*, above eight Years: *Peter Simpson*, seven Years and ten Months: *Christopher Stockton*, *Gervas Key*, *Robert Trott*, *John Dickinson*, and *John Loggan*, above five Years: *John Todd*, four Years and ten Months: *William Statber*, above four Years: *Timothy Jessup*, two Years and nine Months: *John Lickas*, *Thomas Hart*, *William Frear*, and *Thomas Baker*, a Year and three Quarters: *Michael Simpson* and *John Coates*, one Year and seven Months: *George Flower*, *Thomas Scaife*, *John Bradford*, and *William Claughton*, about sixteen Months.

These and their fellow Prisoners of the same Persuasion, then in the County Goal at *York*, being in all about two Hundred and forty, presented to the Judges the following Representation of their Case, viz.

" The Humble APPLICATION of a Suffering People,
" Prisoners in the County Goal of York, called QUAKERS.

" To the JUDGES of Assize and General Goal-Delivery, appointed for the
" Northern Circuit, this 6th of the First Month, commonly called March 1682-3.

Application to
the Judges.

" WE the aforesaid Prisoners, to the Number of two Hundred and forty
" and upwards, besides divers that died Prisoners since their Commit-
" ment, being of that People that fear the Eternal God, and in a good
" Conscience to him have kept our Integrity in that precious Truth, in which
" we have believed since we have been a People: And notwithstanding the
" great Sufferings which we have been exposed unto, and have met withal for
" our Testimony therein, under the several Governments that have been since
" that Day, we have always approved ourselves in our Demeanours, as a pa-
" tient peaceable People, free from the least Thoughts (the God of Heaven
" knoweth) of seeking to release ourselves by any forcible Way or Means,
" neither have we ever been detected of plotting or contriving any such Thing,
" neither have we ever contemned the Authority set over us, as the present
" Powers have had Experience of above these twenty Years: But for Con-
" science-sake have subjected ourselves to every Ordinance of Man, and in our
" Allegiance have been true, giving unto *Cæsar* the Things which are *Cæsar's*,
" and unto God the Things that are God's, and in Obedience unto the Lord
" and his blessed Truth, a Necessity lies upon us to worship him therein, as
" we will answer him in the great Day: And for our Testimony and Practices
" accordingly, we are Prisoners in the aforesaid Goal; many of us because we
" cannot, in Obedience to Christ Jesus, Swear in any Case, but our *Yea* is *Yea*,
" and our *Nay* is *Nay*, and is as binding to us as the Oath is to him that
" Swareth: And Judge *Twisden* took the Words of many of us instead of an
" Oath, above twenty Years ago. Others of us are committed for not entering
" into Bond to be of good Behaviour, not being conscious to ourselves of
" any Breach thereof; as also our peaceable Carriage all along hath fully de-
" clared, and of which we believe the Country are fully satisfied: Above one
" Hundred of us being sent to this Goal under the Conduct or Guard of one
" lame

“ lame Man ; others of us fined and sent to Goal for waiting on the Lord in
 “ our peaceable Meetings ; others having been imprisoned these many Years,
 “ who for Conscience-sake could not pay Tithes : Many of the aforesaid
 “ Prisoners being very poor, and their Families exposed to Ruin, if their Con-
 “ finement does continue.

“ We do desire that you would be pleased to take our suffering Estate into
 “ Christian Consideration, and in shewing Mercy, which the merciful God
 “ doth reward, you would also be pleased to administer what Relief lieth in
 “ your Power ; that many poor laborious Husbandmen may return to their
 “ Families, to see after the Management of their Callings, it being now Seed’s
 “ Time : That so the Lord may the more enlarge his Blessing to this Nation,
 “ and delight to do Good to the Inhabitants thereof, from the King on his
 “ Throne to the meanest of his Subjects ; which in all Sincerity we truly desire.”

In the same Month also, the said Prisoners sent a Letter to the Meeting of
 their Brethren in London, which Letter being demonstrative of the patient and
 Christian Spirit wherewith they suffered, we have thought proper to transcribe,
 being as follows, viz.

“ A LETTER from the Prisoners at YORK, to the Meeting
 “ for Sufferings at LONDON.

“ Dear Friends and Brethren !

“ I N the Measure of that divine Grace and holy Spirit, by which the Lord
 “ our God hath called us to be a People unto him in this Age and Gene-
 “ ration, to bear Witness of his ever blessed Name and precious Truth
 “ upon the Earth : In which (through the Riches of his everlasting Mercy)
 “ we have obtained Help to lay hold on Eternal Life, and to make Choice of
 “ that good Part which never can be taken from us, whilst too many are seek-
 “ ing after, and contenting themselves with the Riches, Honours, Pleasures, and
 “ Preferments of this present World ; we say, in the Measure of that Grace
 “ and holy Spirit, we your suffering Friends, Brethren, and Sisters, who are
 “ Prisoners for our Testimony’s Sake in the Castle of York, do dearly salute
 “ you all herewith, giving you to know, that through the divine Assistance
 “ of that All-sufficient Grace, we have been, and still are, not only supported
 “ patiently to endure the Tribulations which the Lord hath thus far permitted
 “ to attend us, but also to go through the same with Cheerfulness, and thus our
 “ Sufferings are sanctified and sweetned to us, we receiving daily Renewings of
 “ Strength from him, by which we are encouraged to go on with Boldness to
 “ finish the Testimony which the Lord hath committed to us, to the filling up
 “ of that which is behind of the Afflictions of the Gospel, as Members of that
 “ Body of which Christ our Lord is Head, in whom we have believed, and by
 “ whom we are counted worthy at this Time to suffer Bonds upon his Account.

“ And, Dear Friends, this we may truly say, that the Lord hath not left us
 “ to suffer alone, for his Presence is and hath been with us, by which we have
 “ thus far been preserved a sweet Savour to him, and a Comfort and Refresh-
 “ ing one to another, so that they which have sought our Ruin and ill Fare,
 “ have not as yet obtained their desired Ends, nor have our Adversaries Cause
 “ to rejoice over us, but in a great Measure their Wrath has been restrained,
 “ and their wicked Devices have not taken Effect, even so that we with our
 “ Families and Estates are still preserved from the Rapine and Spoil which
 “ some intended to have made of us, or at least of some of us, long e’er this
 “ Time, the Glory whereof we may ascribe to the Lord our God, for he only
 “ is worthy of it : And in the Midst of all those Storms and Trials we have
 “ not only found the Lord’s Arm revealed for our Help and Encouragement,
 “ wherein we in Patience have possessed our Souls, and thereby have been made
 “ willing to bear and suffer what he thought fit for his Name’s Sake, but we
 “ have

YORK
 SHIRE
 1682.

A Letter from
 the Prisoners
 at York, to
 their Friends
 at London.

YORK-
SHIRE.
1682.

“ have also seen and taken Notice how Instruments unexpected have been raised
“ up, which at other Times have seemed averse to us, and to the Truth which we
“ suffer for, to plead the Cause of his People, who truly fear the Lord, and trust
“ in his Name, insomuch that every Way, both inwardly and outwardly, we are
“ deeply sensible of the Goodness of our God towards us, and of his Care over
“ us, and of his Faithfulness, which hath not failed us unto this Day, and our
“ Hearts are affected therewith, and touched with the Sense thereof: And there-
“ fore it is that we cannot omit making mention thereof unto you, that so you
“ may be comforted with us, and glorify the Name of our God on our Behalf,
“ for his Mercy endures for ever, and of his Loving-kindness unto his People
“ there is no End: O that we may truly prize them, and walk worthy thereof
“ unto all well-pleasing, that so his Name may be glorified in us, and his Truth
“ propagated and born Witness unto by us, through and unto the End of all
“ these Trials, so that all may work together for his Praise, and our Souls
“ everlasting Comfort. *Amen.*

“ The Justices of Peace, which have been most severe against Friends in
“ Persecution, are Sir *Jonathan Jennings*, Sir *John Rearsby*, Justice *Tankard*,
“ *John Peeble*, who was formerly Clerk of the Parish for several Years, *Jasper*
“ *Blythman*, and *Welborough Norton*, the three last of which are but lately
“ made Justices.

“ There is one Justice *Osborton* of *Hannanbis*, of late made Justice in the
“ *East-Riding* of this County, hath greatly encouraged Informers, and granted
“ out Warrants against our Friends at and near unto *Burlington*, upon the Act of
“ 22 Car. 2. whereby great Spoil hath been made of many Friends Goods:
“ And they have levied 40*l.* upon Friends for their Meeting-house for two
“ Meetings, and 20*l.* for the Poverty of the Preacher: And also now they
“ keep Friends out of their Meeting-house; yet nevertheless the Justice still
“ goeth on together with the Informers to prosecute for silent Meetings; and he
“ also fined two Constables 10*l.* for not informing.

“ Dated from York the 22d of the First Month 1682-3.

“ Subscribed, on Behalf of our Fellow-prisoners, by us,

“ HENRY JACKSON, WM. HOLGATE,
“ HENRY BAYLY, JOHN TAYLOR.”
“ JOHN LEAKE,

Hard Case of
W. Holgate.

Hard was the Case of *William Holgate*, who because he permitted religious Meetings to be held in his House, not only had his Goods taken away by Distress to the Value of 26*l.* 19*s.* 8*d.* but also was committed to Prison by the following *Mittimus*, viz.

“ West-Riding, Com. Ebor.

His Mittimus
to Prison.

“ FORASMUCH as *William Holgate*, of *Sawley*, in the said Riding,
“ Husbandman, was this Day brought before us by Virtue of a Warrant
“ from his Majesty's Justices of the Peace at the last General Quarter Sessions
“ of the Peace held at *Wakefield* for the said Riding, for the apprehending of
“ all such Persons as should be found present in any Conventicle, Meeting, or
“ unlawful Assembly, and charged to have of late been present in a Conventicle
“ or unlawful Assembly in his own House, being an House frequently noted for
“ unlawful Assemblies, whereupon he was by us required to find sufficient
“ Sureties, as well for his personal Appearance at the next General Quarter
“ Sessions of the Peace to be holden at *Wetherby* for the said Riding, then and
“ there to answer the Premises, as also in the mean Time to be of the good
“ Behaviour. And whereas he was likewise required to take the Oath of Alle-
“ giance, pursuant to the Form of the Statute in that Case made and provided,
“ all

“ all which he hath wilfully and peremptorily refused to do: These are therefore,
 “ in his Majesty's Name, to will and require you, immediately upon Sight
 “ hereof, safely to convey the said *William Holgate* to his Majesty's Goal at the
 “ Castle of *York*, and the Goaler thereof is hereby required to receive him, and
 “ him in safe Custody keep, until such Time as he shall have fulfilled the Law
 “ in this Behalf provided: Whereof you, nor any of you, are to fail at your
 “ Peril. Given under our Hands and Seals this 19th Day of December, Anno
 “ regni Caroli secundi, nunc Angliæ, &c. 34^o. Annoq; Dom. 1682.

YORK-
SHIRE.
1682.

To the Constable of Sawley,
These.

“ THO. PARKER,
“ CHR. WILKINSON.”

In this Year also, *John Taylor*, of *York*, a Refiner of Sugar, was committed to *Ousebridge* Prison there, being prosecuted on the Statute for 20*l.* per Month, upon the Information of *John Hemingway*, by one *Jonas Rigden*, an Attorney. *John Taylor* was a Man well beloved of his Neighbours, who looking upon this Prosecution as malicious, the Informer and Attorney got much Discredit by it.

Case of
J. Taylor
of York.

The Informer publicly declared his Repentance, and said he could not rest Day nor Night for Trouble at what he had done. *Rigden*, the Attorney, was taken lame at *London*, and disabled from coming down to the Assizes to carry on the Prosecution, and was himself soon after prosecuted for Forgery, and obliged to fly for fear of the Pillory. Thus were those Prosecutors remarkably restrained from their evil Design, and *Rigden* himself was taken and confined in the same Goal for his evil Practices.

At a Quarter Sessions at *Skipton*, on the 11th of the Fifth Month 1682, *James Carr*, *Thomas Waite*, *Thomas Wilson*, and *Christopher Johnson*, all of *Clapham* in the *West-Riding*, were indicted for Absence from their Parish-Church, so called, and being unwilling to enter into a Recognizance to traverse the Indictment, were committed to Prison at *York*, and there continued from Sessions to Sessions till the Second Month in the next Year.

Proceedings
at Skipton
Quarter
Sessions.

At a Quarter Sessions held at *Doncaster* on the 16th of the Eleventh Month, eight Persons were sent to Prison by the following Order, viz.

“ At a General Quarter Sessions of the Peace of our Lord the King, holden at
 “ *Doncaster* in and for the *West-Riding* in the County of *York*, the 16th Day
 “ of January, in the Year of our Lord King CHARLES the Second, by the
 “ Grace of God now of England the 34th, before JOHN RAVESBY Baronet,
 “ MICHAEL WENTWORTH Knt. THOMAS YARBOROUGH, JASPER
 “ BLYTHMAN, JOHN RAMSDEN, and JOHN PEEBLE, Esqrs; Justices of
 “ the Peace, &c.

“ *West-Riding, Com. Ebor.*

“ FORASMUCH as several Persons here-under-named, viz. *Thomas Middlebrook* of *Thorn*, *Robert Halifax* of the same, *Henry Russel* of the same, *Thomas Bradley* of the same, *Robert Smith* of the same, *Joseph Clark*, *Henry Huntington* of *Ferry-Bridge*, and *Francis Booth* of *Smafield*, have had this Day, in open Court, the Oath of Allegiance severally and respectively tendred unto them, and have contemptuously refused to take the same, contrary to the Form of a Statute in that Case made and provided: These are therefore, in his Majesty's Name, to will and require you to receive into your Goal the Bodies of the said Persons named, and them safely keep until they shall be from thence delivered by due Course of Law: Fail not herein, as you will answer the contrary. Dated at the said Sessions the Day and Year above said.

Order of
Sessions at
Doncaster.

“ Per WM. SIMPSON, Clerk of the Peace.

“ To the Goaler of the Castle of *York*, his Deputy or Deputies.”

YORK-
SHIRE.
1682.

At a Quarter Sessions for the *West-Riding*, held at *Wakefield* on the 11th of the same Month, twenty seven Persons were committed by the following Order of Court, viz.

“ At a General Quarter Sessions of the Peace of our Lord the King, holden at
“ Wakefield, by Adjournment, in and for the West-Riding of the County of
“ York, the 11th Day of January, in the Year of King CHARLES the Second,
“ by the Grace of God now of England, &c. the 34th, before JOHN KEY
“ Baronet, WALTER CALVERLY, THOMAS FAIRFAX, JASPER BLYTH-
“ MAN, THOMAS HORTON, and JOHN PEEBLE, Esqrs; Justices of the
“ Peace.

Order of
Sessions at
Wakefield.

“ FORASMUCH as the several Persons hereafter named, viz. William
“ Spray of Wakefield, Mary Bines of the same, John Roper of Stanley,
“ John Eastburne of Bingley, Richard Shackleton of the same, Joshua Bothomley
“ of the same, John Milner of the same, Richard Walker of the same, William
“ Frankland of the same, Henry Whitacre of Rawden, Samuel Marshall, Abra-
“ ham Grimshaw, Matthew Hargraves, John Hargraves, and Edward Grimshaw,
“ all of Rawden afore said; William Cook of Boulton, John Appleyard of the
“ same, John Phillip of the same, William Jowett of the same, William Croftale
“ of the same, Adam Bell of Thornton, Abraham Bell, Thomas Bond, Henry Gill,
“ and Jeremiah Sanderson, all of the same; John Drake sen. of Allerton, and
“ John Drake jun. of the same, being all and every of them, this Day in open
“ Court, severally and respectively required to take the Oath of Allegiance
“ there tendred unto them, have contemptuously refused to take the same, con-
“ trary to the Form of the Statute in that Case provided: These are therefore,
“ in his Majesty's Name, to will and require you to receive into your Goal the
“ several Persons above-named, and every of them, and them safely keep until
“ they shall from thence be delivered by due Course of Law: Fail not herein,
“ as you will answer the contrary at your Perils. Dated at the said Sessions the
“ Day and Year above said.

To the Goaler of the Castle of York,
his Deputy or Deputies.

“ WM. SIMPSON.”

Imprisonments
for refusing to
Swear.

On the 9th of October this Year, Samuel Watson was committed to Prison for refusing to take the Oath of Allegiance; as had been some Time before, Jeremiah Grimshaw, for refusing to take the said Oath when tendred him by one Justice only.

Proceedings
at Wetherby
Sessions.

At a Quarter Sessions held at Wetherby on the 9th and 10th of the Eleventh Month, eighty one Persons, summoned thither by Warrants, appeared, and were told by the Clerk, that they were severally indicted for Absence from their Parish-Churches, and required to traverse their Indictment, which they refusing to do, the Court tendred to them all the Oath of Allegiance, and upon their Refusal to take it, committed them to Prison, namely, Henry Jeffery, John Holliday, William Atkinson, Thomas Robinson, William Redshaw, James Bentley, Laurence Roberts, Thomas Robinson, William Oddy, Richard Armistead, Stephen Eglin, John Bentham, Matthew Wildman, William Dickinson, Matthew Hogg, John Chandler, Peter Hardcastle sen. Peter Hardcastle jun. Thomas Hardcastle sen. Samson Hardcastle, John Hardcastle, John Spence, Thomas Hardcastle jun. Michael Brumskill, Francis Emmatt, Thomas Myers, Miles Hardcastle, Henry Cromock, Richard Webster, Abraham Brigg, Henry Wilkinson, Jonas Booth, William Taylor, John Taylor, Dennis Ambler, Henry Wood, Richard Thompson, Richard Wilkinson, Simon Wilkinson, John Cocksbott, Richard Boothman, Richard Bracewell, Robert Dean, John Baldwin, William Hartley, Thomas Driver, John Dent, James Capstack, George Capstack, Miles Hodgson, William Watson, Thomas Hall, William Burkett, James Bond, Robert Walbank, Henry Bayley, John Barber, Peter Strickland, Stephen Middleton, George Pearson, John Bolland, Thomas Ward, William Phillips, Ingram

CHAP. 4. of the People called QUAKERS.

151

Ingram Holmes, Thomas Petty, John Moone, Thomas Thompson, Christopher Moore jun. Richard Weiberhead, William Shepberd, Thomas Ibbotson, Miles Oddy, Joseph Hardcastle, William Oddy, Richard Harlin, James Tennant, Anthony Simson, Thomas Simson sen. Thomas Crosbie, Andrew Hawkes, Thomas Simson jun.

YORK-
SHIRE.
1682.

On the 9th of the Twelfth Month James Austwick had been then in Prison above a Year, having been committed by Order of Sessions for refusing to take the Oath of Allegiance.

J. Austwick
in Prison for
refusing to
swear.

John Lambert, of Tickhill, for his Constancy in attending religious Meetings, had taken from him by Informers and Bayliffs, Household Goods, Bedding, Kine, and a Mare, which they took from him as he was riding from the Sessions, to the Value of 40 l.

Distresses for
Meetings.

For the same Cause William Whare and Thomas Coates had Goods taken from them worth 30 s. Andrew Hawkes, of Whixley, Goods worth 9 s. Thomas Driver, of Gaisgill, Goods worth 1 l. 4 s. 4 d. William Oddy, of Rimington, Goods worth 10 s. Margaret Ingham, of Sawley, a Trunk worth 5 s. Joanna Burrow, of Clitheroe, a Chest worth 5 s. Roger Driver, of the same, Goods worth 10 s. Richard Colbourn, of the same, Goods worth 14 s.

In this Year Joseph Tennant, Anthony Collier, and Andrew Hawkes, died Prisoners for their religious Testimony.

Three died
Prisoners.

ANNO 1683. Many of this People suffered grievously by Distresses made on their Goods, for Fines imposed by the Justices in Sessions, for their Absence from the National Worship; for which Cause were taken from Francis Ellis, of Dunnington, Cattle, Carts, &c. worth 26 l. 10 s. and from Anne Pearson, of West-Milton, Widow, Goods worth 27 l.

Distresses for
Absence from
the National
Worship.

In making this last Distress, one Hemsley, an Informer, behaved very abusively, striking Anne Pearson, and her Mother, an aged Woman, and tearing their Clothes. Such Informers made great Havock of People's Goods, for though they took away from the said Francis Ellis and Anne Pearson above 50 l. worth of Goods, yet they paid to the Sheriff for both of them, not above 10 l.

John Winn, of Bradford, had Goods taken from him to the Value of 21 l. 19 s. From James Marshall, of Coverley, they took an Horse worth 5 l. and from Ephraim Sandal, of the same, a Cow worth 3 l.

John Bartlett, of Bradford, was taken by a Warrant, and committed to York Prison till the Sessions held at Pontefract on the 17th of the Second Month 1683, and was then fined for Absence from the National Worship, and soon after had taken from him Goods worth 10 l. And Arthur Roberts, of Carleton, had six Oxen taken away worth 23 l.

Richard Stables, of Bramham, for a Fine of 20 l. had taken from him on the 30th of the third Month, two Oxen and two Cows worth 13 l. On the 13th of the fourth Month, three Geldings and a Mare worth 20 l. And on the 14th of the same, his Household Goods, seven Loads of Hay, a Plough, Cart, &c. worth 25 l. Amounting in all to 58 l.

Taken also from Christopher Whitton, of Bramham, Goods worth 15 l. From Benjamin Knapton, of the same, a Mare and other Goods worth 8 l. From Christopher Knapton, of Sherburn, three milch Cows, two Steers; two Mares, and Household Goods, worth 32 l. From Thomas Tootal, of the same, four Oxen, two Horses, and four young Beasts, worth 38 l. From John Webster, of Maplewell, three milch Cows and two Heifers (privately by Night) worth 12 l. From Robert Webster, of the same, two Oxen worth 7 l. 10 s. and from Robert Webster jun. two Oxen worth 6 l.

Remarkable was the Exit of James Towning, one of the Bayliff's Assistants in making this Seizure: He was so keen at the Work of Persecution, that he threatened Robert Webster's Wife, that he would pull the Side of the House down to take her Husband Prisoner. This Towning, about three Days after this Seizure, riding on a Cart, was thrown over and died miserably, one of the Spikes of the Cart taking hold of his Neck, his Tongue and one of his Eyes were almost forced out. He lay Part of two Days in a deplorable Manner, a dreadful Spectacle to all who passed by the Highway there.

Remarkable
End of J.
Towing, a
furious Per-
secutor.

Edmund

YORK-
SHIRE.
1683.

Distress on
E. Horsfall,
E. Key, and
orbe

Several fined
at Pontefract
Sessions.

Commitment
of six Persons
to the County
Goal.

Distress on
G. Bland.

Commitment
of 9 Persons
to York
Castle.

Distress on
W. Ander-
son.

Proceedings
at Rotheram
Sessions.

Edmund Horsfall, of *Huddersfield* Parish, for a Fine of 20*l.* had taken from him four Kine and a Calf, worth 13*l.* Brass, Pewter, Bedding, and other Household Goods to the Value of 25*l.* 10*s.* Wool and Cloth worth 8*l.* Amounting in all to 46*l.* 10*s.*

From *Edward Key*, of *Huddersfield*, a poor Weaver, were taken a Pair of Looms with Cloth in them, worth 3*l.* 10*s.* a Bed, a Chest, and two Parcels of Wool, worth 2*l.* 10*s.* Amounting together to 6*l.*

From *John Brook*, of *Huddersfield*, were taken Goods worth 10*l.* 4*s.* From *John Fielden*, of *Stanfield cum Langfield*, four Oxen and one Gelding worth 23*l.* From *John Stanfield*, four Kine, two Heifers, and an Horse, worth 24*l.* From *Abraham Barrett*, a Cow and * other Things worth 3*l.* 1*s.* 4*d.* and from *John Whaley*, three Cows, a Mare, and other Goods, worth 19*l.*

Thomas Robinson, *John Thompson*, *Thomas Thompson*, *Richard Stoney*, and *Thomas Rudd*, all of *Clapham*, were taken up by a Warrant, having been presented at the Quarter Sessions for Absence from their Parish-Church; and on the 20th of the Second Month 1683, they, with four others, were brought to the Sessions at *Pontefract*, where several of them were fined 20*l.* a-piece: And in Consequence of those Fines, within a few Weeks after was taken from *John Moore*, of *Eldrath*, four Oxen and a Mare worth 25*l.* From *Thomas Robinson*, four Oxen and an Horse worth 25*l.* From *James Carr*, three Cows and two Mares worth 17*l.* 10*s.* From *Thomas Waite*, Goods worth 13*l.* 6*s.* 8*d.* and from *Christopher Johnson*, Cattle and other Goods worth 19*l.* 10*s.*

For Fines imposed at the same Sessions were taken from *John Kidd jun.* two Mares worth 9*l.* and from *Matthew Welbank*, Goods worth 16*l.*

Matthew Taylor, *John Hall*, *Michael Preston*, *Christopher Armistead*, *Richard Armistead*, and *Robert Alkinson*, all of the Parish of *Giggleswick*, were hurried by Bayliffs with Warrants and *Capias's* from Sessions to Sessions, and at length were committed to the County Goal at *York*.

George Bland, of *Bentham*, was in like Manner prosecuted from one Sessions to another, and at last had taken from him four Cows, three Horses and a Mare, to the Value of 23*l.*

William Kidman, *Thomas Banks*, *John Carr*, *Thomas Wild*, *William Cumberland*, *Anthony Overend*, *James Parker*, *Richard Hall*, of *Bentham*, and *John Topham* of *Westhouse*, after they had been summoned before several Justices, and cited to appear at several Sessions, were committed to *York Castle*.

William Anderson, of *Malon*, in the Parish of *Kirkly-Mallodale*, was attached by Warrant, and conveyed to *Skipton* Sessions in the Fifth Month this Year, and there indicted for Absence from the publick Worship, and refusing to traverse the Indictment was fined, and had taken from him a Mare, Hay, a Cart, Malt, and Household Goods, to the Value of 20*l.* but sold by the Bayliff who seized them, for 5*l.* 12*s.*

At a Sessions held by Adjournment at *Rotheram*, in the same Month, *Henry Dickinson* and *John Burges* were indicted upon the Statute for 20*l.* per Month, fined, and on the 18th of the same Month had Distresses made on their Goods for the said Fines.

From *Thomas Becket* were taken an Horse, two Mares, two Cows, a Cart and its Furniture, worth 20*l.* From *Robert Rayner*, two Cows, two Calves, an Horse, a Mare, and a Foal, worth 15*l.* 10*s.* And from *Francis Rayner*, one Wain, eight Loads of Hay, and a Yoke of Oxen, worth 19*l.* 10*s.*

At the same Sessions *Joshua Smith*, *John Firth*, *Thomas Barber*, *John Ellam*, and *John Whitacre*, were severally fined; for which Fines were taken from the said *Joshua Smith*, four Cows, one Gelding, Linen and Woolen Cloth, Serges, and other Goods, to the Value of 45*l.* From the said *Thomas Barber*, Clocks, Watches, Serge, Linen Cloth, Bedding, &c. worth 28*l.* 0*s.* 6*d.* From the said *John Firth*, five Pieces of Kersey, Wool, Bedding, Hay, Corn, and Household

* The Person who made the Seizure, took out of the said *Abraham's* Pocket, a Knife, an Handkerchief, and Two-pence.

Household Goods, to the Value of 29 l. 10 s. They turned the said *John Firth* out of Doors, and beat one of his Servants unmercifully, for attempting to remove his own Chest of Clothes. From the said *John Ellam*, a Cardmaker of *Halifax*, were taken Goods worth near 60 l. The Spoilers entred his Shop, turned his Apprentices and Servants out of Doors, barr'd up the Windows, lockt the Doors, and kept the Key of the Shop where his Goods were. They carried away five Beds, with their Furniture, to the Bayliff's House: They broke in pieces several Things fixed to the House, and behaved themselves with great Rudeness and Violence. From the said *John Whitacre*, a Cooper in *Halifax*, a Man very laborious and diligent in his Calling, they took away Money and Household Goods to the Value of 34 l.

Many others were distrained for Fines of 12 d. per Sunday for Absence from the National Worship, for which were taken Goods of the following Values, viz.

	l.	s.	d.
From <i>Peter Johnson</i> and <i>Mary Richardson</i> of <i>Holmpton</i>	1	4	0
<i>William Cock</i> of <i>Otteringham</i> , and <i>Christopher Sampson</i> of <i>Tunstall</i>	0	10	0
<i>Cuthbert Waugh</i> of <i>Waxholme</i> , and <i>John Mayre</i> of <i>Renish</i>	0	14	0
<i>Daniel Hardy</i> and <i>Philip Abram</i> of <i>White-Ramsey</i>	0	11	10
<i>Richard Hardy</i> and <i>Gabriel Tomlinson</i> of <i>Hollam</i>	1	2	0
<i>Richard Hide</i> and <i>Robert Hull</i> of <i>Easington</i>	0	6	0
<i>William Birtwistle</i> and <i>Francis Blasbell</i> of the same	0	7	0
<i>Joseph Smith</i> of <i>Easington</i>	0	3	0
<i>Sebastian Ellythorp</i> of <i>Sandyholm</i> , and <i>William Holmes</i> of <i>Owstrop</i>	0	9	0
	5	6	10

Taken also for the same Cause from the following Persons dwelling within the Constabulary of *Stanfield cum Langfield*, Goods in Value as follows, viz.

	l.	s.	d.	
From <i>John Fielden</i> , <i>Joseph Lee</i> , and <i>Richard Sutcliff</i>	2	19	4	Distresses at <i>Stanfield cum</i> <i>Langfield</i> .
<i>Daniel Sutcliff</i> , <i>Thomas Sutcliff</i> , and his Son <i>John</i>	1	6	6	
<i>Joseph Whaley</i> , <i>Anthony Crossley</i> , and <i>John Greenwood</i>	1	18	0	
<i>Joshua</i> and <i>Martha Fielden</i>	0	15	4	
<i>Abraham Kirshaw</i> , <i>Nicholas</i> his Son, and <i>John Whaley</i>	0	18	2	
	7	17	4	

John Stanfield, *Henry Dison*, *Josiah Lee*, and *John Firth*, of *Sowerby*, had Goods taken to the Value of 1 l. 9 s. 2 d.

Upon Informations made by the Churchwardens of *Bradford* to Justice *Calverly*, were taken by his Warrant, from *Hugh Jackson*, *Robert Pearson*, and *Joshua Bartlet*, Goods worth 1 l. 16 s. 6 d. And from *John Appleyard*, *John Phillips*, and *William Cooke*, to the Value of 1 l. 5 s. 6 d.

Michael Wrightson, of *Larrington*, and *Matthew Hutchinson*, of *Cotherstones*, for refusing to traverse an Indictment for Absence from their Parish-Church, were committed to Prison on the 17th of the Fifth Month; and on the 22d of December, *Richard Lindley*, *Joseph Lindley*, *William Buckell*, *John Scarth*, *James Hall*, and *Nicholas Lawson*, at *Helmstley* Sessions, were for the same Cause committed to Prison, where they lay about a Month.

On the 2d of the Twelfth Month, *Samuel Horne*, *Laurence Pearson*, and *Thomas Littlewood*, were fined at *Doncaster* Sessions, and committed to Prison; and about a Year after, the said *Thomas Littlewood* died a Prisoner.

John Lamb, of *Wakefield-Woodside*, was taken out of a Meeting at his own House, and refusing to give Bond for his good Behaviour, was committed to Prison till the next Sessions.

YORK-
SHIRE.
1683.

Disturbance
of a Meeting
at Leeds.

Commitment
of 50 from
a Meeting at
Leeds.

On the 21st of October, William Rooke, Mayor of Leeds, with the Town-Clerk, came to the Meeting there, and committed thence to Prison Henry Ubank, Jonathan Kendal, Richard Stirke, Isaac Lindley, Henry Tate, Richard Kendall, Edmund Thornton, William Cowel, John Wailes, Timothy Siddall and Richard Roe, all of the Parish of Leeds, and detained them there some Time, but afterward discharged them on their Promise of appearing at the next Quarter Sessions.

On the 18th of November the said Mayor, with two Aldermen and the Town-Clerk, came again to the Meeting at Leeds, and committed fifty Persons to Prison in the Mootball there, where they were kept Men and Women together in one Room, without Fire, in extream cold Weather, four Days and Nights, and then were sent Prisoners to York Castle, without being suffered to shift their Clothes: Their Names were John Wailes, and Isabel his Wife, Henry Tate, Edmund Thornton, Richard Kendal, William Cowel, John Turner, Thomas Smith, Robert Corner, Thomas Pawson, Richard Stirke, Enoch Tennant, John Cowel, Isaac Lindley, William Atkinson, Edward Barker, John Liversedge, Mercy Liversedge, Mary Sikes, Thomas Swailes, Edmund Jepson, Daniel Langstaff, John Brayfitt, Abraham Ledger, Alexander Hartley, Joshua Siddall, William Jackson, Robert Hartley, Marmaduke Walker, Moses Hulley, Robert Tomlinson, Samuel Midgley, John Sikes, Mary Wareing, John Saltbouse, John Morris, John Pennington, William Booth, John Gott, George Metcalf, Margaret Cooper, Martha Ball, Alice Horner, Anne Siddall, Sarah Langstaff, Mary Liversedge, Frances Matthew, Hannab Hulley, Hannab Thackery, and Anne Benson, who were all kept Prisoners above nine Weeks, and then conveyed to the Quarter Sessions at Leeds, where they were fined, and Warrants were granted for Distress; by which were taken

		l.	s.	d.
Distresses.	From John Wailes and John Langstaff, Goods worth	6	9	0
	Samuel Barlow of Leeds, and John Cowel	1	17	0
	Thomas Smith and Robert Arthington	1	17	6
	Richard Stirke of Woodhouse, and Edward Daniel	3	0	0
	Robert Harper of Farnley, and William Jackson of Armley	1	3	0
		14	6	6

At the same Quarter Sessions thirty one Persons were indicted for Meetings, on the Statute of 13 and 14 Car. 2. for the third Offence, a Copy of which Indictment is as follows, viz.

“ Burgus de Leeds *fs.*

Copy of an
Indictment
for Meeting.

“ *FURATORES* pro Domino Rege super Sacramentum suum presentant,
 “ quod Johannes Wailes, nuper de Leeds in Burgo prædicto Clothworker,
 “ Henricus Tate nuper de eadem Clothworker, Benjaminus Elletson nuper de
 “ eadem Clothworker, Bryanus Sheffield nuper de eadem Clothier, Enoch
 “ Tennant nuper de eadem Clothworker, Richardus Stirke nuper de eadem
 “ Clothier, Georgius Lappage nuper de eadem Taylor, Edvardus Daniel nuper
 “ de eadem Clothworker, Robertus Hartley nuper de Farnley in Burgo prædicto
 “ Labourer, Willielmus Hetherington nuper de eadem Labourer, Alexander
 “ Hartley nuper de Beeston in Burgo prædicto Labourer, Richardus Jowett
 “ nuper de eadem Yeoman, Willielmus Jackson nuper de Arnley in Burgo prædicto
 “ Clothier, Joshua Lyddall nuper de eadem Labourer, Samuel Crowther nuper
 “ de eadem Yeoman, Vincent Wilson nuper de Holbeck in Burgo prædicto
 “ Clothier, Willielmus Atkinson nuper de eadem Labourer, Edvardus Barker
 “ nuper de eadem Labourer, Jacobus Pearson nuper de eadem Cordwainer,
 “ Johannes Braithwait nuper de Hunslett in Burgo prædicto Clothier, Daniel
 “ Langstaff nuper de eadem Clothier, Johannes Smith nuper de Wortley in
 “ Burgo prædicto Labourer, Moses Hulley nuper de eadem Labourer, Richardus
 “ Roe nuper de eadem Labourer, Henricus Ewbank nuper de eadem Yeoman,
 “ Robertus Tomlinson nuper de Morley in Comitatu Eboraci Clothier, Simeon
 “ Sykes nuper de eadem Yeoman, Willielmus Midgley nuper de eadem Yeoman,
 “ Johannes

“ Johannes Pennington nuper de Carleton in Comitatu prædicto Labourer,
 “ Johannes Morris nuper de eadem Labourer, & Thomas Becket junior nuper
 “ de eadem Clothier, existentes Personæ et quilibet eorum existens persona commu-
 “ niter vocati Trementes, Anglice Quakers, qui manuteneant et quilibet eorum
 “ manuteneat, quod Captio Juramenti in aliquo casu quocunque, licet coram legali
 “ Magistratu, penitus illegalis est, et contra Verbum Dei, et quod iidem Johannes
 “ Wailes, Henricus Tate, Benjaminus Elletson, Bryanus Sheffield, Enoch
 “ Tennant, Richardus Stirke, Georgius Lappage, Edvardus Daniel, Robertus
 “ Hartley, Willielmus Hetherington, Alexander Hartley, Richardus Jowett,
 “ Willielmus Jackson, Joshua Lyddall, Samuel Crowther, Vincent Wilson, Wil-
 “ lielmus Atkinson, Edvardus Barker, Jacobus Pearson, Johannes Braithwaite,
 “ Daniel Langstaff, Johannes Smith, Moses Hulley, Richardus Roe, Henricus
 “ Ewbank, Robertus Tomlinson, Simeon Sykes, Willielmus Midgley, Johannes
 “ Pennington, Johannes Morris, & Thomas Becket, vicesimo sexto die Januarii,
 “ Anno regni Domini nostri Caroli Secundi, Dei gratiâ Angliæ, Scotiæ, Franciæ, &
 “ Hiberniæ Regis, Fidei Defensoris, &c. tricesimo quinto, existentes & quilibet eorum
 “ existens ultra ætatem sedecim annorum, postea scilicet vicesimo septimo die Januarii,
 “ Anno tricesimo quinto supra dicto recesserunt, & quilibet eorum recessit a locis sepa-
 “ ratarum habitationum eorum et cujuslibet eorum, ac prædicto vicesimo septimo die
 “ Januarii, Anno supra dicto vi & armis, &c. apud Leeds in Burgo prædicto, cum
 “ diversis aliis personis Juratoribus ignotis ultra numerum quinque personarum
 “ existentibus, sese riotosè routosè & illicitè assemblaverunt, & congregaverunt, in
 “ quadam domo mansionali tunc in possessione cujusdam Graciæ Sykes Viduæ, tunc
 “ & ibidem situatæ in Leeds prædictâ, sub prætextu jungendi in religiosâ Adoratione,
 “ Anglicè religious Worship, minimè authorizatâ per Leges hujus Regni Angliæ,
 “ in Contemptu dicti Domini Regis nunc legumque suarum, ad magnam perturba-
 “ tionem Pacis dicti Domini Regis, in malum Exemplum omnium aliorum in
 “ consimili casu delinquentium, contra Pacem dicti Domini Regis nunc, Coronam et
 “ Dignitatem suas, ac contra formam Statuti in hujusmodi Casu editi et provisi.

“ THOMAS LEIGH, Clericus Pacis.”

Thus were they indicted for holding their religious Assemblies, and worship-
 ping God according to their Consciences, and punished as Breakers of the
 Peace, without any just Occasion given by them, whose Meetings were alto-
 gether peaceable, till disquieted and molested by disorderly Persons coming to
 abuse them.

It happened about this Time, that Samuel Thornton, Joshua Dawson, George
 Myers, Stephen Marshall, Abraham Marshall, Jeremiah Marshall, Robert Smith,
 and Francis Kendall, being met together at the House of Henry Thompson in
 Askwith, to consult about some Affairs of the Church, such as relieving the Poor,
 the Fatherless and the Widows, and other Acts of Charity, were interrupted by
 the coming in of William Waite, Vicar of Weston, George Booth of Askwith, and
 others, who required them to go before a Magistrate, which they refused,
 because the Persons requiring it produced no Warrant nor Authority for what
 they did. Upon this the Vicar and his Attendants departed, but within a few
 Days procured Warrants for bringing the said Persons before the Justices, who
 upon Examination could not find Evidence sufficient to convict them of any
 unlawful Assembly or Conventicle: Nevertheless they required them to find
 Sureties for their good Behaviour and Appearance at the next Quarter Sessions,
 which they refusing to give, were committed to York Goal, and there detained
 till the Sessions, when nothing appearing against them, they were set at Liberty
 from their causless Confinement.

John Barber, of Leatbly, was committed to York Castle by Order of the
 Justices at Skipton Sessions, for being at a Meeting or Conventicle at Weston, and
 was detained Prisoner four Months on that Account: Whereas the said John
 Barber had not been at any Meeting in that Place, nor had there been a Meeting
 there for eight Years before and upwards.

Walter

A causless
Prosecution
of several
Persons.

YORK-
SHIRE.
1683.

Distresses for
Meeting at
Askwith.

And at Scar-
borough.

Prosecution
for a Mar-
riage.

J. Campion
and others
distrained.

Officers Com-
passion.

Commitment
of 20 from a
Meeting at
Leeds.

Walter Fawcett, for being at a Meeting at Askwith, had taken from him two Oxen worth 9 l.

John Bainbrigg, for being at the same Meeting, had taken from him Goods worth 12 s.

Richard Shackleton, of Hardin, for being at the same Meeting, had Goods taken from him worth 11 l.

Taken also for Meetings, from Samuel Watson, of Knight-Stainforth, Goods worth 10 l. From John Robinson, out of his Pocket by the Constable, 5 s. From William Anderson, of Malme, Goods worth 17 l. 19 s. And from Phineas Parkinson, Goods worth 15 s.

For a Meeting at the House of Richard Harrison in Dent, on the 16th of December, were taken from the said Richard Harrison, Goods worth 23 l. From Gilbert Lund, Apparel worth 18 s. From James Greenwood, Anthony Mason, John Huggonson, John Dent, and John Mason, to the Value of 1 l. 10 s. And from George Capstack, Goods worth 1 l. 5 s.

At Scarborough, the Friends there being kept out of their Meeting-house, met near the Door in the Street on the 29th of the Fifth Month this Year, when Nicholas Saunders, one of the Bayliffs of the Town, came and dispersed them: After which, he, with Timothy Ford, the other Bayliff, granted a Warrant for Distress, by which were taken Goods of the following Value, viz.

	l.	s.	d.
From Richard Nash, Thomas Sedman, and Robert Hopperton	1	0	0
Margaret Hodgson, William Cant, and Thomas Bush	0	18	0
Francis Breckon, James Marshall, and Thomas Russell	0	15	6
Grace Slee, Mary Bush, and Joseph Weiberill	0	14	6
	3	8	0

On the 18th of December, a Meeting was appointed at the House of John Wilson, for solemnizing a Marriage between David Milner, of Carnaby, and Sarah, Daughter of Richard Towse of Garton: Two Informers came thither, and seeing some Friends in the Yard, and others in the House, swore there was a Conventicle. Upon this Information of what they had not seen, the said John Wilson was fined 20 l. for suffering a Meeting at his House. He appealed to the Sessions, where the Informers could make out very little Proof: However, the Justices understanding there was a Marriage, fixed the Fine upon the said John Wilson, and his Goods were taken for the same.

The said Informers went also in the Evening to the House of the said Richard Towse, where the Marriage Supper was, and as Friends were sitting at Supper, came in among them, took down Names, and swore there was a Conventicle: But upon the said Richard Towse's appealing, that Information was set aside.

For a Meeting at the House of John Campion, of the Marshes, himself and his Wife being at it, were taken

	l.	s.	d.
From the said John Campion, Goods worth	24	0	0
William Pickering, of Yedingham	0	13	4
Edward Campion, James Boyes, and John Jackson	2	12	6
Ralph Jackson, of Pickering	0	10	0
	27	15	10

John Paite had also his Goods distrained to the Value of 5 s. but he being very poor, the Officers, of meer Pity, gave him his Goods again; and the like they did by John Duggleby and Thomas Watson, two other very poor Men.

On the 27th of the Eleventh Month, the Meeting at Leeds was again molested by Joshua Balmer and Martin Headley, Aldermen, who committed, first to the Town-Prison, and afterward to the Castle at York, twenty Persons, viz. John Wailes, Enoch Tennant, Henry Tate, Vincent Wilson, Richard Stirke, William

William Jackson, John Smith, John Pennington, Benjamin Elletson, Edward Daniel, Robert Tomlinson, Thomas Becket, Richard Jowett, Brian Sheffield, Simeon Sykes, Edward Barker, William Atkinson, James Pearson, Alexander Hariley, and John Morris.

YORKSHIRE.
1683.

About this Time also, Henry Dickinson, John Burges, John Webster sen. Thomas Webster, Thomas Roads, Joseph Roads, Thomas Hague, and John Downing, were committed to Prison, having been taken at Meetings, and refusing to give Bond for the good Behaviour: Also John Rider of Offet, and Robert Lumb, fined 10*l*. each for Meeting, were for Non-payment committed to Prison.

Imprisonments
for Meetings,

In this Year also, Isaac Ashton, Richard Colburne, and John Scott, were committed to Prison for refusing to Swear; as were also Edward Evans, Richard Ward, John Hill, Richard Butterfield, and Jeremiah Grimshaw.

for refusing to
Swear.

In the same Year, for refusing to pay toward the Charges of the Militia, were taken from Richard Robinson, of Countersett, three Heifers worth 6*l*. 5*s*. From Philip Scarth, of Heathwaite, six Oxen worth 17*l*. 18*s*. From Thomas Ibbotson and Thomas Myers, Goods worth 9*s*. 8*d*. And from John Taylor, of York, for Trophy Money, 2*s*. 10*d*.

for not bear-
ing Arms,

In this Year 1683, John Blakeling, of Draw-well in the Parish of Sedburgh, Richard Sampson and Richard Harrison, of Dent, were prosecuted in the Arch-deacon's Court at Richmond, and by Writs de Excommunicato capiendo committed to York Castle for Tithes, at the Suit of Richard Trotter and Anthony Fawcett, Tithe-farmers. For the same Cause of refusing to pay Tithes, Thomas Holgate, of Kirkby, Richard Seaton, of Whitmore, and Peter Richardson, of Hollin, were also committed to Prison.

and for Tithes.

Francis Blasball, of Easington, was prosecuted in the Wapentake Court for Clerk's Wages, and had taken from him by Distress, a Cow worth 2*l*. 10*s*.

Prosecution
for Clerk's
Wages.

ANNO 1684. Christopher Gill, for refusing to pay Easter-Reckonings claimed by the Parish-Priest, was committed to Prison.

Imprisonment
of C. Gill.

In the Beginning of this Year died Robert Tomlinson, who being a Prisoner in York Castle, had obtained Leave of the Goaler to go to his Master William Midgley's House at Morley, in the Parish of Bailey, where he died. And the said William Midgley, to satisfy the Goaler and others, procured twelve Men of the Neighbourhood to view the Body of the Deceased, who, having so done, signed the following Certificate, viz.

Death of R.
Tomlinson.

" **W** E whose Names are hereunder-written, have, at the Request of William Midgley, viewed the Body of his Servant Robert Tomlinson deceased, who, as we understand, was at the Time of his Sickness and Death, a Prisoner to the Keeper of the Castle at York, who had suffered the said Robert to come Home for a Time, and to return to him again. We find the Matter and Death of the said Robert Tomlinson to be as follows: That the said Robert Tomlinson, as we find by Examination, was troubled with a Cough, got by a Surfeit of Cold, which he got in the last Winter by some Confinement he had in Leeds, in a Place called the Mootball, in the great Storm, which Surfeit growing upon him, did, about three Weeks before his Death, break out into Sickness, which did increase upon him from the 18th of March 1683 to the 4th of April 1684: And then by the Violence of the said Sickness, it pleased the Lord to take him away, and not by any other Cause or Means that we can find. The Cause of his Imprisonment as abovesaid, we found to be about his Religion, being under the Name of a Quaker.

Certificate
concerning
R. Tomlin-
son's Death.

" THO. CRAYSTOR,	THO. DAWSON,
" ROB. GRAVES,	RICHD. FAWCETT,
" JOHN CROWTHER,	WILLIAM BROOKE,
" JOS. BRIGGS,	THO. FAWCETT,
" STEPHEN RODDALL,	GODFREY TOMLINSON,
" ROBERT WHEALEY,	WM. TOMLINSON."

YORK-
SHIRE.
1684.

Commitments
on the third
Conviction.

Discharge of
Prisoners.

Distress on
R. Harrison,
&c. for a
Meeting at
Dent.

Fining of
P. Garbutt.

Distress on
J. Wailes.

Several im-
prisoned as
Rioters.

Distresses for
a Meeting at
Dent.

Fines and Im-
prisonments
for Meeting.

Distresses for
a Meeting at
Patterington.

On the 22d of the Second Month *Richard Stirke, William Jackson, Thomas Becket, Henry Taylor, Edward Barker, and William Atkinson*, were, by the Mayor and Aldermen of *Leeds*, committed to *York Castle* upon the third Conviction for Meeting, with Intent to proceed against them upon the Act for Banishment: And on the 31st of the Fifth Month were in like Manner committed on the third Conviction by the said Magistrates, *Enoch Tennant, Isaac Lindley, Alexander Hartley, Daniel Langstaff, Marmaduke Walker, and John Gott*.

At the Sessions at *Leeds* on the 30th of the Fifth Month *William Cowel, John Sikes, Thomas Benson, Richard Fowett, Bryan Sheffield, Richard Roe, Benjamin Elletson, James Pearson, Joseph Liversedge, Joseph Lupton, Isabel Wailes, Anne Cooper, and Hannah Thackery*, were set at Liberty after about eleven Weeks Imprisonment.

For a Meeting at *Dent* on the 27th of the same Month, *Richard Harrison*, then a Prisoner thirty Miles from Home, for suffering a Meeting at his House, had taken from him Goods worth 30*l*. And *John Huggonson*, for praying at the said Meeting, had Goods taken from him to the Value of 20*l*. And for being present at the said Meeting, *George Mason, John Mason, James Burton, John Dent, Elizabeth Wilkinson, Anthony Mason, John Hugill, Miles Hodgson, Gilbert Lund, Francis Lund*, and others, were fined 5*s*. each, for which some of them had Goods taken to double that Value.

On the 6th of the Month called *August*, *Peter Garbut*, of *Scarborough*, was fined, for being at a Meeting, 5*s*. and 5*l*. 15*s*. more for the pretended Poverty of one *Stephen Burrell*, though no such Person appeared to have been at that Meeting; nevertheless, the said *Peter* had taken from him by Warrant from *John Knowlfey* Mayor, Cloth worth 8*l*. 4*s*. 4*d*.

On the 13th of the same Month *John Wailes*, of *Leeds*, for his Wife's being at a Meeting, had Goods taken from him to the Value of 3*l*. 4*s*. 10*d*. and at another Time to the Value of 18*s*. 4*d*.

On the 26th of the same, *John Burges, John Lingard, Henry Ellis, and Francis Bradbury*, were committed to *York Castle* by Justice *Blythman*, and there kept till the 14th of *October*, when at *Barnsley* Sessions they were charged with a Riot, fined, and sent back to Prison: At the same Sessions *George Shaw, William Shaw, and William Stones*, for being at religious Meetings, were also fined, and committed to *York Castle*.

On the 29th of the 6th Month *Grace Sikes, Isabel Wailes, Anne Cooper, Isabel Thornton, Alice Horner, Frances Siddall, Anne Siddall, Hannah Hulley, Mary Fowett, Elizabeth Booth, and James Pearson*, having been taken at religious Meetings, were fined under Pretence of a Riot, and committed Prisoners to *York Castle*.

For a Meeting at *Dent* on the 7th of *September*, *William Mason*, at whose House it was, had the greatest Part of his Goods taken away; and *John Mason*, for praying at the same Meeting, had Goods taken out of his Shop to the Value of 17*l*. and upwards: Also *George Capstack*, for Fines for himself and ten others being at the same Meeting, had his Sheep taken away to the Value of 3*l*. 6*s*.

John Wailes, Robert Harper, Robert Arthington, and Moses Hulley, for being at a Meeting, were fined 40*s*. each, and for Non-payment were committed to Prison at *Leeds*.

For a Meeting at *Patterington* on the 16th of *September*, was taken from *Samuel Nicholson*, at whose House it was, Wheat and Barley to the Value of 22*l*. From *Joseph Smith*, of *Easington*, to the Value of 8*s*. From *Peter Drew*, of *Holmpton*, an Horse, Bridle and Saddle, worth 4*l*. 15*s*. From *Thomas Pinder*, of *Halfam*, a Mare and ten Sheep worth 9*l*. From *Peter Johnson*, of *Patterington*, to the Value of 10*s*. From *William Blossom* of the same, Pewter worth 6*s*. From *Robert Hunter*, of the same, to the Value of 6*s*. From *Daniel Hardy*, of *Witherinfsea*, to the Value of 7*s*. From *Robert Thorp*, of *Oustwick*, to the Value of 5*s*. and from *Cuthbert Waugh*, of *Waxham*, Cloth worth 10*s*.

Taken

Taken also, by Warrant of the Mayor of Scarborough, from the following Persons dwelling in or near that Place, Goods of the Values as follow, viz. From Ellinor Dighton 2l. 11s. 6d. Frances Hodgson 7s. 6d. Henry Atkinson 1l. 11s. Ellinor Hodgson 6s. Thomas Ruston 2l. 18s. 1d. George Allason 1l. 19s. 4d. Joseph Witherill 7l. 4s. 7d. Henry Blasbell 2l. 19s. James Young 3s. 6d. William Cant 1l. 6s. 6d. Richard Seller 4l. 2s. 6d. William Gott 5l. 9s. 1d. William Slee 3l. 14s. 5d. Elizabeth Graham 1s. 6d. Jonathan Watson 1l. 2s. Margaret Hodgson 1l. 1s. 8d. Robert Hopperton 9l. 18s. 4d. Richard Hall 11s. 6d. Richard Hobson 4l. 11s. Thomas Russell 3l. 7s. 6d. James Marshall 5l. 19s. William Nash 7l. 17s. Thomas Sedman 2l. 18s. 8d. Francis Brecon 8l. 2s. 7d. Peter Garbutt 3l. 15s. 10d. Thomas Buck 1l. 14s. Richard Sedgfield 1l. 18s. 8d. William Warren 3l. 18s. 8d. and from William Hestlam 5l. 5s.

YORK-SHIRE.
1684.

Fines levied at or near Scarborough.

Laurence Hestlam being Overseer of the Poor of Whitby, and conscientiously refusing to execute a Warrant for Distress on some of his Friends for their religious Meetings, was fined 5l. for that Refusal, which was paid by a Debtor of his, without his Knowledge, and against his Mind.

Case of L. Hestlam, an Overseer.

For a Meeting at the House of Henry Broadbelt in Midgley, were taken from the said Henry Broadbelt, Goods worth 9l. From Abraham Hodgson, two milch Kine, &c. worth 7l. From Jonathan Laycock, four Pieces of Kersey worth 6l. 4s. From John Ellam, Goods worth 7l. 10s. and from Abraham Shatckleton, Kerseys worth 6l. 6s.

Distresses for a Meeting at Midgley,

For Meetings at Skipwith, were taken from Walter Fawcett, two Oxen worth 9l. From Henry Thompson, of Weston, Goods worth 1l. 11s. And from Elizabeth Smith, Thomas Kendal, and Robert Smith, to the Value of 5l. 2s.

and for Meetings at Skipwith.

In these Distresses Thomas Thwaite, Priest of Weston was very officious. He excited the Constables to make Informations, and in some Cases did himself become Informer. When Distresses were made, he would go with the Bayliffs, and sometimes assist them in driving or carrying away the Goods. He was shrewdly suspected by his Neighbours of consulting and encouraging some rude Fellows, his Associates, in breaking down the Wall, and burning the Gate of a Burying-ground, he being seen drinking with them the Evening before, and having himself borrowed Tools fit for such a Purpose.

Exploits of T. Thwaite, Priest of Weston.

For a Meeting held in the Ground of Roger Hebden at Holme, were taken

	l.	s.	d.
From the said Roger, Beasts and Sheep worth	26	13	4
George Clifton, of Malton, Goods worth	2	4	4
John and Robert Thompson, of the same	5	13	4
John Bourne, of the same	4	2	4
Thomas Lamb and Michael Pennock, of the same	1	1	0
Stephen Hunter, of Hutton in the Hole, for preaching at the said Meeting, five Cows, two Heifers, an Horse, twenty four Sheep, and four Wain Loads of Hay, worth	21	0	0
Leonard Snowden, of Kirby, a Clock worth	1	10	0
George Robinson, Roger Abram, Henry Wilson, and Thomas Hick, all of Kirby, Goods worth	1	19	6
Henry Burton, of Howkold-Head, Wheat worth	0	6	0
Thomas Rickaby, of Wimbleton, two Oxen and a Cow worth	9	0	0
	73	9	10

Distresses for a Meeting at R. Hebden's Ground,

John Baites of Lashall, William Frear, John Franks of Lowney-Bricks, and William Harland of Farndale, were also fined for being at the said Meeting.

For a Meeting at the House of John Baites, of Lashall-Bridge in Bilsdale, were taken from the said John Baites, Cattle worth 28l. And from John Swailes and John Garbutt, Goods worth 13s.

and for a Meeting at J. Baites's House.

On

YORK-
SHIRE.
1684.

On the 6th of October, the following Representation of the Case of the Prisoners at York was drawn up, viz.

To the KING.

A Solemn ADDRESS in the Name of many Persons commonly called Quakers, Prisoners in the County Goal of York, to the Number of two Hundred and twenty seven, humbly presented to the KING, touching the long Imprisonment of most of them.

Which we desire the KING would be pleased to receive on our Behalf from the Hands of this our Friend, an Inhabitant in this City, who hath from Time to Time been an Eye-Witness thereof.

Briefly shewing the Cause and Manner of their Commitment, as also the great Spoil which in about one Year's Time hath been made of the Goods of many of thy peaceable Subjects, for no other Cause than their conscientious religious Concern in the Matter of their Duty to GOD, greatly aggravated by the cruel and unreasonable Carriage of Informers and Bayliffs in the Distresses made thereof, tending to the Ruin of many Families, more especially in the West-Riding of this County, as may appear by several Instances herein expressed.

All which we humbly desire thee to take into thy serious and Christian Consideration, and that thou wouldst give Relief to the Oppressed, and set the Innocent free. That thy Throne may be established in Mercy, and the Cry of the Prisoners, the Poor, the Oppressed, the Widow, and the Fatherless, may not be heard in thy Land.

The CASE.

A Representation of the Case of the Prisoners at York to the King.

ONE Hundred thirty and seven of the aforesaid Prisoners, having been prosecuted at divers Quarter Sessions, some for Sunday's and Monthly Absence, &c. upon the Statute made against Recusants, and others for their peaceable Meetings, were by *Capias* Warrants in the Year 1682, brought to the Quarter Sessions held for the *West-Riding* of the said County, and one Hundred and nineteen of them were committed for refusing to take the Oath of Allegiance, though to the Substance thereof they offered to subscribe their Names, as several of them did declare, and the rest of them, being eighteen, were fined, and committed till Payment. In the Borough Town of *Leeds*, in the *West-Riding*, fifty two of the aforesaid People were hurried out of their peaceable Meetings, and put into the Town's Common-hall in the Cold and Storm the last Winter, and were there kept four Days and Nights, Men and Women in one Room, without any Fire at all or Bedding to lie upon, the most of them not suffered to go out at the Door, though several of them, Inhabitants in the Town, and tender Women; and about the End of four Days were by *Mittimus* sent to the County Goal, not suffering any of the said Men or Women to go to shift their Cloaths, and were there kept Prisoners till the next Sessions for the Borough, where they were fined, and Distress made.

At the next Quarter Sessions, held for the said Borough in the Second Month called *April* 1684, were six of the said People committed: And in the Fifth Month called *July* last, were other six Persons committed to the County Goal, which twelve Persons being all the third Time convicted upon the Statute of Transportation for their peaceable Meetings concerning the Worship of God, are now remaining Prisoners at the King's Mercy.

At the Sessions held at *Leeds* by Adjournment, in the Sixth Month called *August* last, were twelve more committed of the said People to the County Goal,

YORK-
SHIRE,
1684.

“ Goal, one Man and eleven Women, till Payment of divers Fines imposed upon them for their peaceable Meetings, where they still remain.
 “ The rest of the aforesaid two Hundred and twenty seven Prisoners, being sixty six, have been severally committed upon Occasions taken against them for their Testimony-bearing for the Truth, and keeping their Conscience clear in the Sight of God, several of them committed for Non-conformity, eight or nine Years ago, by Writs upon *Significavit* out of the Bishop's Courts, by Warrants from two Justices of the Peace, and others by *Exchequer* Writs and the like, to their great Affliction, and the impoverishing of many Families thereby.

“ Which we do humbly desire the King will be pleased to take Notice of:
 “ As also of the great Sufferings through the spoiling of the Goods of divers of the said People within the *West-Riding*, prosecuted upon the Statute aforesaid made against Recusants for Monthly Absence, &c. As also upon the Account of Meetings, according to a general brief Account hereafter given: A more particular whereof we shall be ready to present, and of which also Proof shall be made to any of the King's Justices of Peace, if Liberty may be given, or Occasion require the same.

“ By Warrants given forth at the Quarter Sessions held at *Doncaster* by Adjournment, the 16th of the Eleventh Month 1682-3, four of the said Persons had Goods taken to the Value of 180 l.

“ By Warrants given forth at the Quarter Sessions held at *Pontefract*, begun the 17th of the Second Month 1683, several of the said Persons for Monthly Absence, had Goods taken worth 446 l.

“ By Warrants given forth at the Quarter Sessions held at *Skipton* and at *Leeds* by Adjournment, Goods were taken from some of the said People to the Value of 257 l.

“ By Warrants given forth at the Quarter Sessions held at *Leeds* in the Year 1683, were taken from some of the said People, for going to peaceable Meetings, Goods worth 57 l.

“ Taken also from four Persons of the said People in the Year 1682, for Monthly Absence, within the said *West-Riding*, Goods to the Value of 68 l.

“ In the Latter-end of the Year 1682, one Friend within the said *West-Riding*, for speaking of the Things of God in a peaceable Meeting, had Goods taken away worth 30 l.

“ The same Person in the Year 1683 was committed to Prison for not Swearing to his Answer, when proffered in the Bishop's Court, to an unjust Libel exhibited against him, and when he had been above six Months Prisoner, fifty Miles distant from his own Dwelling-house, was fined for a peaceable Meeting in his said House, and had Goods taken worth 23 l.

“ Again, the same Person, in this Year 1684, for a peaceable Meeting in his said House, and whilst still a Prisoner fifty Miles distant, had his Goods taken worth 30 l.

“ Also, two Neighbours of the aforesaid Person, one for praying in the aforesaid Meeting, and the other for having a peaceable Meeting in his House, had Goods taken worth 40 l.

“ In the Year 1682 were Goods taken from several of the said People about *Settle*, *Rotland*, and *Bentham*, in the said *West-Riding*, for their peaceable Meetings, worth 171 l.

“ And in the said Year 1682 was taken from several of the said People in the *East-Riding* of the said County, for their peaceable Meetings, to the Value of 157 l.

“ The whole Value of the Goods taken away, as above-mentioned, amounts to 1509 l.

“ It may be noted, that divers of the aforesaid Persons convicted, fined, and Distress made upon the Statute of 20 l. per Month, were first presented and prosecuted upon the Statute of 12 d. a Sunday's Absence, and at the Beginning of the Sessions called upon the said Presentments and Prosecution: Yet

YORK-
SHIRE.
1684.

“ during the said Sessions, the Prosecution against the same Persons was changed
“ to Monthly Absence, and such Persons became nominal Prosecutors as lived
“ twenty, thirty, or forty Miles off, and whom the Prosecuted never had seen
“ before to their Knowledge, which said Persons, with other rude Bayliffs, who
“ were concerned in making Distresses, have been so cruel and destructive, yea
“ void of common Humanity, that when there were not Goods ready to answer
“ their greedy Desires with, they have taken all they could lay their Hands on,
“ the very Bed from under the Sick, and broken down the Bedstocks and Ciel-
“ ing, continuing at the Houses of Husbandmen six or eight Days, till they
“ had threshed out their Corn, and then carried it away. They have taken
“ away Tradesmens Work-tools, and even all that divers had, to the Ruin of
“ many Families, no longer able to keep their Farms, or carry on any Trade,
“ or keep their Families together. So that through Imprisonment and Spoil of
“ Goods, such Desolation seems to hasten upon many, as all sober People lament
“ to see.

“ This also we have taken good Notice of, that little or nothing at all that
“ we have heard of, hath been given to the Poor of any Parish where any of
“ the aforesaid Spoil by Distress hath been made, though several Officers have
“ sought for the Poor's Part, but got none.

“ We desire that the King would be pleased also to observe, that since the
“ Prosecution of our Friends for Monthly Absence began upon *Qui tam's*,
“ several of the worst Sort of Men, some who have wasted their own Estates,
“ take this Way of proceeding, thereby to enrich themselves again, or satisfy
“ their destructive Appetites therewith. Others that owe Money's upon Bonds,
“ being called upon, forthwith bring a *Qui tam*, and thereby think to discount
“ and pay their Debts so, or else clap the just Creditor in Prison, there to lie,
“ unless Bond be given in. Others, upon any Disgust taken, though without
“ any just Cause, will bring the aforesaid Writ to avenge themselves with, and
“ the Prosecuted must expose either himself to an Execution at Law, to
“ the spoiling of all he hath, or at least to Imprisonment, having no other
“ Course in a good Conscience to take.

“ Many Instances of this Sort we can most certainly speak of, which we have
“ already seen, and many Writs are forth, and Prosecution against divers of our
“ Friends begun on this wise in divers Places of this County, to the apparent
“ Danger of the Ruin of many, if a Stop be not put thereto.

“ Signed by us, on the Behalf of ourselves, and the rest of our Fellow-
“ Prisoners,

“ JOHN BLAKELING,

“ RICHARD HARRISON,

“ RICHARD PURSGLOVE,

“ CHRISTOPHER HUTTON,

“ JOSHUA SMITH,

“ WILLIAM HOLGATE,

“ WILLIAM WAINMAN,

HENRY JACKSON,

CHRISTOPHER STOCKTON,

PETER HARDCASTLE,

SAMUEL WATSON,

JOHN BURGESS,

ENOCH TENNANT,

JOHN LEAK.

“ York, the 6th of the eighth Month, called October, 1684.”

It is observable, with what *Christian Plainness* and *Simplicity* this suffering People did represent their Grievances, of which the foregoing Address to the King himself is an Instance, and shews that the Testimony of Truth, for which they suffered, had endued them with an innocent Boldness and Courage, above the Fear of Man, and free from the least Degree of Adulation or Flattery.

On the 19th of the Eleventh Month this Year, *John Harrison*, *John Wilson* sen. *John Wilson* jun. *Thomas Scott*, *Christopher Webster*, and *Ralph Storr*, were indicted at the Sessions held within *Peter's* Liberties, for Absence from their Parish-Church, and refusing to traverse the Indictment, were committed to *Peter's* Prison.

Commitment
of J. Har-
rison, and
others.

On

On the 24th of the same Month John Aldam, Thomas Aldam, Henry Roebuck, John Sharp, and John Killinger, were committed to York Castle, upon *Qui tam* Writs for Absence from the National Worship, at the Suit of one Michael Hemsley, an Under-Bayliff, Prosecutor.

On the 29th of the same Month, at the Sessions at Leeds, John Wailes, Robert Harper, Robert Ardington, and Moses Hulley, were fined 40s. each, for being at a Meeting, and for Non-payment were committed to Prison.

In this Year Jonathan Kendall, Henry Jackson, and John Bradshaw, were committed to Prison for refusing to Swear, the two former being under Sentence of *Premunire*. Mary Wiggan was also committed to Prison for refusing to answer upon Oath to a Bill in Chancery.

Richard Stoney, for refusing to Swear, when summoned to serve on a Jury, was fined 6s. 8d. and had taken from him Goods worth 17s.

On the 29th of December this Year were remaining Prisoners, Joshua Green of Denby, Thomas Spavald of Bawtree, and William Hill of Thorn, who together with Matthew Burdett of Neiber-Denby, had been committed above two Years before by the following Order of Sessions, viz.

“ West-Riding, Com. Ebor.

“ *Ad General Quarterial Session Pacis, Dni. Regis tent. apud Barnesley*
 “ *in the West-Riding in Com. prædict. decimo die Octobris, Anno*
 “ *rni. Dni. nri. CAROLI Secundi, Dei gratia Angliæ, &c,*
 “ *Tricesimo quinto, coram MICHAEL WENTWORTH Mil. JASPER*
 “ *BLYTHMAN, HENRICO EDMUNDS, et JOHANNE PEEBLES, Ar-*
 “ *migeris Justic. dicti Dom. Regis ad pacem ibm. &c.*

“ **W**HEREAS Joshua Green of Denby, Matthew Bardett of Neiber-Denby, Thomas Spavald of Bawtry, and William Hill of Thorn, stand indicted and convicted upon a *Premunire*, which have severally refused to take the Oath of Allegiance, being severally tendred unto them, in Contempt of the Laws of this Nation: These are therefore, in his Majesty's Name, to will and require you to receive into your Goal the Bodies of the Persons before-named, and them safely keep until they shall be thence delivered by due Course of Law: Fail not herein, as you will answer the contrary. Dated at the said Sessions the Day and Year abovesaid.

To the Goaler of the
 Castle of York, his
 Deputy or Deputies.

“ *Per Cur.*
 “ W. SIMPSON, Dep. Cler. Pacis.”

The GOALER'S Certificate.

“ **T**H E S E are to certify, that the abovesaid Joshua Green, Thomas Spavald, and William Hill, are now Prisoners in my Custody, upon the *Mittimus* above recited. The abovesaid Matthew Burdett having since that taken the Oath of Allegiance, upon which he is at Liberty: The abovesaid being a true Copy of their *Mittimus*. Examined and given under my Hand at York Castle, the 29th Day of December, Anno regni Caroli Secundi, Dei Gratia Angliæ, &c. 36°. Annoq; Dom. 1684.

“ MARMADUKE BUTLER Custos Gaolæ dicti Dom.
 “ *Regis Castri in Ebor. in Com. pdict.*”

By this Certificate it appears, that one of the Persons committed by the Order of Sessions, fell from his Testimony through human Weakness, unable to endure the Hardships of Imprisonment; nevertheless, the other three abode steadfast

YORK.
 SHIRE.
 1684.

Commitments
 on *Qui tam*
 Writs.

Fines for
 Meeting.

Premunired
 for refusing to
 Swear.

Fined for the
 same.

Remaining
 Prisoners.

Order of
 Sessions.

Goaler's
 Certificate.

Notes thereon.

to

YORK-
SHIRE.
1684.

Six died Pri-
soners.

Imprisonment
of J. Robinson
for teaching
School.

Commitment
of J. Loft.

Imprisonments
on a Writ de
Excom. Cap.

Inhuman Ex-
pressions of
the Bishop's
Commissary.

to their Profession, and one of them, *William Hill*, soon after died in Prison, a faithful Witness to the Truth, and constant in his Obedience to the Precept of Christ, *Swear not at all*. About the same Time also died Prisoners for the same Testimony against *All Swearing*, *James Bond*, *John Taylor*, *Michael Brunskill*, and *William Atkinson*. There also died Prisoners for their Constancy in attending their religious Meetings about this Time, *John Harrison*, *Thomas Littlewood*, and *John Lickas*.

In December 1684, *Jonathan Robinson* was committed to Prison on a Prosecution in the Ecclesiastical Court, for teaching School without License.

In the Eleventh Month *John Loft*, having been invited by the Priest of *Wetherby* to come and hear him, went into the Steeple-house there, and spake somewhat to the said Priest, for which he was fined 40*l.* under Pretence of having disturbed the Minister, and for Non-payment of that Fine was committed to Prison.

John Winder, *George Tomson*, *William Ward*, *Francis Herbert*, and *Stephen Tomson*, all of *Skipwith*, were presented in the Bishop's Court by the Wardens of that Parish, for absenting from Church, not receiving the Sacrament, and refusing to pay the Church-Rates: By the Procurement of *Marmaduke Fothergill*, Priest of *Skipwith*, and *William Savill* the Bishop's Commissary, they were excommunicated, and by a Writ de *Excommunicato capiendo* were taken and sent Prisoners to *York Castle* about nine at Night, on the 23d of December 1684. The said Priest *Fothergill* had expressed much Warmth against them, and had threatened to spend Money out of his own Pocket to imprison them: And the said Commissary *Savil* meeting them as they were going to Prison, said, *He had met with five Hogs*, and would have had them treated as such in Prison, for when the Goaler, for want of Room in the Goal, had given some of them Liberty to lodge elsewhere in the City, the Commissary expressed his Dislike of it by telling him, *He might have thrown some Straw in the Castle-yard, and have let them lie there*. And being told, that one of the Prisoners, *Stephen Tomson*, was very sick, he said, *He should be fetcht in, and if he could not go, should be carried on Horseback like a Calf*, with other such like inhuman and unseemly Expressions.

The same five Persons had been indicted at *Beverly Quarter Sessions* for the same or the like Offence, and there fined. The Fines and Court Charges amounted to 4*l.* 17*s.* 6*d.* which Sum their Neighbours, in Compassion to them in Prison, collected and paid to the Bayliff, to prevent his making Distress on their Goods during their Confinement.

By Order of the same Sessions, seven other Persons were also fined, whose Goods were taken by Distress, but redeemed by some of their Relations or Acquaintance, who without their Knowledge paid the following Sums, viz.

	l.	s.	d.
For <i>Jeremiah Watkinson</i> of <i>Hotbam</i>	6	0	0
<i>Christopher Wharlton</i> of the same	3	12	0
<i>John Wood</i> of <i>Skipton</i>	3	4	6
<i>Thomas Tindall</i> of <i>Holme</i>	3	6	6
<i>Anthony Tindall</i> of the same	0	18	0
<i>Robert Langley</i> of <i>Elloughton</i>	3	3	0
<i>James Turner</i> of <i>Warter</i>	1	2	6
	21	6	6

Distresses.

At *SCARBOROUGH*, *John Knowlsey* Mayor, granted a Warrant dated the 6th of January 1684, by Virtue whereof Goods were taken in Value as follows, viz. From *Thomas Sedman*, *Joseph Wetherill*, *William Hart*, and *Robert Hopperton*, 2*l.* 12*s.* 8*d.* *Mary Hopperton* Widow, *William Warren*, *William Clark*, and *Richard Sedgfield*, 1*l.* 1*s.* 2*d.* *William Nash*, *Thomas Russel*, *Thomas Buck*, and *Thomas Ruston*, 1*l.* 13*s.* 6*d.* And from *William Gott*, *Ellinor Gradall*, *Henry Blashall*, and *Peter Garbutt*, 1*l.* 8*s.* 6*d.*

In

In this Year 1684, *Michael Simpson* died a Prisoner for his Testimony against the Payment of Tithes.

ANNO 1685. On the 27th of the Second Month *Richard Carr*, *John Brown*, and *William Pickering*, all of the *East-Riding*, were committed to *York Castle* on Presentments for Absence from the National Worship. And about the same Time *Thomas English* was committed to Prison by Warrant from the Chief-Bayliff of the Honour of *Pontefract*, at the Suit of *Robert Tatbam*, on the Statute of 20 l. per Month for not coming to his Parish-Church.

On the 9th of the Third Month *Thomas Hart* and *John Jackson*, both of *Bilsdale*, were committed to *York Castle*, at the Suit of the Earl of *Rutland*, for Tithes.

Mary Wilson, a Widow of *North-Cave*, whose Husband dying, left her poor and with Child, was visited by one *Moules*, Priest of that Parish, and *Harrison* his Clerk, who came not to relieve, but to deprive her of her Goods, under Pretence of a *Mortuary* and *Burial-Fees*; for which they took away Pewter worth 12 s. without any Warrant or legal Process.

On the 4th of the Fifth Month *William Fletcher* of *Roebank*, in the Parish of *Tankersley*, was committed to *York Castle*, at the Suit of *Hugh Wentworth*, Priest of that Parish, for Tithes.

On the 5th of the same Month *Henry Sparling*, an Informer, with a Constable, came into a Meeting at *York*, and demanded the Names of those that were met, which they not readily giving, the Constable charged them to go before *John Thompson*, then Lord-Mayor, who, in Conjunction with *John Wood*, an Alderman, sent six of them to Prison, viz. *John Taylor*, *John Cressick*, *John Burnet*, *Robert Jeab*, *Mary Waite*, and *Mercy Chase*. At the Assizes in the next Month they were indicted for a Riot before Judge *Walcott*; but the Jury having no Evidence of any riotous Demeanour, were unwilling to find the Bill till the Judge insisted on their doing it: He was very rough, and inveighed against Conventicles, saying, that *Plots and Rebellions were hatched there*, (there being then a Rebellion in the West of *England*.) He remanded the Prisoners to Goal till another Assizes, charging the Goaler to keep them close, and let them have no Liberty, for if he did, he would lay such a Fine on him, as he should feel the Weight of as long as he lived: But those Threats were not put in Execution, for the said Judge *Walcott* was taken sick that Night, continued so during the rest of his Circuit, and before, or soon after his Return to *London*, died.

About this Time *Henry Ewbank*, *Edmund Thornton*, *William Cundall*, *Bryan Wilkinson*, *William Midgley*, *Edmund Catley*, *Benjamin Ellison*, *Elizabeth Sheffield*, *Mary Elbeck*, and *Samuel Crowthor*, taken at a Meeting in *Leeds*, were indicted for a Riot, fined 5 l. each, and for not paying it committed to *Leeds Goal*, where they remained above three Months till the Quarter Sessions, and then were discharged by the Justices.

On the 8th of the Sixth Month *William Spray*, *John Roper*, *James Austwick*, *Elkanah Walsb*, *William Claughton*, and *John Bradford*, were taken at a Meeting at the said *William Spray's* House in *Wakefield*, and carried before *Francis White*, a Justice of the Peace, who committed them to *York Castle*.

On the 27th of December the said *Henry Ewbank*, *Benjamin Ellison*, *Edmund Thornton*, *Edmund Catley*, and *Samuel Crowthor*, together with *Robert Harper*, *Richard Bland*, *Jane Bland*, *Vincent Wilson*, *Samuel Midgley*, and *Joshua Wilson*, were again taken at a Meeting in *Leeds*, and carried before the Mayor and two Aldermen, who fined the said *Henry Ewbank*, *Richard Bland*, *Jane Bland*, and *Joshua Wilson*, 5 s. each, upon the Conventicle Act, and discharged them, but detained the rest in Prison till the 13th of the next Month, when at the Quarter Sessions they were indicted for a Riot, fined 40 s. each, and for Non-payment committed to the Castle at *York*.

For religious Meetings in the Town of *Richmond* were taken from *John Chaytor*, Mercer, Goods worth 6 l. 15 s. and from *John Ainsley* and *John Kiping*, Goods worth 2 l. 14 s. 6 d.

YORK-
HIRE.
1684.

Death of
M. Simpson.

Prosecutions
on the Statute
of 20 l. per
Monib.

Imprisonments
for Tithes.

A poor Widow
prosecuted for
Burial-Fees.

Imprisonment
of William
Fletcher.

Six committed
to Prison.

Warmth of
Judge Walcott
against
the Quakers
at the Assizes.

His Death.

Several taken
at a Meeting
in Leeds, in-
dicted, fined,
and impri-
soned.

Others taken
at Wakefield,
and impri-
soned in
York Castle.

Indictments
at Quarter
Sessions.

Distresses for
Meetings at
Richmond.

YORK-
SHIRE.
1686.

ANNO 1686. In the last Year the Prisoners at York had their Case drawn up, and presented to their Representatives in Parliament, being as follows, viz.

“ To the KNIGHTS and BURGESSES of the City and County of York,
“ assembled in PARLIAMENT at Westminster this 19th Day of the
“ Third Month 1685.

“ An Humble APPLICATION of the Suffering People of God
“ called Quakers, within the said City and County.

“ SHEWETH,

Case of the
Prisoners at
York, pre-
sented to
their Repre-
sentatives in
Parliament.

“ THAT we are and have been under great Sufferings by Imprisonment
“ and Spoiling of Goods for several Years by-past, a Brief Account of
“ which hereafter followeth, viz.

“ For refusing to Swear, one Hundred and thirty were imprisoned, most of
“ whom being summoned to the Sessions upon the Statute of Recusancy, had
“ the Oath tendred them there, although it is and hath been known to the
“ Magistrates these many Years, that for Conscience-sake we cannot Swear at
“ all, yet were committed for refusing the same.

“ For meeting together to worship God, forty five were imprisoned, several
“ of whom had their Goods distrained and taken away several Times, some
“ almost to all they had, for some Friends meeting at their Houses, whilst they
“ themselves were in Prison, and many Miles distant from their Habitations.

“ Upon Excommunicato capiendo Writs for Non-conformity and Contempt;
“ (so called) for not appearing at the Consistory Court, thirty five were im-
“ prisoned, several of whom have remained Prisoners six, eight, or nine Years,
“ to their great Impoverishment, and almost Ruin of themselves and Families.

“ Upon Justices Warrants out of the Consistory Court, fifteen were impris-
“ oned, several of whom at Laymen's Suits, which we desire you may take
“ Notice of.

“ Upon Qui tam Writs, eight were imprisoned; several of us have and do,
“ and are like to suffer very great Spoil and Ruin by several of the worst Sort
“ of Men, who make Use of these kind of Writs against us, to enrich them-
“ selves through our Ruins, and to prevent us from getting our just Debts.

“ For absenting from the National Worship, forty were committed, divers
“ of whom were fined for being absent three Sundays, so called, and upon the
“ same sent to Prison, although all, or most of them had Goods taken away of
“ more Value than the Fines for which they were committed, four of whom
“ remain close Prisoners in a bad unwholsom Room, called Peter's Prison in
“ York, being under the Jurisdiction of the Dean and Chapter, because they
“ cannot pay the Goaler his unreasonable Demands for Fees.

“ A Priest invited one to come and hear him, who speaking a few Words to
“ him, was fined 40 l. and committed until Payment.

“ For not appearing to a Writ in the Case of Tithes, one was imprisoned.

“ In all, now Prisoners for the Causes aforesaid, two Hundred and seventy
“ five, in the City and County of York, this 11th of the Third Month called
“ May 1685.

“ These our hard and continued Sufferings, with many more which for
“ Brevity's Sake we omit, we hope you will take into your Christian Confide-
“ ration, and desiring and intreating you in all Christian Love and Charity
“ towards us your Countrymen, who are so great Sufferers, to use your utmost
“ Endeavours in Parliament for our Relief: That so you may be an Help and
“ Comfort to the poor oppressed Sufferers in your Day and Time, and in so
“ doing we shall have Cause to praise God on your Behalf.

Signed,

" Signed, on Behalf of ourselves, and others our Friends the abovesaid
 " Sufferers, by us,

YORK
 SHIRE.
 1686.

" JOHN TAYLOR, JOHN ROWLAND,
 " JOHN WINDER, THOMAS WAITE,
 " JOHN LEAKE, JOHN BLAKELING."
 " RICHARD HARRISON,

Henry Nefs jun. of Newton, in the Parish of Pickering, was committed to Prison by the following Warrant, viz.

" North-Riding, Com. Ebor.

" To all and singular Bayliffs, Constables, Headboroughs, and other
 " his Majesty's Ministers and faithful Subjects, but especially to the
 " Constables of Newton in the County of York.

" **W** H E R E A S we his Majesty's Justices of the Peace for the North-
 " Riding of the County of York aforesaid, one of us being of the Quorum,
 " have received a Certificate under the Hand and Seal of the Right Worship-
 " ful Henry Watkinson, Doctor of Laws, Official Principal to the peculiar and
 " spiritual Jurisdiction of the Deanry of York, dated the 13th Day of April
 " Instant, informing us that Henry Nefs jun, of Newton, in the Parish of Pick-
 " ering, and North-Riding in the County of York, was duly cited to appear
 " before him at a certain Time and Place before the Date thereof assigned him
 " to answer Timothy Platts Clerk, in a certain Case of Tithes, and for his Con-
 " tempt and Disobedience in not appearing before him the said Henry Wat-
 " kinson, was pronounced contumacious, and that he yet stands contumacious, not
 " caring to obey the Process, Proceedings, Decrees, and Sentences of the Ec-
 " clestial Court : These are therefore, in his Majesty's Name, to will and
 " require you, or any of you upon Sight hereof, by Virtue of a Statute made
 " in that Behalf, to attach the Body of the said Henry Nefs, and him convey to
 " the Castle of York, there to remain without Bail or Mainprize until he shall
 " have found sufficient Sureties to be bound before us, or other like Justices of
 " the Peace, by Recognizance or otherwise to the Use of our Sovereign Lord
 " the King, to give all due Obedience to the Process, Proceedings, Decrees,
 " and Sentences of the said Ecclesiastical Court as are or shall be made in the
 " said Case ; and the Keeper of the said Goal is hereby required to receive the
 " said Henry Nefs into his Custody, and him safely keep until he shall become
 " bound as aforesaid. Given under our Hands and Seals this 28th of April,
 " Anno Dom. 1686.

Warrant for
 Commitmen
 of H. Nefs
 jun .

" B. BOURCHIER,
 " J. HILL."

Thus were the Justices made subservient to support the usurped Authority of the Ecclesiastical Courts, and to imprison the King's Subjects for not submitting to their Pleasure.

We have before related the Imprisonment of * Christopher Stockton on a Writ de Excommunicato capiendo, on which he was many Years imprisoned at the Suit of Thomas Flatbers, Priest of Lestingham. It happened that the said Priest being at Hemfley on a Visitation there on the 3d of the Third Month 1686, was overtaken with Liquor, having drank more than he could carry, which being observed by several Persons of his Acquaintance, some of them offered their Service

* See pag. 138 foregoing.

YORK-
SHIRE.
1686.

Death of
T. Flathers,
a persecuting
Priest.

Distresses

and Imprison-
ments for
Tithes.

Service to accompany him Home, which he refused. With their Assistance he mounted his Horse, and rode homeward, but fell off several Times by the Way. Next Morning he was found half dead in the Road near his own House, much Rain having fallen that Night: They brought him to a Fire, where he recovered his Senses a little, called for Wine, and in three or four Hours after died. The Week before his Death he had been at York, and threatned the Goaler because he let *Christopher Stockton* have some Liberty. It was farther observed, that he was then prosecuting *Stephen Hunter* for Tithes, who had been served with a Warrant at his Suit, and was to have gone to Prison the very next Day after this happened. Where several such Circumstances happen to concur, it is natural, for them who think themselves hardly used, to remark them.

Thomas Bond, of *Eckleshill*, was arrested at the Suit of *Francis Pemberton*, Priest of *Bradford*, for *Easter-Reckonings*, and had taken from him for Demand and Charges, Cloth worth 3 l. 10 s.

On the 26th of November this Year, the several Persons following having been prosecuted in the County Court for Tithes, at the Suit of *Daniel Town*, Priest of *Heptinstall*, had Distresses made on their Goods, by which were taken from *John Fielden*, a Piece of Kersey worth 2 l. 2 s. From *Daniel Sutcliff*, ten Yards of Kersey worth 1 l. From *Martha Stanford*, Goods worth 1 l. From *John Whaley* and *Anthony Crosley*, each a Piece of Kersey, worth 3 l. 9 s. and from *John Greenwood* and *Joshua Fielden*, Goods worth 3 l. 6 s.

Joshua Smith and *Robert Cowling* were committed to Prison in the Twelfth Month this Year by Justices Warrant, grounded on a Certificate out of the Ecclesiastical Court, upon a Prosecution there for Tithes. And in the same Month *Roger Foreside*, of *Newton*, was committed to *Pickering Castle* for Tithes, at the Suit of *Henry Harding* and his Partner, Impropiators.

ANNO 1687. *Thomas Boulby* and *Ralph Boulby* were prosecuted in the *Exchequer* for Tithes, at the Suit of the Earl of *Rutland*, and committed to Prison on the 23th of the Sixth Month: And on the 30th of the same, *William Wainman* was sent to *York Castle* by the following Warrant, viz.

“ West-Riding, Com. Ebor.

Warrant for
Commitment
of W. Wain-
man.

“ W H E R E A S we have demanded Security of *William Wainman*, of
“ *Gargrave*, for his Appearance in the Ecclesiastical Court at *York*, and
“ also to give due Obedience to the Process, Proceedings, Decrees, and Sen-
“ tences of the said Court in a Cause he stands *contumacious*, for not giving
“ Answer to certain Positions and Articles of a Libel exhibited against him by
“ *Christopher Lawson* Clerk, the which Security he refusing to give: These
“ are therefore, in his Majesty's Name, to require you immediately upon
“ Receipt hereof, to convey the Body of the said *William Wainman* to his
“ Majesty's Common Goal of the Castle of *York*, and deliver him to the Keeper
“ thereof, or his lawful Deputy, who is hereby required to receive him, and in
“ his said Goal or Custody safely keep until he shall from thence be discharged
“ by due Course of Law: And hereof fail not at your Peril. Given under our
“ Hands and Seals the 25th Day of *August*, Anno Regis Jacobi Secundi, Angliæ,
“ &c. tertio, Annoque Domini 1687.

The Constable of *Gargrave* is hereby
required to convey the Prisoner to
the Castle of *York*, according to
the Tenor of this Precept.

“ HEN. MARSDEN,

“ RICHD. REDMAYNE.”

Imprisonments
for Tithes.

Edmund Atkinson, *Francis Blakeling*, and *James Tomson*, were committed to Prison for Tithes on the 25th of the Eleventh Month this Year, at the Suit of *Richard Trotter* and *Anthony Fawcett*, Farmers of the Tithes of the Rectory of *Sedbergh*. The said *James Tomson* continued a Prisoner till he died on the 15th of September in the next Year.

Death of
J. Tomson.

ANNO

ANNO 1688. Sebastian Ellythorp was sent to Prison by a Warrant in Form following, viz.

YORK
SHIRE
1688.

“ East-Riding, Com. Ebor.
“ To all and singular Bayliffs, Constables, Headboroughs, and other
“ his Majesty's Ministers and faithful Subjects, and especially to the
“ Constable of Gilberdike, Greeting.

Imprisonment
for Tithes.
Distress for
Tithes.

“ W H E R E A S we his Majesty's Justices of the Peace for the East-
“ Riding of the County of York aforesaid, one whereof being of the
“ Quorum, have received a Certificate under the Hand and Seal of the Right
“ Worshipful the Dean and Chapter of York, (the Archiepiscopal See being
“ vacant) dated the 22d Day of March 1687, within the East-Riding of the
“ County aforesaid, that Sebastian Ellythorp was duly cited to appear before
“ their Commissioners, at a certain Time and Date thereof assigned him, per-
“ sonally to answer upon Oath certain Positions or Articles of a Libel exhibited
“ against him on the Part and Behalf of James Dayson Clerk, in a certain Cause
“ of Tithes, and for his Contempt and Disobedience in not answering accord-
“ ingly, he, the said Sebastian Ellythorp, was pronounced contumacious, in which
“ Contumacy he yet stands, not caring to obey the Process, Proceeding, De-
“ crees, and Sentences of the Ecclesiastical Court: These are therefore, in his
“ Majesty's Name, to will and require you, and every of you, upon Sight
“ hereof, to attach the said Sebastian Ellythorp, and him to convey to the Castle
“ of York, there to remain without Bail or Mainprize till he shall find sufficient
“ Sureties to be bound before us, or other like Justices of the Peace, by Recog-
“ nizance or otherwise, to the Use of our Sovereign Lord the King, to give
“ due Obedience to the Process, Proceedings, Decrees, and Sentences of the said
“ Ecclesiastical Court, as are or shall be made in the said Cause: And the
“ Keeper of the said Goal is hereby required to receive the said Sebastian
“ Ellythorp into his Custody, and him safely keep until he shall be bound as
“ aforesaid. Given under our Hands and Seals the 24th Day of April, Anno
“ regni Regis Dni. nri. Jacobi Secundi, Dei Gratia Angliæ, &c. quarto.

Warrant for
Commitment
of S. Elly-
thorp.

“ HENRY CONSTABLE,
“ JOHN THORP,
“ JOHN BRIGHAM.

Pursuant to this Warrant, the said Sebastian Ellythorp was committed to York Castle on the 10th of the Third Month next after the Date thereof.

In the same Month Judith Boulby and William Trousdale were committed to the same Prison, at the Suit of the Earl of Rutland, for Tithes. Imprisonments

On the 13th of the Fifth Month Anne Smith Widow, was committed to York Castle, at the Suit of William James, Priest of Bramham: And about the same Time Henry Bayley was also committed to the same Prison, at the Suit of Charles Nowel and Edward Hornby, Trustees for Richard Sherburne Esq; Impropiator, a Roman Catholick. Also on the 19th of October, John Moore, of Ingman-Lodge, in the Parish of Horton, was sent to the same Goal, at the Suit of Thomas Wilson Impropiator.

In this or the preceding Year, William Martin, of Sutton, was prosecuted in the Lord of the Manour's Court, by Richard Dixon and John Wright Church-wardens, and had Judgment given against him, whereupon he suffered Distress to the Value of 10l. and Distress for Tithes.

ANNO 1689. On the 7th of the Third Month Thomas Batters, of Stuton in the Forest, was committed to York Castle by an Attachment out of the Exchequer for Tithes, at the Suit of Esq; Hutton, of Poppleton. And on the 2d Imprisonment of T. Batters for Tithes.

YORK.
SHIRE.
1689.

Imprisonments
for Tithes.

Distress for
Steeple-house
Rates.

More Impri-
sonments for
Tithes.

of October, Thomas Lindley, of Welden-Grange, was committed to the same Prison, at the Suit of Thomas Viscount Falconbridge: As was on the 27th of December, John Webster, of West-Cottinghamworth, by a Writ de Excommunicato capiendo, at the Suit of William Betbel, of Ellerton: And on the 31st of the Eleventh Month John Raynes, of Holdernefs, was also committed to Prison for Tithes.

ANNO 1690. John Taylor, of York, for refusing to pay an Assessment toward repairing the Steeple-house, suffered Distress of Goods to the Value of 11 s. 9 d.

On the 5th of the Second Month Jonas Butterfield and Joshua Barber, both of Rawden, were committed to York Castle by an Attachment out of the Exchequer for Tithes, at the Suit of William Brearvey, Priest of Guseley.

Sebastian Ellythorp was again prosecuted in the Ecclesiastical Court for Tithes, and committed to York Castle by Justice's Warrant, grounded on a Certificate of Contumacy.

William Shepberd, of Hewby, in the Parish of Harwood, was committed to Prison by a Writ de Excommunicato capiendo, at the Suit of Elizabeth Wright, for Tithes; and was committed to the common Goal at York at the Latter-end of this Year.

William Frankland, of Broadstone, in the Parish of Bingley, was prosecuted by James Roberts Priest, for a Demand of 2 s. 9 d. for Easter-Reckonings, for which he had taken from him twenty four Yards of Cloth which cost 19 s. 6 d.

In this Year also, Stephen Winn was a Prisoner in Richmond Goal for Tithes.

We shall close our present Account of the Sufferings of this County, by sub-joining a List of the Names of those who had their Tithes taken in kind, viz. in Corn, Hay, Lambs, &c. and the Value of the Tithes so taken, from 1683 to 1690, viz.

Account of
Tithes taken
in kind from
1683 to 1690.

From William Abbey of Tockwith
John Attach of Offset
James Austwick of Dewsbury
William Atkinson of Killingball
Philip Abraham of Wiberinsea
Richard Armistead of Settle
George Atkinson of Roomhouses
John Atkinson of the same
James Atkinson of the same
Robert Atkinson of Littlebank
Robert Arthington, of Farnley
Joseph Arnold of Brayton
Thomas Aldam of Warnsworth
Rebecca Aldam
John Anderson of Orton
John Armistead of Giggleswick
Dionis Amber of Carleton
Thomas Appleton
John Burleigh jun. of Tockwith
Mark Burleigh of the same
John Bradford of Offset
John Barber of Beckwith-Shaw
James Bently of the same
John Bielby of Cranswick
Francis Blasball of Easington
William Birtwistle of the same
George Bland of Bentham
Thomas Banks of the same
Jonas Butterfield of Rawden
John Beverly of Carperly

l.	s.	d.
0	12	0
0	13	2
0	5	8
0	8	0
0	6	0
0	6	6
5	12	0
1	8	0
0	11	0
3	11	4
14	12	0
1	4	0
22	10	0
7	0	0
4	11	0
0	15	0
0	12	0
3	10	0
38	3	6
4	5	0
3	0	0
1	16	6
0	15	6
14	11	8
0	2	0
2	16	0
12	1	0
9	4	4
5	1	0
0	6	4

Carried over 160 10 6

		l.	s.	d.
	Brought over	160	10	6
From	Henry Bailey of Grindleton	9	10	0
	William Burket of Skewmerrow	1	2	0
	John Box and Josiah Box of Harlington	36	0	0
	George Box of Tramflitt	25	10	0
	Jonas Booth	1	4	0
	Thomas Bleakey of Silsden	2	17	0
	John Burges of Hutton-Pannel	6	12	4
	John Barron of Witherinwick	4	10	0
	Anne Baitea of Bilddale	2	5	0
	Thomas Billany of Shelfing	2	0	0
	John Bently of Killam-Marsh	2	10	0
	William Blossom of Patrington	1	4	0
	Gabriel Baines	1	14	8
	Richard Boothman of Salterforth	0	8	0
	Thomas Battersby of Crosdale-house	0	4	8
	Joshua Barber of Horsforth	0	12	0
	Peter Cooper of West-Cottingham	39	1	0
	Thomas Crowder of Denby	0	6	8
	John and William Claughton of Offet	6	1	2
	Robert Cutter near Richmond	0	15	0
	Henry Clarke of Coake-bill	10	7	0
	John Carr of Bentham	6	9	0
	William Chapman of Faceby	9	16	0
	George Carlisle of Moorsome	12	2	0
	James Conyers of Rulstone	2	13	0
	William Carrus of Wennington	3	1	4
	Thomas Cutler of Slaidburn	1	10	10
	George Crumbleholm of Waddington	1	12	4
	Jennet Clark Widow, of Mewith	0	14	7
	John Cooke of Wakefield	0	17	8
	Thomas Chapman of Lakeland	2	17	0
	William Cooper	0	12	6
	John Clarkson of Arkendale	8	4	0
	Nicholas Cooke of Fishlake	1	10	0
	William Cumberland of Lower-Bentham	0	15	0
	Ralph Clarke of Craike	0	9	6
	Anthony Carr of Sancton	9	0	0
	Richard Clough of Newton-Lane	0	19	6
	James Calvert of Masham	0	9	0
	Richard Cooke of Sikehouse	9	10	0
	Nicholas Cooke of Fishlake	1	10	0
	William Cusforth of Rawcliff	0	12	0
	John Clark of Thornton	0	4	0
	William Cooke	0	10	0
	John Crathorn of Thorp-Brantingham	23	10	0
	Henry Dickenson of Sheephouse	0	5	0
	George Darwen	0	2	0
	Peter Drew of Holmpton	0	7	0
	James Dawtry of Lotherdale	0	6	0
	George Dunning of Knaton	2	0	0
	John Dunning of Thimolby	5	10	0
	Samuel Dewel of Skipton	1	12	0
	John Dearman of Brayfitt	14	10	0
	Matthew Day	0	2	0
	Richard Dobson of Tollerton	1	13	0
	Carried over	438	13	0

YORK
SHIRE.
1690.

	l.	s.	d.
Brought over	438	13	0
From Jonathan Dawson of Yeadon	0	6	0
Christopher Edwards of Barley	4	15	0
John Ellerby of Hutton	0	6	2
William Ellis of Broughton	4	14	6
Francis Ellis of Dinington	6	0	0
Stephen Elgin of Selfide	2	1	0
Sebastian Ellythorp of Sandholm	4	2	0
Thomas Ellis of Thornstow	9	11	0
Stephen Elbeck of Worley	0	17	0
James Frankland of Yeadon	0	19	0
John Frankland of Hutton	1	1	0
Robert Frankland of Easington	4	10	0
Nicholas Frankland of the same	6	12	4
Christopher Flunders of Stoxley	1	2	6
William Fryar of Bilsdale	1	5	9
George Flower of Winton	4	0	0
George Fallowfield of Craik	0	10	0
John Fisher of Barmstone	5	0	0
Sarah Fletcher of Barnsley	0	1	6
Matthew Frankland	0	19	0
John Flunders of Kirklington	0	4	0
William Flunders	2	0	0
John Foggett	3	11	6
Francis Flower of Stoxley	3	10	3
Joshua Fielden	0	19	0
John Flunders	0	5	6
Matthew Frankland of Lakeland	1	14	8
George Friar of Harlington	10	0	0
Jonas Frankland of Rawden	0	8	0
William Grave of West-Cottingworth	2	7	0
Sarah Grimshaw of Rawden	4	7	0
Richard Gildert of Carleton	0	9	0
Edward Grimshaw of Rawden	2	10	0
John Gilpin of Hornby	4	1	0
Joseph Gildert of Carleton	1	4	0
Samuel Grimshaw of Rawden	0	15	0
Esther Garbutt	0	4	8
Edward Grimshaw of Rawden	0	11	0
Josias Grimshaw	0	10	0
John Hardcastle	0	12	0
Thomas Hick of Kirkby-More-side	10	5	10
Richard Hide of Easington	0	19	0
Robert Hall of the same	0	16	0
Daniel Hardy of Witherinsea	5	4	6
Thomas Huntly of Welwick	4	18	6
Richard Hardy of Hollam	1	13	0
John Hall of Settle	3	19	6
Francis Herbert and Stephen Thompson of Skipwith	28	4	0
John Holme of Moorsome	2	4	0
Richard Holme of Addingham	0	14	0
Tobias Hooper of Skelton	8	15	6
William Hayburst	1	8	0
Stephen Hunter of Hutton	1	16	6
Thomas Hammond of York	0	7	0
Carried over	633	12	0

YORK
SHIRE.
1690.

		l.	s.	d.
	Brought over	633	12	0
From	Ingram Holmes	2	7	0
	Robert Haslam of Hansworth-Woodhouse	6	15	0
	Joseph Helmsley of Kelk	2	10	0
	Thomas Hart	0	3	4
	Richard Hall of Graystone-Gill	0	3	2
	Thomas Hall of Earton	0	2	0
	Ralph Hunter of Tunsdale	1	10	0
	John Hunter of Skipwith	0	17	0
	Elizabeth Hunter of West-Cottingworth	1	0	0
	Robert Harrison of Killam-Marsh	12	0	0
	Mary Hemingway of Hillam	3	0	0
	William Hutchinson	0	1	0
	William Hairst of Heaning	0	6	8
	James Harrison of Waddington	1	7	6
	Henry Hair	0	4	0
	Richard Hardacres of Rawden	0	13	0
	Henry Jefferay	0	3	0
	Peter Johnson of Patrington	1	5	6
	Christopher Johnson of Wharfe	0	9	0
	Jennet Johnson of the same, Widow	1	15	0
	John Jackson of Bilsdale	0	2	6
	John Jackson of Brampton	1	11	0
	Isaac Johnson of Patrington	0	18	0
	Timothy Jessup of Rawcliff	0	6	0
	Thomas Jackson of Thirsk	4	0	0
	Christopher Knapton of Sherburne	2	12	0
	Thomas Kendall of Askwith	2	3	0
	Robert Kendall of Bentham	7	3	4
	John Kendall of Mewith	1	13	9
	William King of Stainton	1	5	0
	Abraham Kirshaw of Heptinstall	1	1	0
	Henry King of Marton	2	10	6
	John Kidd jun. of Settle	2	3	4
	Mary Killam of Balby	1	10	0
	John Leake of Selby	0	5	0
	Robert Lodge of Massam	0	6	6
	Robert Lamb of Wakefield	0	2	6
	Robert Langley of Elloughton	1	1	0
	Joseph Langley of the same	1	8	0
	Thomas Langdale of Sbernby	1	10	2
	Thomas Lilly of Weeton	0	8	0
	John Loftus and Peter Lumb of Brayton	1	3	0
	Philip Lillton of Moorsome	0	10	0
	Robert Leatham of Barnsley	1	2	0
	Caleb Leigh of Beighton	2	0	0
	Michael Mitchel	0	8	0
	Thomas Myers	0	3	0
	John Metcalf of Carperly	1	1	0
	Stephen Marshall of Teadon	0	9	6
	William Marton near Sutton in the Forest	2	2	0
	John Moore of Eldrath	0	10	0
	Michael Milner of Tyershill	1	8	9
	Richard Marsingale	0	18	6
	John Moon of Haslewood	1	2	0
	Nicholas Marshall of East-Cottingworth	2	16	0

YORK
SHIRE
1690.

	l.	s.	d.
Brought over	813	17	9
From Leonard Marshall of East-Cottingworth	1	10	0
Christopher Moorhouse of Hutton	1	0	0
Benjamin Mason	0	3	0
George Myers of Farfields	2	5	0
John Nurnabel of Lockinton	1	6	0
Richard Newton of the same	0	6	8
Samuel Nicholson of Patrington	7	13	0
Godfrey Newbold of Hansworth-Woodhouse	15	5	0
John Overend of Guisely	16	13	6
Christopher Oliver of Harpham	19	3	0
John Pawson	0	2	0
Thomas Parrott of Liverton	28	4	0
William Pitmer of Fadmore	6	16	0
Benjamin Padley of North-Cave	0	3	0
Benjamin Parker	1	6	8
William Peart of Craik	3	11	0
Robert Proud of Westerdale	2	1	6
Mary Peel of Easington	1	3	0
William Pease of Fishlake	2	5	0
Phineas Parkinson of Bell-Rush	1	6	0
Benjamin Parker of Thornton	0	11	0
Ralph Procter of Woodhouse	3	3	0
John Parrin of Appleton	4	8	4
Leonard Pitfield of Lockinton	13	18	0
William Phillips of Haslewood	0	6	0
John Proud of Moorsome	34	9	6
John Pennitt jun. of Broughton	2	18	0
James Ramsden of Skipton	1	2	0
William Redshaw of Beckwithshaw	7	0	5
Thomas Robinson of Greengill	3	8	6
Thomas Ricaby of Woomolion	15	17	6
John Robinson of Settle	10	8	6
John Richardson of Carperly	0	11	4
Tristram Ray of Bentham	3	8	6
John Robinson of Lazenby	56	0	0
George Rutter of Carleton	7	15	0
Thomas Rudd of Wharfe	0	4	6
Joseph Ridgale of East-Cottingworth	4	0	0
Henry Roebuck of Carbrook	18	12	0
Anne Robinson of Langtoff	0	12	0
John Rider of Offet	0	1	4
Martha Rhodes of Barlbrough-hall	20	0	0
John Robinson of Tholthorp	4	8	6
Richard Smith of Bramham	10	2	0
Richard Stables of the same	6	16	0
Robert Smith of Askwith	2	19	0
Elizabeth Smith of Weston	4	14	0
Phillip Swale of Hartford near Richmond	28	6	4
John Stevenson of Cranswick	9	1	0
Christopher Sampson of Tunstall	0	16	0
Isaac Storr of Oustwick	7	15	0
Joseph Smith of Easington	11	0	0
William Sedgwick of Gargrave	11	17	0
Thomas Simpson of Burton in Bishopsdale	1	17	8
Thomas Skirrow of Wray	21	6	0

Carried over 1255 15 0

CHAP. 4. *of the People called QUAKERS.*

175

YORK-
SHIRE.
1690.

	l.	s.	d.
Brought over	1255	15	0
From Philip Swale of Gilling	29	17	0
Philip Scarth of Hinderwell	49	1	9
John Scarth of Ayton	14	19	0
John Shires of Grindleton	16	4	0
James Scott of Hawkburst	2	0	0
Samuel Simpson of Drummanby	3	0	0
Richard Smith of Stillington	1	0	0
Mary Sutcliff Widow, of Heptinstall	1	13	0
Thomas Sutcliff	1	3	0
Thomas Swyre of Slaidburne	0	18	8
Stephen Smith	1	18	0
Samuel Spencer of Witheringwick	4	0	0
Isaac Storr of Oustwick	6	0	0
Richard Smith of Stillington	1	14	8
Anne Smith Widow, of Bramham	13	15	0
William Simson of Bessonby	25	5	4
John Stephenson of Crainswick	9	18	8
Silvester Starman of Foston	10	15	0
John Stockton of Hutton in the Hole	1	0	6
Francis Smith of Brickhole	18	14	0
John Sandy of Langtoft	7	0	0
John Stead	0	10	0
Michael Smith of Moss-End	1	0	0
Samuel Spencer	2	0	0
John Smith of Carleton	0	12	0
Jeremiah Sanderson	0	5	0
Robert Shields of Ayton	1	2	6
Giles Skirrow	0	8	0
Leonard Snowden of Kirkby-More-side	2	1	6
George Tomson of Skipwith	20	11	0
Gabriel Tomlinson of Hollam	1	8	4
Athur Thistlethwait of Carperly	2	16	2
Marmaduke Tatbam of Tatbam	10	16	0
Hester Tennant of Bentham	2	8	0
Henry Tomson of Weston	1	2	0
Agnes Tatbam of Tatbam, Widow	1	2	6
Thomas Turner of Knowstones	5	18	0
John Tomson of Lankland	6	13	0
David Tomson of East-Cottingworth	2	16	0
John Trousdale of Westerdale	3	9	9
Mary Tennant Widow	0	12	0
Edward Taite of Hutton	16	13	0
Thomas Tomson of Shipley	15	1	4
James Turner of Warter	23	10	0
Robert Turner of Haystrop	1	15	2
Jeremiah Towse of Garton	16	15	10
William Taylor	0	16	0
Christopher Tiplady of Tockets	6	3	0
Francis Taylor of Langtoft	3	4	0
Mary Todd of Sutton	0	1	0
Thomas Tennant	0	12	0
John Tomlinson of Gargrave	0	1	6
William Tennant of Bradley	0	7	0
Richard Tomson of Emsey	0	11	6
Andrew Vause of Sutton in the Forest	5	9	0
Carried over	1634	4	8

YORK-
SHIRE.
1690.

	l.	s.	d.
Brought over	1634	4	8
From Henry Ubank of Wortley	7	0	0
John Winder of Skipwith	52	19	2
Dionysius Wade of Steiton	0	8	0
William Whitelock of Thornton	12	0	0
Henry Whitacre of Rawden	1	10	6
Stephen Winn of Carleton	12	0	0
Thomas Whitton of Patrick-Brunton	6	19	10
Anne Wilson of Kirkby-Moreside	4	17	4
John Wareing of Bentham	0	8	0
George Ward of the Rigg near Easington	13	11	11
William Watson and Thomas Simson near Broughton	19	12	0
George Wright of Wilton	44	5	0
William Ward of Skipwith	2	19	5
Richard Wilson of Longcliff	0	3	6
Henry Wilson of Kirby-Moreside	6	11	8
Robert Walbank of Newton	3	2	0
John Wildman of Mouterbeck	0	3	6
John Walbank of Newton	9	9	0
John Wood of Westerdale	15	10	0
William Wainman of Flasby	1	6	0
Elizabeth Womersley of Fishlake	3	0	0
Thomas Wood of Crickbill	2	9	0
Benjamin Ware of Lockinton	0	10	7
Robert Wright of Woolpots	3	10	0
John Webster of East-Cottingworth	7	12	0
Jeremiah Walkinson of Hotbam	3	0	0
Richard Woodmansey of Sancton	14	0	0
Anthony Woodmansey of the same	13	0	0
John Walker sen. of Brayton	1	17	0
John Walker jun. of the same	0	5	6
William Walker of Heck	1	17	0
Richard Walker of the same	1	8	0
Azariah Williams of Fishlake	0	15	0
Thomas Whitside of Rawcliff	1	0	0
Henry Whitside of the same	1	0	0
Richard Ward of Hiliam	0	15	0
Thomas Wardell of Taunton	6	13	0
John Wilson of Barmby	2	19	0
Robert Walker of Heckmonwick	0	10	0
Thomas Wetherill of Heathwaite	13	19	4
Thomas Yeale of Broughton	34	4	0

1963 5 11

NEW-
ENGLAND
1656.C H A P. V.
NEW-ENGLAND.

HAVING completed our Account of the Sufferings of this religious People in *England* and *Wales*, let us cross the Seas to the *American* Plantations, and take a View of the Variety of Afflictions to which many of the same *Christian* Confessors were exposed in those Parts of the World; where they had Trial of cruel Mockings and Scourgings, yea moreover, of Bonds and Imprisonment; and particularly in *New-England*, where several of them were put to Death, and underwent the utmost Trial of their Faith and Patience with *Christian* Courage and Magnanimity. In that Province were sitting at the Helm of Government a Set of Men, making high Pretensions to Religion, and such as had loudly cried out against the Tyranny and Oppression of the Bishops in *Old-England*, from whom they had fled, professing themselves * pious and peaceable Protestants, driven by Severity to leave their Native Country, and seek a Refuge for their Lives and Liberties, with Freedom for the Worship of God, in a Wilderness in the Ends of the Earth; yet, when invested with Power, we find them exercising a cruel Dominion over the Faith and Consciences of others; in which they appear not to us so inconsistent with themselves as some have thought, because when, under Oppression, they pleaded for Liberty of Conscience, they understood it not as the natural and common Right of all Mankind, but as a peculiar Privilege of the Orthodox. They had, long before any of the Quakers came thither, viz. in the Year 1646, made a Law or Order for Uniformity in Religion, by imposing a Penalty of five Shillings per Week on such as came not to hear the Established Ministers: Thus they early begun to intrench themselves against any farther Discoveries of Truth and Religion by a Penal Law: And as to the Quakers, they had received an unreasonable Prejudice against them, as appears by their rigid Treatment of the first of them who came into that Country.

Description of
the Professors
in New-Eng-
land.

ANNO 1656. When in the Fifth Month called *July*, two Women of that Persuasion arrived in a Vessel from *Barbadoes* in the Road before *Boston*: Intelligence of their Arrival being given to *Richard Bellingham*, the Deputy-Governour, (the Governour himself being out of Town) he immediately ordered them to be detained on board, and sent Officers who searched their Trunks and Chests, and took away about an Hundred Books, which they carried on Shore. The Danger which was apprehended from the Arrival of these Women, and the spreading of their Books, produced the following Order, viz.

Arrival of
two Quakers
at Boston.

“ At a Council held at *Boston*, the 11th of *July* 1656.

“ **W**HEREAS there are several Laws long since made and published in this Jurisdiction, bearing Testimony against Hereticks and erroneous Persons, yet notwithstanding *Simon Kemptborn*, of *Charles-Town*, Master of the Ship *Swallow*, of *Boston*, hath brought into this Jurisdiction, from the Island of *Barbadoes*, two Women, who name themselves *Anne*, the Wife of one *Austin*, and *Mary Fisher*, being of that Sort of People commonly known by the Name of Quakers, who upon Examination are found not only

Order of
Sessions re-
specting them.

VOL. II.

Y y

* See the Introduction to *Cotton Mather's Magnalia Christi Americana*, printed at London, Anno 1702.

NEW-
ENGLAND
1656.

“ to be Transgressors of the former Laws, but do hold very dangerous,
“ *heretical*, and blasphemous Opinions, and they do also acknowledge that they
“ came here purposely to propagate their said Errors and *Heresies*, bringing
“ with them, and spreading here sundry Books, wherein are contained most
“ corrupt, *Heretical*, and blasphemous Doctrines, contrary to the Truth of
“ the Gospel here professed among us.

“ The Council therefore tending the Preservation of the Peace and Truth
“ enjoyed and professed among the Churches of Christ in this Country, do
“ hereby order,

“ *First*, That all such corrupt Books, as shall be found upon Search, to be
“ brought in and spread by the *stora* said Persons, be forthwith burned and
“ destroyed by the common Executioner.

“ *Secondly*, That the said *Anne* and *Mary* be kept in close Prison, and none
“ admitted Communication with them without Leave from the Governour,
“ Deputy-Governour, or two Magistrates, to prevent the Spreading of their
“ corrupt Opinions, until such Time as they be delivered aboard of some
“ Vessel to be transported out of the Country.

“ *Thirdly*, The said *Simon Kemptborn* is hereby enjoined, speedily and directly
“ to transport, or cause to be transported, the said Persons from hence to *Bar-*
“ *badoes*, from whence they came, he defraying all the Charges of their
“ Imprisonment, and for the effectual Performance hereof, he is to give Se-
“ curity in a Bond of one Hundred Pounds Sterling, and on his Refusal to give
“ such Security, he is to be committed to Prison till he do it.”

Books burnt.

In Consequence of this Order, their Books were burnt by the Hangman in the Market-place, and they, being brought on Shore, committed by the Deputy-Governour to Prison as *Quakers*, of which all the Proof he had was, that one of them said *Thee* to him, whereupon he said, *Now he knew they were Quakers*. In Prison they were kept close, and an Order given that *none should speak with them, no not through the Window*. Their Pens, Ink, and Paper were taken away, and they suffered to have no Candle by Night. They were stript under Pretence of searching whether they were Witches, and on that Occasion barbarously and immodestly used. And to prevent any conversing with them, a Board was nailed up before the Window of the Goal. Their Case excited the Compassion of *Nicholas Upsball*, an old Inhabitant in *Boston*, and a Member of the Church there, so that he gave the Goaler five Shillings per Week for the Liberty of sending them Provisions, lest they should be starved. After about five Weeks Confinement, one *William Chichester*, Master of a Vessel, was bound in a Bond of one Hundred Pounds to carry them back to *Barbadoes*, and not suffer any to speak with them, after they were put on board: And the Goaler kept their Beds, which were brought out of the Ship, and their Bible, for his Fees.

Close Imprisonment.

Banishment
to Barbadoes.

Eight others
sentenced to
Banishment.

A few Days after sending away these Women, *viz.* on the 7th of the Month called *August*, eight others of the same Persuasion, namely, *Christopher Holder*, *Thomas Thurston*, *William Brend*, *John Copeland*, *Mary Prince*, *Sarah Gibbons*, *Mary Witherbead*, and *Dorothy Waugh*, arrived at *Boston* from *London* in a Ship whereof *Robert Lock* was Master. He would not let them go on shore till he had given a List of their Names to the Governour, who sent Officers on board to search their Boxes, Chests, and Trunks for Books, and to bring those eight, together with *Richard Smith*, an Inhabitant of *Long-Island*, before the Court then sitting at *Boston*. After some Examination they were sentenced to Banishment, and to be kept in Prison till they might be sent back whence they came by the same Ship; the Master of which was required to give Security to carry them back at his own Charge, which he refusing, was sent to Prison, but after some Days Confinement, fearing the Loss of his Voyage, he complied. They were kept in Prison about eleven Weeks; during which Time the following Order was sent,

NEW-
ENGLAND
1656.Order of Court
for their close
Confinement,

To the Keeper of Boston Goal.
 "YOU are by Virtue hereof to keep the Quakers, formerly committed
 "to your Custody, as dangerous Persons, industrious to improve all
 "their Abilities to seduce the People of this Jurisdiction, both by Words and
 "Letters, to the abominable Tenets of the Quakers, and to keep them close
 "Prisoners, not suffering them to confer with any Person, nor permitting
 "them to have Paper or Ink.

August the 18th 1656.

"EDWARD RAWSON, Secr."

Another Order there was to the Goaler, "To search as often as he saw meet,
 "the Boxes, Chests, and Things of the Quakers formerly committed to his
 "Custody, for Pen, Ink and Paper, Papers and Books, and to take them
 "from them.

and to search
their Chests,
&c.

Subscribed by

Dated September
the 7th 1656.

JOHN ENDICOT, Gov.

"RICH. BELLINGHAM, Dep. Gov."

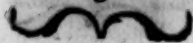
While they were yet in Prison, a Law was made to punish them, being the
 first general Law made expressly against Quakers, for the two Women had been
 sent away by particular Orders respecting them only: This Law was as follows,

"At a General Court held at BOSTON, the 14th of October 1656.

"WHEREAS there is a cursed Sect of Hereticks lately risen up in
 "the World, which are commonly called Quakers, who take upon
 "them to be immediately sent of God, and infallibly assisted by the Spirit, to
 "speak and write blasphemous Opinions, despising Government, and the Order
 "of God in the Church and Commonwealth, speaking Evil of Dignities,
 "reproaching and reviling Magistrates and Ministers, seeking to turn the
 "People from the Faith, and gain Profelytes to their pernicious Ways:
 "This Court taking into Consideration the Premises, and to prevent the
 "like Mischief as by their Means is wrought in our Land, doth hereby
 "order, and by Authority of this Court be it ordered and enacted, That
 "what Master or Commander of any Ship, Bark, Pink, or Catch, shall
 "henceforth bring into any Harbour, Creek, or Cove, within this Jurisdiction,
 "any Quaker or Quakers, or other blasphemous Hereticks, shall pay, or cause
 "to be paid, the Fine of one Hundred Pounds to the Treasurer of the Country,
 "except it appear he want true Knowledge or Information of their being such,
 "and in that Case he hath Liberty to clear himself by his Oath, when sufficient
 "Proof to the contrary is wanting: And for Default of good Payment, or
 "good Security for it, shall be cast into Prison, and there to continue till the
 "said Sum be satisfied to the Treasurer as aforesaid. And the Commander of
 "any Catch, Ship, or Vessel, being legally convicted, shall give in sufficient
 "Security to the Governour, or any one or more of the Magistrates, who
 "have Power to determine the same, to carry them back to the Place whence
 "he brought them, and on his Refusal so to do, the Governour, or one or
 "more of the Magistrates, are hereby empowered to issue out his or their
 "Warrants to commit such Master or Commander to Prison, there to continue
 "till he give in sufficient Security to the Content of the Governour, or any of
 "the Magistrates as aforesaid. And it is hereby farther ordered and enacted,
 "That what Quaker soever shall arrive in this Country from foreign Parts, or
 "shall come into this Jurisdiction from any Parts adjacent, shall be forthwith
 "committed to the House of Correction, and at their Entrance to be severely
 "whipt, and by the Master thereof to be kept constantly to work, and none
 "suffered

The first ge-
neral Law
against Qua-
kers, prohi-
biting their
coming into
the Country.

NEW-
ENGLAND
1656.



Order of Court
for their close
imprisonment

And it is hereby
ordered, That

“ suffered to converse or speak with them during the Time of their Imprison-
“ ment, which shall be no longer than Necessity requires. And it is ordered,
“ If any Person shall knowingly import into any Harbour of this Jurisdiction
“ any *Quakers* Books or Writings concerning their Devilish Opinions, shall pay
“ for such Book or Writing, being legally proved against him or them, the
“ Sum of five Pounds; and whosoever shall disperse or conceal any such Book
“ or Writing, and it be found with him or her, or in his or her House, and
“ shall not immediately deliver the same to the next Magistrate, shall forfeit
“ or pay five Pounds for the dispersing or concealing of every such Book or
“ Writing. And it is hereby farther enacted, That if any Person within this
“ Colony shall take upon them to defend the *Heretical* Opinions of the *Quakers*,
“ or any of their Books or Papers as aforesaid, if legally proved, shall be fined
“ for the first Time forty Shillings; if they shall persist in the same, and shall
“ again defend it the second Time, four Pounds; if notwithstanding they
“ shall again defend and maintain the said *Quakers* Heretical Opinions, they
“ shall be committed to the House of Correction till there be convenient
“ Passage to send them out of the Land, being sentenced by the Court of
“ Assistants to Banishment. Lastly, It is hereby ordered, That what Person
“ or Persons soever shall revile the Persons of Magistrates or Ministers, as is
“ usual with the *Quakers*, such Person or Persons shall be severely whipt, or
“ pay the Sum of five Pounds.

“ This is a true Copy of the Court's Order, as attests

“ EDWARD RAWSON, *Secr.*”

Upon the Day of the Publication of this Law, viz. the 20th of October, the following Order was made, viz.

“ To the Marshal General EDWARD MICHELSON, or his Deputy.

Order for
exporting
8 Quakers.

“ Y O U are by Virtue of an Order of the General Court sitting at Boston,
“ the 20th of October 1656, required, and hereby impowered, forth-
“ with to impress a sufficient Boat, with sufficient and convenient Help,
“ to take out of Prison William Brend, John Copeland, Thomas Thurston, Christo-
“ pher Holder, Mary Prince, Sarah Gibbons, Mary Wüherbead, and Dorothy
“ Waugh, and carry them to, and deliver them aboard Mr. Lock's Ship
“ now at Nantasket, according to Order, and thereof not fail. Dated at
“ Boston the 20th of October 1656.

“ EDWARD RAWSON, *Secr.*”

On the same Day another Order was issued, viz.

“ To the Marshal General EDWARD MICHELSON, or his Deputy.

Order for
Distress on
the Goods of
W. Brend
and J. Cope-
land.

“ Y O U are by Virtue hereof required to levy on the Goods and Chattels
“ of William Brend and John Copeland the Value of ten Shillings, and to
“ deliver the same to William Salter, Keeper of the Common Prison in Boston,
“ in Satisfaction for so much due to him for his Fees, by Order of Court in their
“ Commitment, together with two Shillings for this Execution: Whereof
“ you are not to fail. Dated at Boston the 20th of October 1656.

“ EDWARD RAWSON, *Secr.*”

These Orders were put in Execution, and those eight Persons put on Ship-
board accordingly, by the aforesaid Law made after the Fact. As for Richard
Smith he was detained in Prison some Weeks longer, and then sent away by Sea
to Long-Island.

When

When this Law was published at the Door of the afore-named *Nicholas Upshall*, the good old Man, grieved in Spirit, publicly testified against it; for which he was next Morning sent for to the General Court, where he told them, that *The Execution of that Law would be a Forerunner of a Judgment upon their Country, and therefore in Love and Tenderneſs which he bare to the People and Place, deſired them to take Heed, leſt they were found Fighters againſt God.* For this, he, though one of their Church-Members, and of a blameleſs Converſation, was fined 20*l.* and 3*l.* more for not coming to Church, whence the Senſe of their Wickedneſs had induced him to abſent himſelf. They alſo baniſhed him out of their Jurisdiction, allowing him but one Month for his Departure, though in the Winter Season, and he a weakly ancient Man: *Endicot* the Governour, when applied to on his Behalf for a Mitigation of his Fine, churliſhly answered, *I will not bate him a Groat.* Thus baniſhed, he went to *Rhode-Island*, where he met with an *Indian Prince*, who took Compaſſion on him, and told him, *If he would live with him, he would make him a warm Houſe;* adding, *What a God have the Engliſh, who deal ſo cruelly one with another about their God.* A Reflection naturally ariſing from his Obſervation of the old Man's Caſe, and his Uſage.

ANNO 1657. In this Year *Anne Burden*, a Widow, came to *New-England*, to collect ſome Debts due to her in that Country. She was an inoffenſive Woman, no Preacher, and ſo free from Blame, that when *Bellingham*, the Deputy-Governour examined her, he could find no Fault in her, yet would not diſmiſs her, but ſaid, *She was a plain Quaker, and muſt abide their Law.* About the ſame Time came alſo *Mary Dyer* from *Rhode-Island*. They were both ſent to Priſon; but *Mary Dyer's* Huſband, not of her Perſuaſion, came, and with much ado obtained her Liberty, being bound in a great Penalty, not to lodge her in that Colony, nor ſuffer any to ſpeak with her. *Anne Burden*, though ſick, was detained in Priſon about a Quarter of a Year: During which Time, ſome of her Acquaintance had procured of her Debts to the Value of about 40*l.* in Goods, which, when ſhe was ordered to be ſent away, ſhe deſired ſhe might have Liberty to carry with her to *Barbadoes* to be diſpoſed of, and that ſhe might paſs that Way to *England*: But this was denied her, and a Maſter of a Ship was compelled to carry her to *England* without her Goods: And when he asked, *Who ſhould pay her Paſſage*, the Magiſtrates bid him *Take ſo much of her Goods as would ſatisfy him*; but he did not, believing that ſhe would pay him. When ſhe was gone, the Officers took away from the Perſon who was intruſted to convey her Goods to *Barbadoes*, as many of them as were worth 6*l.* 10*s.* for her Paſſage, for which they had paid nothing, and 7*s.* for Boat-hire to the Veſſel, though the Maſter had offered to carry her in his own Boat, but that was not permitted, ſhe being ſent by the Hangman in a Boat that was preſſ'd. They alſo ſtopt to the Value of 14*s.* for the Goaler, to whom ſhe owed nothing. Thus was this Widow ſent away without her Goods, of which nothing came to her Hands ſeveral Years after, if at all.

The next of the *Quakers* that came to *Boston* was *Mary Clark*, who left her Huſband and Children at *London*, and came thither under a religious Concern to warn thoſe Perſecutors to deſiſt from their Iniquity. She delivered her Meſſage to mercileſs Men, who rewarded her with twenty Stripes of a three-corded Whip on her naked Back, and detained her in Priſon about twelve Weeks in the Winter Season. The Cords of theſe Whips were uſually as thick as a Man's little Finger, and the Stick ſometimes ſo long, that the Hangman made Uſe of both his Hands to ſtrike the harder.

Some of thoſe who had been ſent back to *England* laſt Year, found themſelves under a Neceſſity of returning again, being firmly perſuaded that the Lord had called them to bear Teſtimony to his Truth in thoſe Parts, having a full Assurance of Faith, that he would ſupport them through whatſoever Trials and Exerciſes he ſhould be pleaſed to ſuffer them to be tried with. So that in this Year 1657, there went over in a Ship procured by *Gerard Roberts*, a *London* Merchant, of their Perſuaſion, (for others, fearing the Penalty of the Law, would

NEW-
ENGLAND
1656.

Baniſhment of
N. Upshall.

Humanity of
an Indian
Prince.

The Caſe of
A. Burden,

and M. Dyer.

A. Burden's
Imprisonment
and Baniſh-
ment.

Whipping of
M. Clark.

NEW-
ENGLAND
1657.

Arrival of
10 Quakers
at New-
Amsterdam.

Barbarous
Usage of
R. Hodgson
at Hampton.

not carry them) ten Persons, viz. Christopher Holder, John Copeland, Sarah Gibbons, Mary Witherhead and Dorothy Waugh, who had been banished; also Robert Hodgson, Humphry Norton, Richard Dowdney, William Robinson, and the before-mentioned Mary Clark. These landed in the Beginning of the Sixth Month at a Plantation of the Dutch called New-Amsterdam; where Mary Witherhead and Dorothy Waugh declaring Truth in the Streets, were taken and cast into miry Dungeons apart from each other. Robert Hodgson went to Hamstead, and had a Meeting with some of his Friends who dwelt there; where he met with barbarous Usage: He was brought before one Geldersleeve, a Magistrate there, who sent him to Prison, and rode to the Dutch Governour to inform him what he had done; and returning with a Guard of Musquetiers, they searched the Prisoner, and took away his Bible and Papers, and kept him pinion'd all Night, and next Day enquiring who had entertained him, took into Custody two Women, one of whom had a Child sucking at her Breast. They put the Women into a Cart, and fastened Robert to the Cart's Tail, pinion'd, and so drew him through the Woods in the Night, whereby he was grievously hurt; thus they brought him back to New-Amsterdam, now New-York, and put him into a nasty Dungeon, wherein were many Vermin, and the Women into another Place of Confinement. Some Time after, he was examined before the Governour, incensed against him by one Captain Willet of Plymouth, and received Sentence, to work two Years with a Negro at the Wheel-barrow, or pay a Fine of six Hundred Guilders. When he would have made his Defence, he was not suffered to speak, but sent again to the Dungeon, and none of the English People suffered to come to him. After some Days he was taken and pinion'd, and being set with his Face toward the Court-Chamber, another Sentence was read to him in Dutch, which he understood not. After some Days more, lying in the Dungeon, he was dragged out betimes in a Morning, and chained to a Wheel-barrow, and commanded to work: He answered, *He was not brought up nor used to such Work.* Then they caused a Negro to beat him with a pitched Rope, near four Inches about, till he fell down; then they took him up again, and made the Negro beat him till he fell down a second Time, having received above an Hundred Blows. Thus was he kept all Day in the Heat of the Sun, chained to the Wheel-barrow, and his Body being much bruised and swelled, and he kept without Food, was exceeding faint, but sitting on the Ground with his Mind retired to the Lord, he found himself inwardly supported and strengthened. At Night he was again lockt up in the Dungeon, and the next Morning again chained to the Wheel-barrow, and a Centinel set over him, that none might come to speak to him: On the third Day he was used in like Manner, but he still refused to work, being indeed altogether unable by the barbarous Usage he had received. In this weak Condition he was again brought before the Governour, who commanded him to work, otherwise, he said, *he should be whipt every Day.* Then he was again chained to the Wheel-barrow, and threatned, *if he spoke to any Person he should be worse punished:* But he forbore not to speak to those that came to him. Then they kept him close again in the Dungeon several Days and Nights; one Day and an Half of it without Bread or Water.

After this he was brought early in the Morning into a private Room, and stript to the Waste, and hung up by the Hands, with a great Log of Wood tied to his Feet, so that he could not turn his Body; and then a sturdy Negro was let to whip him with Rods, who laid many Stripes on him, and cut his Flesh very much; then he was again put into the Dungeon, and none suffered to come to him. Two Days after he was taken out again, and hung up as before, and many more Stripes given him by another Negro: He now almost fainting, and doubtful of his Life, desired that some English might be suffered to come to him, which being granted, an English Woman came, and washed his Stripes, but found him so weak, that she thought he could not live till next Morning: Nevertheless, within three Days after this Barbarity, he was marvellously restored to his Strength, and free to labour, that he might not be burdensome to any. Being thus kept like a Slave to hard Labour, the Sense of his innocent

|| Suffering

Suffering raised Compassion in many, and especially in the Governour's Sister, who interceded with her Brother for his Liberty, and prevailed with him to set the poor Man free, and to remit his Fine. Some others of those called *Quakers*, namely, *John Tilton, Joane Chatterton, Henry Townsend, Tobias Feak, and Edward Hart*, who came to *New-York* from *New-England*, in Hopes of enjoying the Freedom of their Religion, met also with hard Measure there from the *Dutch* Governour, at the Instigation of the said Captain *Willett*. But this Governour soon relented, while those of *New-England* continued their Severity.

NEW-
ENGLAND
1657.

Persecution at
New-York.

We return to *Boston*, where another Law was made against this People, viz.

“ *At a General Court held at BOSTON, the 14th of October 1657.*

“ **A**S an Addition to the late Order, in Reference to the Coming or
“ Bringing in any of the cursed Sect of *Quakers* into this Jurisdiction, it
“ is ordered, That whosoever shall from henceforth bring, or cause to be
“ brought directly or indirectly, any known *Quaker* or *Quakers*, or other blas-
“ phemous Hereticks, into this Jurisdiction, every such Person shall forfeit the
“ Sum of one Hundred Pounds to the Country, and shall by Warrant from
“ any Magistrate be committed to Prison, there to remain till the Penalty be
“ satisfied and paid; and if any Person or Persons within this Jurisdiction shall
“ henceforth entertain and conceal any such *Quaker* or *Quakers*, or other blas-
“ phemous Hereticks, knowing them so to be, every such Person shall forfeit to
“ the Country forty Shillings for every Hour's Entertainment and Concealment
“ of any *Quaker* or *Quakers*, &c. as aforesaid, and shall be committed to Pri-
“ son as aforesaid, till the Forfeiture be fully satisfied and paid: And it is
“ farther ordered, That if any *Quaker* or *Quakers* shall presume, after they have
“ once suffered what the Law requires, to come into this Jurisdiction, every
“ such Male *Quaker* shall for the first Offence, have one of his Ears cut off,
“ and be kept at Work in the House of Correction till he can be sent away at
“ his own Charge; and for the second Offence, shall have his other Ear cut
“ off: And every Woman *Quaker* that has suffered the Law here, that shall
“ presume to come into this Jurisdiction, shall be severely whipt, and kept at
“ the House of Correction at Work, till she be sent away at her own Charge,
“ and so also for her Coming again, she shall be alike used as aforesaid: And
“ for every *Quaker*, he or she that shall a third Time herein again offend,
“ they shall have their Tongues bored through with an hot Iron, and be kept
“ at the House of Correction close to Work, till they be sent away at their own
“ Charge. And it is farther ordered, That all, and every *Quaker* arising from
“ among ourselves, shall be dealt with, and suffer the like Punishments as the
“ Law provides against foreign *Quakers*.

Another Order
against import-
ing Quakers.

“ **EDWARD RAWSON, Secr.**”

By this additional Law, *Laurence Southick* and his Wife *Cassandra*, then Members of the publick Church at *Salem*, were imprisoned for entertaining *Christopher Holder* and *John Copeland*; *Laurence* was in a short Time discharged, but his Wife was detained seven Weeks, and then fined 40s. for owning a Paper of Exhortation written by the said *Holder* and *Copeland*, who being at *Salem*, went to the Place of publick Worship there, and after the Priest had ended his Service, *Holder* spake a few Words, but was presently pulled backward by the Hair of his Head, and had a Glove and Handkerchief thrust into his Mouth, and so was turned out, and with his Companion carried to *Boston* next Day, where each of them received thirty Stripes with a knotted Whip of three Cords, the Executioner measuring his Ground, and fetching his Strokes with all his Strength, which so cruelly cut their Flesh, that a Woman, at the Sight of it, fell down as dead. After this, they were lockt up in Prison, and there kept three Days without Food, not being allowed so much as a Draught of Water, and were kept so close, that none might speak with them,
lodging

Imprisonment
of L. and C.
Southwick.

Whipping of
C. and J.
Copeland.

NEW-
ENGLAND
1657.

Imprisonment
of S. Shat-
tock.

Whipping of
R. Dowdney,

L. Cassandra,
and J. South-
ick.

Distress on
E. Harnet,
and others.

Continued
Severities.

Suffering of
W. Shattock.

Whipping of
S. Gibbons,
D. Waugh,

H. Gardner,
and M. Stan-
ton.

lodging on the bare Boards, without Bed or Straw. In this miserable Confinement they remained nine Weeks, without Fire in the cold Winter Season. One Samuel Shattock of Salem, who was present at their Apprehension, endeavoured to prevent their thrusting the Handkerchief into Holder's Mouth, lest it should have choaked him; for which Attempt he was also carried to Boston, and imprisoned till he had given Bond to answer it at the next Court, and not to come at any Quakers Meeting.

About the same Time Richard Dowdney was taken at Dedham, and brought to Boston, having never been there before, yet was he also punished with thirty cruel Stripes in the same Manner as the others; and after twenty Days Imprisonment, was sent away, together with Holder and Copeland, with Threats of Cutting off their Ears in case they returned.

These Cruelties so affected many of the Inhabitants of this Colony, that they withdrew from the publick Assemblies, and met on the First-day of the Week to worship quietly by themselves, for which they were fined 5s. per Week, and sent to Prison. This was the Lot of the aforefaid aged Couple, Laurence and Cassandra Southick, who, with their Son Josiah, were carried to Boston, sent to the House of Correction, and whipt with Cords, as those before, in the coldest Season of the Year, and had also their Goods taken away to the Value of 4l. 13s. for not coming to Church.

For the same Cause of absenting from the publick Worship, Edward Harnet, aged about sixty nine Years, and his Wife about seventy three, and another aged Family, had 37s. taken from them, without Regard to their Circumstances, which were but mean, or their Age, which might have moved Compassion.

ANNO 1658. In this Year the inhuman Persecutors found many Occasions to exercise their extream Cruelty, for the Seeds of the Blood of the Saints already shed began to fructify apace, the Growth of which they in vain attempted to hinder, by a Continuance of their Rigour, without any Respect either of Age or Sex.

William Shattock, a Shoemaker of Boston, being found on the First-day of the Week at Home in the Time of the publick Worship, was sent to the House of Correction, and there cruelly whipt, and then kept to hard Labour, while his Wife and Children were in Want. At length he had three Days Time assigned him to depart that Jurisdiction, which he, in Regard to his Wife and Children, was necessitated to accept, Bellingham, the Deputy-Governour, having terrified the Woman with Threats of keeping him still in Prison, in regard he was poor, and not able to pay the Fine of 5s. for his Weekly Absence from their Place of Worship.

Two Women, Sarah Gibbons and Dorothy Waugh, being come to Boston, after a publick Lecture there, spake a few Words to the People, for which they were sent to the House of Correction, where, after being kept three Days without any Food, they were cruelly whipt, and kept three Days longer without Victuals, though they had offered to buy some, but were not suffered. When the said Sarah Gibbons asked Endicot the Governour, Whether it were Justice or Equity to keep them so shut up, and not let them have Food for their Money? and also told him, that Their being preserved so long without Food, was a Token that God was with them. And that if they perished for Want, their Blood would lie heavy on those who occasioned it; he turned the deaf Ear to her, and only answered, He did not matter it.

Horred Gardner, a Mother of many Children, who dwelt at Newport in Rhode-Island, came with her sucking Child, and a Girl to carry it, to Weymouth, from whence, for being a Quaker, she was hurried to Boston, where both she and the Girl, named Mary Stanton, were whipt with a three-corded Whip. After they had exercised their Cruelty on her, the Woman kneeling down, prayed to the Lord, to forgive her Persecutors, which so affected another Woman standing by, that she said, Surely she could not have done so, had it not been by the Spirit of the Lord.

On

On the 20th of the Third Month this Year, another Law was made, viz.

NEW-
ENGLAND
1658.

" At a General Court held at BOSTON, the 20th of May 1658.

" **T**HAT Quakers, and such accursed Hereticks, arising among ourselves,
" may be dealt with according to their Deserts, and that their pestilent
" Errors and Practices may be speedily prevented, it is hereby ordered as an Ad-
" dition to the former Laws against Quakers, that every such Person or Persons,
" professing any of their pernicious Ways, by speaking, Writing, or by meeting
" on the Lord's Day, or at any other Time, to strengthen themselves, or
" seduce others to their diabolical Doctrines, shall after due Means of Conviction
" incur the Penalty ensuing, *that is*, Every Person so meeting, shall pay to the
" Country for every Time ten Shillings; and every one speaking in such a
" Meeting, shall pay five Pounds a-piece; and in case any such Person hath
" been punished by Scourging or Whipping the first Time, according to the
" former Laws, shall be still kept at Work in the House of Correction, till
" they put in Security with two sufficient Men, that they shall not any more
" vent their hateful Errors, nor use their sinful Practices, or else shall depart
" this Jurisdiction at their own Charges: And if any of them return again,
" then each such Person shall incur the Penalty of the Laws formerly made for
" Strangers.

A Law for
fining Qua-
kers, and
committing
them to the
House of
Correction.

" By the Court.

" EDWARD RAWSON, Secr."

About this Time Thomas Harris, from Rhode-Island, came to Boston, and in the publick Meeting-place there, after the Priest had done, warned the People of the dreadful terrible Day of the Lord which was coming upon that Town and Country. He was presently haled out by the Hair of his Head, and sent to Prison, where he was shut up in a close Room, and none suffered to come at him: Next Day he was cruelly whipt, and then shut up eleven Days more, five of which he was kept without Bread, because he refused to work for the Goaler, and probably had been starved, but that some People by Night privately conveyed to him some Food at a Window. Being exceeding weak with long fasting, and the Torture of cruel Whipping, the Goaler a few Days after again required him to work, which he refusing, he gave his weak and faint Body twenty two Blows with a pitched Rope, and some Days after that gave him fifteen cruel Stripes more with a three-corded Whip knotted as aforesaid.

Cruel Whip-
ping of T.
Harris.

Astonishing and almost unparallel'd was the Barbarity exercised on William Brend, of which take the following Account:

In the latter Part of the Fifth Month this Year, William Brend and William Leddra came from Salem to Newberry, where at the House of Robert Adams they had a Conference with the Priest in the Presence of one Captain Gerish, who had promised them they should not suffer: But when the Conference was over, he would not let them go without promising to depart the Town immediately; which they not complying with, he rode after them, forced them to return, and sent them by a Constable to Salem, where being asked by the Magistrates, *Whether they were Quakers?* They answered, *We are in Scorn called so.* Then it was objected to them, that *They maintained dangerous Errors*; they asking, *What those Errors were?* it was told them, that *They denied Christ who suffered on the Cross at Jerusalem, and that they also denied the Scriptures.* They boldly contradicted this Charge, asserting, that *They owned Jesus Christ, who suffered Death at Jerusalem, and that they also owned the Scriptures.* Howbeit, they were ordered to the House of Correction, and some Days after, they were conveyed to Boston, and in the next Month brought into the House of Correction to work there; but they unwilling to submit thereto, the Goaler, who sought his Profit from the Labour of his Prisoners, would not give them Victuals though they offered to pay for it, but told them, *It was not their Money,*

Monstrous
Barbarity
exercised on
W. Brend.

NEW-
ENGLAND
1658.

but their Work, be desired : Thus he kept them five Days without Food, and then with a three-corded Whip gave them twenty Stripes. An Hour after, he told them, *They might go out, if they would pay the Marshal, who was to conduct them out of the Country* : This they judged unreasonable, but yet said, *If the Prison-door was set open, they would go out.*

Next Day the Goaler came to *William Brend*, a Man in Years, and put him in Irons, Neck and Heels so close together, that there was no more Room left between each, than for the Lock that fastened them. Thus he kept him from five in the Morning till after nine at Night, above sixteen Hours. The next Morning he put him to the Mill to work, which *Brend* refusing, the Goaler took a pitched Rope, about an Inch thick, and gave him twenty Blows over his Back and Arms with all his Strength, till the Rope untwisted : Then he fetcht another Rope, thicker and stronger, and told *Brend*, that *He would cause him to bow to the Law of the Country, and make him work.* *Brend* thought this in the highest Degree unreasonable, since he had committed no Evil, and was wholly unable to work, having been kept five Days without eating, and whipt also, and now thus unmercifully beaten. But the inhuman Goaler relented not, but began to beat again with his pitched Rope on the poor Man's bruised Body, and foaming at the Mouth like a Madman, with Violence laid fourscore and seventeen more Blows on him, as other Prisoners, who beheld this Cruelty with Grief and Compassion, reported ; and if his Strength and his Rope had not failed him, he would have laid on more. He threatned also to give him the next Morning as many Blows more : But an higher Power, who sets Limits even to the raging Sea, saying, *Hitherto shalt thou come, and no farther*, also limited this butchery Fellow, who yet was impudently stout enough to say his *Morning-prayer* ; for he was a Pretender to Religion, and by a false, ignorant and superstitious Zeal, had augmented the natural Cruelty of his Disposition to the Exercise of such monstrous Barbarity. To what a miserable Condition these Blows must have brought the Body of *Brend*, who had nothing on but a Serge Cassock over his Shirt, may easily be conceived : His Back and Arms were bruised, and black, and the Blood hanging as it were in Bags under his Arms, and so into one was his Flesh beaten, that the Sign of a particular Blow could not be seen. His Body being thus cruelly tortured, he lay down upon the Boards, so extremely weakned, that the natural Parts decaying, and his Strength failing, his Body turned cold : There seemed, as it were, a Struggle between Life and Death, his Senses were stopped, and he had for some Time neither Seeing, Feeling, nor Hearing ; till at length, a divine Power prevailing, Life broke through Death, and the Breath of the Lord was breathed into his Nostrils.

Now the Noise of this Cruelty spreading among the People, caused such a Cry, that the Governour sent his Surgeon to the Prison to see what might be done, but the Surgeon found the Body of *Brend* in such a deplorable Condition, that as one without Hope, he said, *His Flesh would rot from off his Bones, e'er the bruised Parts would be brought to digest.* This so exasperated the People, that the Magistrates to prevent a Tumult, set up a Paper at their Meeting-house Door, and up and down the Streets, as it were to shew their Dislike of this most abominable and barbarous Cruelty, and said, *The Goaler should be dealt withal at next Court.* But this Paper was soon taken down again by the Instigation of their chief Priest *John Norton*, who, having been from the Beginning a fierce Promoter of the Persecution, now did not stick to say, *W. Brend endeavoured to beat our Gospel-Ordinances black and blue, if he then be beaten black and blue, it is but just upon him, and I will appear in his Behalf that did so.* It is therefore no Wonder, that the Magistrates, Priest-ridden and fiery Zealots, were so ready to persecute, when their principal Teacher encouraged them in, and excited them to such Cruelty against honest and conscientious Persons.

In the mean while it pleased God, even miraculously to heal *W. Brend*, and to keep him alive. But as if these Persecutors were more hardened thereby, to shew themselves obedient Followers of their Teacher, they made an Order, that the Goaler, if the Quakers, who were in his Custody, refused to work, should whip

A cruel Comparison of
J. Norton,
Priest.

*A cruel Order
cruelly exe-
cuted.*

*Persecution of
S. Shattock
and others
by Butter, a
Commissioner.*

*An irrational
Inference of
an University
Teacher.*

*Confinement
of Husband-
men in Har-
vest.*

*A Letter of
the Prisoners
to the Magi-
strates.*

whip them twice a Week, the first Time with ten Lashes, the next Time with fifteen, and so each Time with three more till they would work. This was performed upon William Leddra, Thomas Harris, Humphry Norton, and John Rouse, the two latter of whom came to Boston on the Day W. Brend was so cruelly used and laid for dead: And the said Humphry Norton, on a Lecture Day, went to the publick Meeting-house, and when the Priest had done, stood up and said, *Verily this is a Sacrifice which the Lord God accepts not, for whilst with the same Spirit that ye sin, ye preach, and pray, and sing, that Sacrifice is an Abomination to the Lord: For this he was committed to Prison, and whipt as aforesaid.*

About this Time was a Meeting at the House of Nicholas Phelps, in the Woods, about five Miles from Salem: To that Meeting came one Butter, a Commissioner, and violent Persecutor, and observing who were present, some Days after caused Samuel Shattock, Laurence Southick, Cassandra his Wife, Josiah their Son, Samuel Gaskin, and Joshua Buffum, to be apprehended: They were kept Prisoners in a Neighbour's House two Days, and then had before the Magistrates, when one of them asking, *How they might know a Quaker?* Simon Broadstreet, one of the Magistrates answered, *Thou art one for coming in with thy Hat on:* Which made the other reply, *It was an horrible Thing to make such cruel Laws, to whip, and cut off Ears, and bore through the Tongue for not putting off the Hat.* Then one of the Bench said, *That the Quakers held forth Blasphemies at their Meetings.* To which one of the Prisoners desired, that They would make such a Thing appear, if it were so, that they might be convinced: And farther, that They would do well to send some to their Meetings, that they might hear and give Account of what was done and spoken there, and not conclude of any Thing they knew not. But, said Major General Denison, *If ye meet together and say any Thing, we may conclude that ye speak Blasphemy.* An Inference altogether weak and irrational. Not much unlike this was the Discourse of Charles Chauncy, one of their University Teachers, who to animate the Magistrates to extirpate the Quakers, argued thus: *Suppose you should catch six Wolves in a Trap, and ye cannot prove that they killed either Sheep or Lambs, and now ye have them, they will neither bark nor bite, yet they have the plain Marks of Wolves, and therefore you knock them down.* Thus having compared the Quakers to Wolves, he excited their Persecutors against them to destroy them, at first Sight, without the Trouble of enquiring into any particular Matter either said or done by them. After what was called an Examination, the aforesaid six were sent to Boston as Felons and Murderers, and there put into the House of Correction, and kept close in the Heat of Summer from their Husbandry and Tillage: After three Weeks Confinement they represented their Case to the Court in the following Letter, viz.

" To the MAGISTRATES at the Court in Salem.

" Friends,

" W H E R E A S it was your Pleasures to commit us, whose Names are under-written, to the House of Correction in Boston, although the Lord the righteous Judge of Heaven and Earth is our Witness, that we had done nothing worthy of Stripes or of Bonds; and we being committed by your Court to be dealt withal as the Law provides for foreign Quakers, as ye please to term us; and having some of us suffered your Law and Pleasures, now that which we do expect is, now to be set free by the same Law, as your Manner is with Strangers, and not to put us in upon the Account of one Law, and execute another Law upon us, of which, according to your own Manner, we were never convicted as the Law expresses. If you had sent us upon the Account of your new Law, we should have expected the Goaler's Order to have been on that Account, which that it was not, appears by the Warrant which we have, and the Punishment which we bare, as four of us were whipped, among whom was one that had formerly been whipt, so now also, according to your former Law. Friends, let it not be a small Thing in your Eyes, the exposing, as much as in you lies, our Families to Ruin.

" It's

NEW-
ENGLAND
1658.

"It's not unknown to you, the Season, and the Time of the Year, for those
"that live of Husbandry, and what their Cattle and Families may be exposed
"unto; and also such as live on Trade. We know, if the Spirit of Christ
"did dwell and rule in you, these Things would take Impression upon your
"Spirits. What our Lives and Conversations have been, in that Place is well
"known, and what we now suffer for, is much for false Reports, and un-
"grounded Jealousies of *Herefy* and *Sedition*. These Things lie upon us to lay
"before you. As for our Parts, we have true Peace and Rest in the Lord in
"all our Sufferings, and are made willing in the Power and Strength of God,
"freely to offer up our Lives in this Cause of God, for which we suffer: Yea,
"and we do find, through Grace, the Enlargements of God in our imprisoned
"Estate, to whom alone we commit ourselves and Families, for the disposing
"of us according to his infinite Wisdom and Pleasure, in whose Love is our
"Rest and Life.

"From the House of Bondage in Boston, wherein we are made Captives by
"the Wills of Men, although made free by the Son of God, John
"viii. 36. In which we quietly rest, this 16th of the Fifth Month 1658.

"LAURENCE }
"CASSANDRA } SOUTHICK,
"JOSIAH }
"SAMUEL SHATTOCK,
"JOSHUA BUFFUM."

This Letter plainly favours of that meek and *Christian* Spirit, where-with
Sufferers for true Religion undergo their Exercises and Tribulations, and ex-
presses a Sense of that inward Peace and Satisfaction which they enjoy in the
Midst of their deepest Trials, witnessing the Truth of that Saying of our Saviour,
In the World ye shall have Trouble, but in me Peace.

After this, two of them, *Samuel Shattock* and *Joshua Buffum* were released,
but the others continued under close Confinement, in the chief Time of the Year
for their Occupation, to their exceeding Detriment.

Imprisonment
and Whipping
of N. Phelps.

Nicholas Phelps, at whose House the said Meeting was, being presented at the
Court, for appearing with his Hat on, was sent to *Ipswich* Goal, where he was
several Times cruelly whipt, though he was a weakly Man, and crooked, but
no Motives of Compassion had any Place with those Persecutors: He was kept
there during Harvest, to his great Loss.

Persecution
at Salem.

At *Salem* twelve Persons were fined 40*l.* 19*s.* for not coming to Church,
and of others much Money was extorted for their Wives Absence from thence.
William Marston, of *Hampton*, was fined 10*l.* for two Books found in his House,
viz. *John Lilburn's* Resurrection, and *W. Dewsberry's* Mighty Day of the Lord.
When some of the Prisoners appealed to the Laws of *England*, the Court over-
ruled them, the Governour, *Endicot*, and his Deputy, crying out, *No Appeal to*
England! No Appeal to England! They seemed to think themselves secure
from any Restraint from *Old-England*, and one of them, Major-General *Denison*,
said in open Court, *This Year you'll go and complain to the Parliament, the next*
Year they'll send some to see how Things go, and in the third Year the Government
will be changed. Thus not regarding *Old-England*, they refused the Prisoners
Request of being tried, according to the Laws of that Nation by a Jury. The
Goaler also in Tyranny followed the Example of the Magistrates, extorting
from his Prisoners Eight-pence out of every Shilling they earned: And when
they refused this, the Whipping-post was his Refuge.

Appeal to
England
refused.

Imprisonment
of C. Holder
J. Copeland,
and J. Rouse.

But to proceed: In the Sixth Month this Year, *John Copeland* and *Chris-*
topher Holder came to *Dedham*, where they lodged one Night: Next Day they
were taken by a Constable, and carried to *Boston*, where being brought before
the Governour, he said in a Rage, *You shall be sure to have your Ears cut off.*
Soon after, *John Rouse* coming also to *Boston*, was clapt up in Prison. On
the

the 10th of September those three were brought before the Magistrates in Court, where the Deputy-Governour told them, that *They, in Contempt of the Magistrates and Ministers, being come there again to seduce the People, might know, that whatever befel them, whether the Loss of their Ears, or of their Lives, their Blood would be upon their own Heads.* They denied this, and said, *The Lord had sent them thither.* Governour Endicot said, *You are greater Enemies to us, than those that come openly, since, under Pretence of Peace, you come to poison the People.* Being asked for Proof that the Lord had sent them, they replied, *It was some Proof that they met with such Entertainment as Christ told his Disciples, they should meet with for his Sake.* To this Major-General Denison replied, *Then when Malefactors are whipt, they suffer for Christ's Sake.* Then John Rouse, whose Father was a Lieutenant-Colonel in Barbadoes, said, *If we were Evil-doers, the Judgments of God would be heavier upon us, than what we suffer by you.* To which Major-General Denison again replied, *Mr. Rouse, (for so I may call you, having heard your Father is a Gentleman) what Judgments of God do you look for greater than is upon you, to be driven from your Father's House, and to run about here as a Vagabond, with a Company of Deceivers, except you look for an Halter.* To this Rouse said, *I was not driven from my Father's House, but in Obedience to the Lord I left it, and when the Lord shall have cleared me of this Land, I shall return to it again.* Then Endicot ordered the Secretary to read the Law, who read this Clause, *If any that have suffered the Law, shall presume to return again, they shall have their Ears cut off.* Endicot also said, *The Quakers have nothing to prove their Commission by, but the Spirit within them, and that is the Devil.* And when one of the Prisoners said, *We have seen some of your Laws that have many Scriptures in the Margin, but what Example have you in Scripture for cutting off Ears?* Endicot asked, *What Scripture is there for hanging?* To which Denison scoffingly said, *Yes, they would be crucified.* Then Endicot calling the three Prisoners by Name, in a great Passion said, *It is the Sentence of the Court, that you three have each of you his right Ear cut off by the Hangman.* Then they were carried back to Prison, and on the 16th of September, the Marshal's Deputy came thither, letting as many come in as he thought meet, and when the Doors were made fast, the said Marshal read the following Order, viz.

NEW-
ENGLAND
1658.

Trial of
C. Holder,
J. Copeland,
and J. Rouse.

Their Sentence
to have their
right Ears cut
off.

“ To the Marshal-General, or his Deputy.

“ **Y**OU are to take with you the Executioner, and repair to the House
“ of Correction, and there see him cut off the right Ears of John Cope-
“ land, Christopher Holder, and John Rouse, Quakers, in Execution of the
“ Sentence of the Court of Assistants, for the Breach of the Law, intituled
“ Quakers.

Warrant for
executing that
Sentence.

“ EDWARD RAWSON, Secr.”

Then the Prisoners were brought into another Room, where John Rouse said to the Marshal, *We have appealed to the chief Magistrates of England.* To which he answered, *I have nothing to do with that.* Holder said, *Such Execution as this should be done publickly, and not in private, for this was contrary to the Law of England.* But Captain Oliver replied, *We do it in private to keep you from Tatling.* Then the Executioner took Holder, and when he had turned aside his Hair, and was going to cut off his Ear, the Marshal turned his Back on him, which made Rouse say, *Turn about and see it ; for so was his Order.* The Marshal then turned, and said, *Yes, yes, let us look on it.* Rouse, more undaunted than his Persecutors, suffered the like, and so did Copeland, and they said, *Those that do it ignorantly, we desire from our Hearts the Lord to forgive them, but for them that do it maliciously, let our Blood be upon their Heads ; and such shall know in the Day of Account, that every Drop of our Blood shall be as heavy upon them as a Mill-stone.*

The Sentence
executed.

There was then at Boston one Katharine Scott, of the Town of Providence, in the Jurisdiction of Rhode-Island, a grave sober ancient Woman, of a blameless

NEW-
ENGLAND
1658.

Cruel Whip-
ping of K.
Scott.

Her grave
Answer to
Endicot's
Threats.

Petition of
the Priests
to obtain
the Law for
Banishment
on pain of
Death, which
was carried
but by one
Vote.

Protestation
of Wozel,
a Deacon,
and others,
against it.

The Act for
Banishment
on pain of
Death.

Conversation, and of good Education and Circumstances, and a Mother of many Children, she coming to see the Execution of those who had their Ears cut off, and observing that it was done in private, said, that *It was evident they were going to do the Work of Darknes, or else they would have brought them forth publickly, and have declared their Offences, that others might hear and fear.* Upon which she was had before the Magistrates, who committed her to Prison, where she was cruelly whipt with a threefold-corded knotted Whip. And when upon her Examination they told her, *They were likely to have a Law to hang her if she came thither again,* she gravely answered, *If God calls us, Wo be to us if we come not; and I question not but he whom we love, will make us not to count our Lives dear unto ourselves for the Sake of his Name.* To which Endicot, the Governour, replied, *And we shall be as ready to take away your Lives, as ye shall be to lay them down.* An Expression shewing his Readiness to assent to a Law for taking away their Lives. But to compass that was not easy, because many sober honest People declared their Aversion to such Cruelty: But John Norton and the other Priests were so forward in promoting such a Purpose, that they petitioned the Magistrates to cause the Court to make some Law to banish the Quakers upon pain of Death. The Magistrates, thus excited by the Priests, made the less Scruple in this bloody Business. However, it was carried with no little Opposition; for the Court, where this Law was made, consisted of twenty five Persons, and when it was put to the Vote, twelve were against it, so that it was carried only by one Vote. This so troubled one Wozel, a Deacon of their Church, when he heard it, having through Sicknes been absent, that he got to the Court, and weeping for Grief that his Absence should occasion such a Law to pass, said, *If he had been able to go, he would have crept thither upon his Knees, rather than such a Law should have passed.* Thus the persecuting Party carried their Point; yet there was great Difference in the Court, and the twelve, who had voted in the Negative, resolved to enter their Dissents to that Law, which the other seeing, and apprehending that so many Dissents would weaken their Law, they admitted this Addition, *to be tried by a special Jury.* However, two of the twelve, viz. Capt Edward Hutcheson, and Capt. Thomas Clark, a Merchant of Boston, did enter their Dissent under that Law. The standing Law of the Country was, *That none be sentenced to Death and Banishment, but by a special Jury and Court of Assistants,* and such a Court consisted of seven Magistrates at the least. But it was now resolved to prosecute the Quakers to Death; and all this Trial, when it came on, was only, *Whether they were Quakers?* (which they concluded them to be by their coming in covered) and *whether they had been banished before?*

Thus their sanguinary Law, for Banishment on pain of Death, was passed on the 20th of October 1658, being as follows,

“ An ACT made at a General-Court held at BOSTON, the 20th
“ of October 1658.

“ W H E R E A S there is a pernicious Sect, commonly called Quakers,
“ lately risen, who by Word and Writing have published and main-
“ tained many * dangerous and horrid Tenets, and do take upon them to
“ change and alter the received † laudable Customs of our Nation, in giving
“ civil Respect to Equals, or Reverence to Superiors; whose Actions tend to
“ undermine the Civil Government, and also to destroy the Order of the
“ Churches, by denying all ‖ Established Forms of Worship, and by with-
“ drawing from orderly Church-Fellowship, allowed and approved by all
“ Orthodox Professors of Truth, and instead thereof, and in Opposition
“ thereunto,

* What those dangerous and horrid Tenets were, is neither specified in this nor any other of their Laws.

† The laudable Custom of pulling off the Hat.

‖ Who would have thought these Law-makers themselves had left their own native Land, because they could not join with the Established Worship there.

“thereunto, frequently meeting by themselves, insinuating themselves into the
“Minds of the Simple, or such as are least affected to the Order and Govern-
“ment of Church and Commonwealth, whereby divers of our Inhabitants have
“been infected, notwithstanding all former Laws made upon the Experience
“of their arrogant and bold Obtrusions, to disseminate their Principles amongst
“us, prohibiting their coming into this Jurisdiction, they have not been de-
“terred from their impetuous Attempts to undermine our Peace, and hazard
“our Ruin.

“For Prevention thereof, this Court doth order and enact, That every
“Person or Persons, of the *cursed Sect of the Quakers*, who is not an Inhabitant
“of, but is found within this Jurisdiction, shall be apprehended without War-
“rant, where no Magistrate is at hand, by any Constable, Commissioner, or
“select Man, and conveyed from Constable to Constable, to the next Magi-
“strate, who shall commit the said Person to close Prison, there to remain
“(without Bail) unto the next Court of Assistants, where they shall have a legal
“Trial: And being * convicted to be of the *Sect of the Quakers*, shall be
“sentenced to be banished upon pain of Death: And that every Inhabitant of
“this Jurisdiction being convicted to be of the aforesaid Sect, either by
“taking up, publishing, or defending the horrid Opinions of the *Quakers*, or
“the stirring up Mutiny, Sedition, or Rebellion against the Government, or
“by taking up their abusive and destructive Practices, *viz.* Denying civil
“Respect to Equals and Superiors, and withdrawing from our Church-
“Assemblies, and instead thereof frequenting Meetings of their own, in
“Opposition to our Church-Order, or by adhering to, or approving of any
“known *Quaker*, and the Tenets and Practices of *Quakers*, that are opposite
“to the Orthodox received Opinions of the Godly, and endeavouring to dis-
“affect others to Civil Government and Church-Orders, or † condemning the
“Practice and Proceedings of this Court against the *Quakers*, manifesting
“thereby their complying with those whose Design is to overthrow the Order
“established in Church and State, every such Person upon Conviction before
“the said Court of Assistants, in Manner aforesaid, shall be committed to
“close Prison for one Month, and then, unless they chuse voluntarily to depart
“this Jurisdiction, shall give Bond for their good Behaviour, and appear at
“the next Court, where continuing obstinate, and refusing to retract and reform
“the aforesaid Opinions, they shall be sentenced to Banishment upon pain of
“Death: And any one Magistrate upon Information given him of any such
“Person, shall cause him to be apprehended, and shall commit any such Person
“to Prison, according to his Discretion, until he come to Trial as aforesaid.”

Thus ends this bloody and destructive *Act*, more resembling a Decree of the
Spanish Inquisition, than the Laws of a *Protestant* reformed People, who had
themselves fled from a much less Degree of Persecution, exercised under the
Power of the Bishops in *Old-England*.

Let us now take a View of the Proceedings against this People in other
Colonies. How rigorous the Proceedings were in the Colony of *New-Plymouth*,
may appear by a Letter of *James Cudworth*; who had been a Magistrate and
Commission-Officer there, till he resigned the one, and was discharged from
the other, for shewing some Humanity to the persecuted *Quakers*, which Letter,
to a Friend of his at *London*, is as follows, *viz.*

*Proceedings
against the
Quakers in
the Colony
of New-
Plymouth.*

“Honoured Sir!

“MY Respects presented to you and Mr. *Brown*, hoping and desiring
“your present and eternal Welfare, &c. As for the State and
“Condition of Things among us, it is sad, and like to continue so; the
“antichristian

*A Letter from
J. Cudworth
to his Friend
at London,
relating to
the Persecu-
tion in New-
Plymouth
Colony.*

* For which *Conviction*, it was counted sufficient that they appeared with their *Hats on*, or
said *Thee* and *Thou*.

† They seem self-condemned in making this Law, and therefore guard against other
Men's condemning their Actions.

NEW-
ENGLAND
1658.

“ antichristian persecuting Spirit is very active, and that in the Powers of this
 “ World. He that will not whip and lash, persecute and punish Men that
 “ differ in Matters of Religion, must not sit on the Bench, nor sustain any
 “ Office in the Commonwealth; Last Election, Mr. *Hatherly* and myself left
 “ off the Bench, and myself discharged of my Captainship, because I had enter-
 “ tain’d some of the *Quakers* at my House, that thereby I might be the better
 “ acquainted with their Principles: I thought it better so to do, than with the
 “ blind World to censure and condemn, rail at and revile them, when they
 “ never saw their Persons, nor knew any of their Principles. But the *Quakers*
 “ and myself cannot close in divers Things, and so I signified to the Court I
 “ was no Quaker, but must bear my Testimony against sundry Things that
 “ they held, as I had Occasion and Opportunity: But withal I told them, that
 “ As I was no Quaker, so I would be no Persecutor. This Spirit did work
 “ these two Years that I was of the Magistracy; during which Time I was on
 “ sundry Occasions forced to declare my Dissent in sundry Actings of that
 “ Nature, which, although done with all Moderation of Expression, together
 “ with due Respect unto the rest, yet it wrought great Disaffection and Preju-
 “ dice in them against me, so that if I should say, some of themselves set others
 “ on work to frame a Petition against me, that so they might have a seeming
 “ Ground from others, (though first moved and acted by themselves, to lay
 “ me what they could under Reproach) I should do no Wrong. The Petition
 “ was with nineteen Hands: It will be too long to make Rehearsal. It
 “ wrought such a Disturbance in our Town, and in our Military Company,
 “ that when the Act of Court was read at the Head of the Company, had not
 “ I been present, and made a Speech to them, I fear there would have been
 “ such Actings as would have been of a sad Consequence. The Court was again
 “ followed with another Petition of fifty four Hands, and the Court returned
 “ the Petitioners an Answer with much Plausibleness of Speech, carrying with
 “ it great Shew of Respect to them, readily acknowledging with the Petitioners
 “ my Parts and Gifts, and how useful I had been in my Place, professing, *they*
 “ *had nothing at all against me, only in that Thing of giving Entertainment to*
 “ *the Quakers*, whenas I broke no Law in giving them a Night’s Lodging or
 “ two, and some Victuals: For our Law then was, *If any entertain a Quaker,*
 “ *and keep him after he is warned by a Magistrate to depart, the Party so enter-*
 “ *taining shall pay twenty Shillings a Week for entertaining them.* Since hath been
 “ a Law made, *If any entertain a Quaker, if but a Quarter of an Hour, he is to*
 “ *forfeit five Pounds.* Another, *That if any see a Quaker, he is bound, if he live*
 “ *six Miles or more from the Constable, yet he must presently go and give Notice to*
 “ *the Constable, or else is subject to the Censure of the Court, (which may be hanging.)*
 “ Another, *That if the Constable know or hear of any Quaker in his Precincts, he*
 “ *is presently to apprehend him; and if he will not presently depart the Town, the*
 “ *Constable is to whip him, and send him away.* And divers have been whipt by
 “ us in our Patent, and truly to tell you plainly, that the whipping of them
 “ with that Cruelty as some have been whipt, and their Patience under it, hath
 “ sometimes been the Occasion of gaining more Adherents to them, than
 “ if they had suffered them openly to have preach’d a Sermon.
 “ Also another Law, *That if there be a Quaker’s Meeting any where in this*
 “ *Colony, the Party in whose House, or on whose Ground it is, is to pay forty Shil-*
 “ *lings, the preaching Quaker forty Shillings, every Hearer forty Shillings: Yea,*
 “ *and if they have Meetings, though nothing be spoken when they so meet, which,*
 “ *they say, so it falls out sometimes.*—Our last Law, *That now they are to be*
 “ *apprehended, and carried before a Magistrate, and by him committed to be kept*
 “ *close Prisoners until they will promise to depart and never come again, and will also*
 “ *pay their Fees, (which I perceive they will neither do the one nor the other)*
 “ *and they must be kept only with the Countries Allowance, which is but small,*
 “ *namely, Course Bread and Water.* No Friend may bring them any Thing; none
 “ may be permitted to speak with them: Nay, if they have Money of their own,
 “ they may not make Use of that to relieve themselves.

“ In

“ In the *Massachusetts*, (namely *Boston* Colony) after they have whipped them, and cut off their Ears, they have now gone the farthest Step they can, *They banish them upon pain of Death, if ever they come there again.* We expect that we must do the like; we must dance after their Pipe: Now *Plymouth* Saddle is on the Bay-horse, (viz. *Boston*) we shall follow them on the Career: For it is well if in some there be not a Desire to be their Apes and Imitators in all their Proceedings in Things of this Nature.

“ All these carnal and antichristian Ways, being not of God's Appointment, effect nothing, as to the obstructing or hindring them in their Way or Course: *It is only the Word or Spirit of the Lord that is able to convince Gain-sayers:* They are the mighty Weapons of a *Christian's* Warfare, by which great and mighty Things are done and accomplished.

“ They have many Meetings, and many Adherents, almost the whole Town of *Sandwich* is adhering towards them: And give me leave a little to acquaint you with their Sufferings, which is grievous unto, and saddens the Hearts of most of the precious Saints of God; it lies down and rises up with them, and they cannot put it out of their Minds, to see and hear of poor Families deprived of their Comforts, and brought into Penury and Want: You may say, *By what Means, and to what End?* As far as I am able to judge of the End, *It is to force them from their Homes and lawful Habitations, and to drive them out of their Coasts.* The *Massachusetts* have banished six of their Inhabitants to be gone upon pain of Death, and I wish that Blood be not shed: But our poor People are pillaged and plundered of their Goods, and haply, when they have no more to satisfy their unsatiable Desire, at last may be forced to flee, and glad they have their Lives for a Prey.

“ As for the Means by which they are impoverished; those in the first Place were scrupulous of an Oath: Why then must we put in Force an old Law, *That all must take the Oath of Fidelity?* This being tendred they will not take it, and then we must add Force to the Law, and that is, *If any Man refuse or neglect to take it by such a Time, he shall pay five Pounds or depart the Colony.* When the Time is come, they are the same as they were; then goes out the Marshal, and fetches their Cows and other Cattle. Well, another Court comes; they are required to take the Oath again: They cannot; then five Pounds more. On this Account thirty five Head of Cattle, as I have been credibly informed, have been, by the Authority of our Court, taken from them the latter Part of this Summer; and these People say, *If they have more Right to them than themselves, let them take them.* Some that had a Cow only, some two Cows, some three Cows, and many small Children in their Families, to whom, in Summer-time, a Cow or two was the greatest outward Comfort they had for their Subsistence. A poor Weaver that hath seven or eight small Children, (I know not which) he himself lame in his Body, had but two Cows, and both taken from him. The Marshal asked him, *What he would do, he must have his Cows?* The Man said, *That God that gave him them, he doubted not, but would still provide for him.*

“ To fill up the Measure yet more full, though to the farther emptying *Sandwich* Men of their outward Comforts: The last Court of Assistants, the first *Tuesday* of this *Instant*, the Court was pleased to determine Fines on *Sandwich* Men for Meetings, sometimes on First-days of the Week, sometimes on other Days, as they say, they meet ordinarily twice in a Week besides the Lord's Day, *one Hundred and fifty Pounds*, whereof *W. Newland* is 24 *l.* for himself and his Wife, at ten Shillings a Meeting: *W. Allen* 46 *l.* some affirm it 49 *l.* The poor Weaver, before spoken of, 20 *l.* Brother Cook told me, one of the Brethren at *Barnstable* certified him, *That he was in the Weaver's House, when cruel Barlow, (Sandwich Marshal) came to demand the Sum, and said, he was fully informed of all the poor Man had, and thought if all lay together, it was not worth ten Pounds.* What will be the End of such Courses and Practices, the Lord only knows: I heartily and earnestly pray, that such like Courses neither raise up among us, nor bring in upon us, either

NEW-
ENGLAND
1658.

“ the Sword or any devouring Calamity, as a just Avenger of the Lord’s Quarrel,
 “ for Acts of Injustice and Oppression, and that we may every one find out the
 “ Plague of his own Heart, and put away the Evil of his own Doings, and
 “ meet the Lord by Intreaties of Peace, before it be too late, and there be no
 “ Remedy.
 “ Our Civil Powers are exercised in Things appertaining to the Kingdom of
 “ Christ, in Matters of Religion and Conscience, that we can have no Time to
 “ effect any Thing that tends to the Promotion of the Civil Weal, or the Prof-
 “ perity of the Place; but now we must have a *State-Religion*, such as the Powers
 “ of the World will allow, and no other: And we must worship and serve the
 “ Lord Jesus as the World shall appoint us: We must all go to the publick
 “ Place of Meeting in the Parish where he dwells, or be presented: I am in-
 “ formed of three or four Score last Court presented for not coming to publick
 “ Meetings, and let me tell you how they have brought this about. You may
 “ remember a Law once made, called *Thomas Hinckley’s Law*, *That if any*
 “ *neglected the Worship of God in the Place where he lives, and sets up a Worship*
 “ *contrary to God, and the Allowance of this Government, to the publick Profana-*
 “ *tion of God’s holy Day and Ordinance, he shall pay ten Shillings.* This Law would
 “ not reach what then was aimed at; because he must do so and so, that is all
 “ Things therein expressed, or else not break the Law. In *March* last, a Court
 “ of Deputies was call’d, and some Acts touching *Quakers* were made, and
 “ then they contrived to make this Law serviceable to them, and that was by
 “ putting out the Word (*and*) and putting in the Word (*or,*) which is a Dis-
 “ junctive, and makes every Branch to become a Law. So now if any neglect,
 “ or will not come to the publick Meetings, *ten Shillings* for every Defect.
 “ Certainly we have less Wit, or more Money than the *Massachusetts*; for, for
 “ *five Shillings* a Day a Man may stay away till it come to *twelve* or *thirteen*
 “ *Pounds*, if he had it but to pay them. And these Men altering their Law now
 “ in *March*, yet left it dated *June* the 6th 1651, and so it stands as an Act of
 “ a General Court; they to be the Authors of it seven Years before it was in
 “ Being, and so yourselves have your Part and Share in it, if the *Recorder* lie
 “ not. But what may be the Reason, that they should not by another Law,
 “ made and dated by that Court, as well effect what was intended, as by alter-
 “ ing a Word, and so the whole Sense of the Law, and leave this their Act by
 “ the Date of it charged on another Court’s Account? Surely the chief Instru-
 “ ments in the Business, being privy to an Act of Parliament for Liberty,
 “ should too openly have acted repugnant to the Law of *England*; but if they
 “ can do the Thing, and leave it to a Court, as making it six Years before the
 “ Act of Parliament, there can be no Danger in this. And that they were
 “ privy to the Act of Parliament for Liberty, to be then in Being, is evident;
 “ that the Deputies might be free to act it, they told us, That now the *Pro-*
 “ *testor* stood not engaged to the Articles for Liberty, for the Parliament had
 “ now taken the Power into their own Hands, and had given the *Protestor* a
 “ new Oath, *Only in general to maintain the Protestant Religion*: And so pro-
 “ duced the Oath in a Paper in Writing; whereas the Act of Parliament,
 “ and the Oath, are both in one Book in Print. So that they, who were privy
 “ to the one, could not be ignorant of the other. But still all is well, if
 “ we can but keep the People ignorant of their Liberties and Privileges, then
 “ we have Liberty to act in our own Wills what we please. We are wrapped
 “ up in a Labyrinth of confused Laws, that the Freeman’s Power is quite gone;
 “ and it was said last *June* Court, *That they knew nothing the Freeman had there*
 “ *to do.* *Sandwich* Men may not go to the Bay, lest they be taken up for
 “ *Quakers*: *W. Newland* was there about his Occasions some ten Days since,
 “ and they put him in Prison twenty four Hours, and sent for divers to witness
 “ against him, but they had not Proof enough to make him a *Quaker*, which,
 “ if they had, he should have been whipped. Nay, they may not go about
 “ their Occasions in other Towns of our Colony, but Warrants lie in Ambush
 “ to apprehend, and bring them before a Magistrate to give an Account of
 “ their

“ their Business. Some of the Quakers in Rhode-Island came to bring them
“ Goods to trade with them, and that for far more reasonable Terms than the
“ professing and oppressing Merchants of the Country, but will not be suffered:
“ So that unless the Lord step in to their Help and Assistance, in some Way,
“ beyond Man's Conceiving, their Case is sad, and to be pitied; and truly it
“ moves Bowels of Compassion in all Sorts, except those in Place, who carry it
“ with an high Hand. Through Mercy we have yet amongst us worthy Mr.
“ Dunstar, whom the Lord hath made boldly to bear Testimony against the
“ Spirit of Persecution.

“ Our Bench now is, Thomas Prince Governour, Mr. Collier, Capt. Willett,
“ Capt. Winslow, Mr. Alden, Lieut. Southworth, W. Bradford, Thomas Hinckley.
“ Mr. Collier last June would not sit on the Bench, if I sat there, and now will
“ not sit the next Year, unless thirty Pounds fit by him. Our Court and Depu-
“ ties last June made Capt. Winslow a Major. Sure we are all mercenary
“ Soldiers that must have a Major imposed upon us. Doubtless the next Court
“ they may chuse us a Governour, and Assistants also. A Freeman shall need
“ to do nothing, but bear such Burdens as are laid upon him. Mr. Alden hath
“ deceived the Expectations of many, and indeed lost the Affections of such, as
“ I judge, were his cordial Christian Friends, who is very active in such Ways,
“ as I pray God may not be charged on him to be Oppressions of an high
“ Nature.”

Thus far the Letter, written in December 1658.

Besides those mentioned in the foregoing Letter, we find the following Persons
had their Goods taken from them about this Time, some for refusing to Swear,
and others for Absence from the publick Worship, viz. Robert Harper 44l.
Joseph Allen 5l. 12s. Edward Perry 89l. 18s. George Allen 25l. 15s. William
Gifford 57l. 19s. William Newland 36l. Ralph Allen jun. 18l. John Jen-
kins 19l. 10s. Henry Howland 1l. 10s. Ralph Allen sen. 68l. Thomas
Greenfield 4l. Richard Kirby 57l. 12s. William Allen 86l. 17s. Thomas
Ewer 25l. 8s. Daniel Wing 12l. Peter Gaunt 43l. 14s. 6d. Michael
Turner 13l. 10s. John Newland 2l. 6s. And Matthew Allen 48l. 16s.
Amounting in all to 660l. 7s. 6d.

Fines and
Distresses for
refusing to
Swear, &c.

We mentioned before, the fining of William Marston, of Hampton, 5l. for
two Books found in his House, after which they fined him 5l. more for not fre-
quenting their Church-Worship, and 3l. besides, as due to the Priest: For
which Fines he had his Goods taken away to above 20l. in Value.

Thomas Johnson had his House and Land seized by the Marshal for Fines:
And Arthur Howland, seventy Years of Age, had his Goods distrained, and was
also committed to Prison in the Depth of Winter.

Imprisonment
of A. How-
land.

Before we leave this Colony, we must take Notice, that William Brend and
John Copeland were cruelly whipt at Plymouth: As were also Humphry Norton
and John Rouse, whose Sufferings were very moving to the Spectators, when
being in the Stocks they first prayed, then saluted one another, and bid the
Executioner have Patience a little, when he came to take off their Clothes, and
he should see they could give their Backs to the Smiter. And so envious were the
Persecutors, that they put three Inhabitants of Sandwich in the Stocks, only for
taking John Rouse by the Hand. At another Time, as Christopher Holder and
John Copeland were going to a Meeting at Sandwich, they were taken at Barn-
stable, and cruelly whipt with thirty three Stripes. At the Sight of this bloody
Execution, many of the Spectators witnessed against it, and one Woman, in the
Grief and Anguish of her Spirit, cried out, How long, Lord, how long shall it be
er thou avenge the Blood of thine Elect! And then lamenting, said, Did I for-
sake Father and Mother, and all my dear Relations, to come to New-England for
this? Did I ever think that New-England would come to this? Who would have
thought it?

Pious De-
meanour of
the Sufferers.

Nicholas Davis, William Leddra, and Peter Pearson, also suffered Imprison-
ment at Plymouth.

We

NEW-
ENGLAND
1658.

Extraordinary
Adventures of
T. Thurston.

A Law in
New-haven
Colony.

Barbarous
Usage of
H. Norton,
by Whipping
and Burning.

Banishment
of others.

A Law made
in the Dutch
Plantation.

We shall next take Notice of some extraordinary Adventures of *Thomas Thurston*, one of those who had been banished and sent away, as formerly related: This Man, notwithstanding his former Sufferings there, was moved in Spirit to return to *New-England*, and accordingly went with *Josiah Coale* from *England* to *Virginia*, whence they, and one *Thomas Chapman*, travelled several Hundred Miles on Foot through vast Wilderesses and Woods, and so at length came into *New-England*, to the Astonishment of the persecuting Professors there, to whom their Passage seemed scarce possible, that Way being deemed unpassable for any but the *Indians*, many of whom are hardy Men and Warriours; yet they received these Strangers with Civility, and behaved well towards them; for that People, who were lookt upon as having no Religion, expressed by their Actions more Humanity, than those lofty Professors of *New-England*, whose natural Tempers had been embittered by false Principles of Religion, to the Eradication of all Tenderness and Compassion towards those who differed from them. Yet was the Journey of those Travellers through that large uncultivated Tract of Land very hard, for they had not only Hunger and Cold to encounter with, in the Winter Season, but were often in Danger of being devoured by wild Beasts, or of perishing in unknown Waters, Marshes and Bogs. So that even their Adversaries admired at their Preservation, in which a more than human Power was manifested.

We now pass to the Colony of *New-haven*, where they had a Law, *That every Quaker that came into that Jurisdiction should be severely whipt, and be kept at Work in the House of Correction; and the second Time, be branded in one Hand, and kept at Work as aforesaid; the third Time, to be branded in the other Hand, and the fourth Time, to be bored through the Tongue with a red hot Iron.* It happened that *Humphry Norton* passing through *South-bold* in his Way to the *Dutch Plantations*, was apprehended, without being asked whither he was going, and committed to the Marshal, conveyed to *New-haven*, and there cast into Prison, chained to a Post, and kept Day and Night for the Space of twenty Days, with great Weights of Iron, in an open Prison, without Fire or Candle, and none suffered to visit him, in the bitter cold Winter, enough to have starved him to Death. At length he was had before their Court, where was their Priest, *John Davenport*, to whom *Humphry* had sent some religious Queries: And the Priest having spoken what he pleased in Answer to those Queries, *Humphry* attempted to reply, but was prevented by their tying a great Iron Key across his Mouth, so that he could not speak. After that he was had again to Prison, and after ten Days more, sentenced to be severely whipt, and burnt in the Hand with the Letter [H] for Heresy, and to be sent out of the Colony, and not to return upon pain of the utmost Penalty they could inflict by Law, and to pay ten Pounds towards the Charge of the Court and Colony. And they ordered this Sentence to be executed the same Day. Accordingly the Drum was beat, and the People gathered, the poor Man was fetcht, and stript to the Waist, and set with his Back toward the Magistrates, and had given, in their View, thirty six cruel Stripes, and then turned, and his Face set toward them, and his Hand made fast in the Stocks, where they had set his Body before, and burnt very deep with a red hot Iron: Then he was sent to Prison again, and there kept, till a *Dutchman*, a Stranger to him, paid down twenty Nobles for his Fine and Fees. It was remarkable, that as soon as he had suffered this cruel Sentence, and was let loose from the Stocks, he kneeled down, and prayed to the Lord, to the Astonishment of his Persecutors.

To this Colony came also *William Brend*, *Mary Dyer*, and *Mary Witherhead*, but were forthwith sent away: *Mary Dyer* being set by them on Horseback, cried out, *Wo be unto you, for Humphry Norton's Sake: Wo be unto you for the Cruelty done to him.*

From *New-haven* we return to the *Dutch Plantation*, where a Law was made, *That those who received any Quaker into their Houses, should forfeit fifty Pounds Sterling, one third Part to the Informer, who should be concealed: And that if any Vessel should bring any of them into that Jurisdiction, it should be forfeited with the Goods:*

Goods: And if but one of them was entertained, though but one Night, the Penalty was fifty Pounds Sterling. Nevertheless, there were some that willingly entertained them, for which they were imprisoned, and some fined, as *John Chilton, John Chatterton, and Henry Townsend*, who was fined five Hundred Guilders, and threatned to be sent out of that Jurisdiction. Also *Tobias Feak* and *Edward Hart*, (*Englishmen* and Officers in the Town of *Vlissing* or *Flushing* in *New-Netherlands* on *Long-Island*) were cast into Prison, because they refused to prosecute the *Dutch* Governour's Order against this People in that Town: And when the aforesaid *Henry Townsend* was called before the Governour and Court, and demanded to pay the Fine imposed on him, he answered, that *His Person and Estate was in their Hands, and they might take it if they would, but he could not pay the Fine.* Whereupon they cast him into a miry Dungeon in the Winter Time, from whence some of his Friends at length procured his Liberty, by giving the Oppressors two young Oxen and an Horse.

NEW-
ENGLAND
1659.

Several fined
for entertain-
ing Quakers.

Imprisonment
of several
others.

ANNO 1659. Let us now go back again to *Boston* (or the *Massachusetts* Colony) where we left in Prison those godly aged Confessors, *Laurence* and *Cassandra Southick*, with their Son *Josiah*. They had left at Home their Son *Daniel*, and their Daughter *Provided*; these Children seeing how unchristianly their Parents and Brother were dealt with, were so far from being deterred thereby, that they rather felt themselves encouraged to follow their Steps, and to relinquish the Assemblies of such a persecuting Generation, for which Absence they were fined 10*l.* though it was well known they had no Estate, their Parents being already brought to Poverty by their rapacious Persecutors. To get this Money the following Order was made in the General Court at *Boston*, viz.

Persecution
of D. and P.
Southick.

“ **W** H E R E A S *Daniel Southick* and *Provided Southick*, Son and
“ Daughter of *Laurence Southick*, absenting themselves from the pub-
“ lick Ordinances, have been fined by the Courts of *Salem* and *Ipswich*,
“ pretending they have no Estates, and resolving not to work: The Court,
“ upon Perusal of a Law, which was made upon Account of Debts, in Answer
“ to what should be done for the Satisfaction of the Fines, resolves; That the
“ Treasurers of the several Counties, are and shall be fully empowered to sell
“ the said Persons to any of the *English* Nation, at *Virginia* or *Barbadoes*, to
“ answer the said Fines, &c.”

Order of Court
for selling
them to Vir-
ginia or Bar-
badoes.

Pursuant to this Order, *Edward Butter*, one of the Treasurers, to get some-thing of the Booty, sought out for Passage to send them to *Barbadoes* for Sale; but none were willing to take or carry them: And a certain Master of a Ship, to put the Thing off, pretended that *They would spoil all the Ship's Company*, to which *Butter* answered, *No, you need not fear that, for they are poor harmless Creatures, and will not hurt any Body.* The Ship-master replied, *Will they not so? And will you offer to make Slaves of such harmless Creatures?* Thus *Butter* was disappointed of his wicked Intentions, and could get no Opportunity to send them away, wherefore, Winter coming on, he sent them Home again to shift for themselves.

Butter, a
Commissioner,
his Attempt to
execute that
Order.

Now the blood-thirsty Persecutors began to put in Execution their Law for Banishment on pain of Death. On the 11th of the Third Month 1659, the aforesaid *Laurence* and *Cassandra Southick*, their Son *Josiah*, *Samuel Shattock*, *Nicholas Phelps*, and *Joshua Buffum*, were called before the Court, where they asked the Governour, *What it was they required of them, whether the Honour of God, or of themselves?* He answered, *They who honour those whom God sets over them, honour God.* They replied, *It was true, but in Obedience to the Law of God they suffered: And farther asked, Whether it were for that Fault they were committed to Prison, before the Law had a Being, and were banisht, or what was it?* But the Court answered them not. One of them desired of the Governour, *That he would be pleased to declare, before the People, the real and true Causes of the Proceedings against them.* He answered, *It was for contemning Authority in not coming to the Ordinances of God.* He also added, that *They had rebelled against*

Banishment of
several on pain
of Death.

NEW-
ENGLAND
1659.

the Authority of the Country in not departing according to their Order. They answered, They had no other Place to go to, but had their Wives, Children, Families, and Estates to look after, nor had they done any Thing worthy of Death, Banishment, or Bonds, or any of the Things which they had suffered, though they had taken from them above one Hundred Pounds for meeting together. Major-General Denison replied, that They stood against the Authority of the Country, in not submitting to their Laws: That he should not go about to speak much concerning the Error of their Judgments: But, added he, you and we are not able well to live together, and at present the Power is in our Hand, and therefore the Stronger must send off. After this they were put forth a while, and being called in again, the Sentence of Banishment was pronounced against them, and but a Fortnight's Time allowed for them to depart on pain of Death, nor would they grant them any longer Time, though desired: So the said Samuel Shattock, Nicholas Phelps, and Josiah Southick, were obliged to take an Opportunity that presented four Days after, to pass for England by Barbadoes: The aged Couple, Laurence and Cassandra, went to Shelter-Island, where, shortly after, they died within three Days of each other; and Joshua Buffum departed to Rhode-Island.

A Narrative
of the Mar-
tyrdom of
W. Robinson,
M. Steventon,
and M. Dyer.

We shall next enter upon the Narrative of the Martyrdom of three Persons, who were put to Death for returning after they had been banished, pursuant to this bloody Law, viz. William Robinson, Merchant of London, Marmaduke Stevenson, a Countryman of Yorkshire, and Mary Dyer, a grave comely Woman, fearing the Lord, and of good Report, the Mother of several Children, and Wife of a reputable Inhabitant of Rhode-Island. These three, together with one Nicholas Davis, were by the Court of Assistants at Boston, in the Beginning of September 1659, sentenced to Banishment on pain of Death: But William Robinson, being looked on as a Teacher, was also condemned to be severely whipt, and the Constable was commanded to get an able Man to do it. Then Robinson was brought into the Street, and there stript, and having his Hands put through the Holes of the Carriage of a great Gun, where the Goaler held him, the Executioner gave him twenty Stripes with a threefold-corded Whip: Soon after which, he and the other three were released and banished, which that it was for no other Cause than their being Quakers, may appear by the following Warrant to the Goaler, viz.

Warrant to
the Goaler.

“ Y O U are required by these presently to set at Liberty William Robinson, Marmaduke Stevenson, Mary Dyer, and Nicholas Davis, who by an Order of the Court and Council had been imprisoned, because it appeared by their own Confession, Words and Actions, that they are Quakers; wherefore a Sentence was pronounced against them to depart this Jurisdiction on pain of Death: And that they must answer it at their Peril, if they, or any of them, after the 14th of this present Month September, are found within this Jurisdiction, or any Part thereof. Dated September the 12th 1659.”

Now though Mary Dyer and Nicholas Davis left that Jurisdiction at that Time, yet Robinson and Stevenson only went from Boston, but had not Freedom in their Minds to depart that Jurisdiction, though their Lives lay at Stake. So they went to Salem, and some Places thereabouts, to visit their Friends, and to confirm them in the Faith. But it was not long before they were taken and put again into the Prison at Boston, and had Chains lockt on their right Legs. In the next Month Mary Dyer also returned, and as she stood near the Prison speaking with Christopher Holder, who was come thither to enquire after a Ship bound for England, whither he intended to go, she was also taken into Custody. Thus they had now three Persons, who, according to their sanguinary Law, had forfeited their Lives. On the 20th of October these three were brought into Court, where John Endicot and others were assembled: And being called to the Bar, Endicot commanded the Keeper to pull off the Men's Hats, and then said, that They had made several Laws to keep the Quakers from amongst them, and neither Whipping, nor imprisoning, nor cutting off Ears, nor banishing upon pain

NEW-
ENGLAND
1659.

pain of Death, would keep them from amongst them : And farther he said, *that be or they desired not the Death of any of them.* Yet his next Words were, *Give Ear and hearken to your Sentence of Death.* William Robinson then desired that he might be permitted to read a Paper, giving an Account of the Reason why he had not departed that Jurisdiction. But Endicot would not suffer it to be read, but in a great Rage said, *You shall not read it, nor will the Court hear it read.* Then Robinson laid it on the Table. The Paper being handed to Endicot, he read it to himself, and then said to Robinson, *You need not keep such ado to have it read, for you spoke Yesterday more than is here written.* W. Robinson again desiring that the Paper might be read, that the People present might hear it, his Request was denied, and Endicot said, William Robinson, *hearken to your Sentence of Death : You shall be had back to the Place from whence you came, and from thence to the Place of Execution, to be hanged on the Gallows till you are dead.* This Sentence had been expected by him a considerable Time, he having believed for four Months before, that the laying down his Life for his Religion would be required of him.

W. Robin-
son's Sentence.

Robinson being taken away, Marmaduke Stevenson was called, and Endicot said to him, *If you have any Thing to say, you may speak.* He, knowing how they had dealt with his Companion, was silent ; though he also had written a Paper in Prison, containing the Reasons of his being come there, but kept it with him, and found an Opportunity afterward of delivering it to somebody. Then Endicot pronounced Sentence of Death against him, saying, Marmaduke Stevenson, *You shall be had to the Place from whence you came, and from thence to the Gallows, and there be hanged till you are dead.* Whereupon M. Stevenson spake thus : *Give Ear, ye Magistrates, and all who are Guilty, for this the Lord hath said concerning you, and will perform his Word upon you : That the same Day ye put his Servants to Death, shall the Day of your Visitation pass over your Heads, and you shall be cursed for Evermore, the Mouth of the Lord of Hosts hath spoken it. Therefore in Love to you all, I exhort you to take Warning before it be too late, that so the Curse may be removed. For assuredly, if you put us to Death, you will bring innocent Blood upon your own Heads, and swift Destruction will come upon you.*

M. Steven-
son's Sentence.

After he had spoken this, he was taken away, and Mary Dyer was called. To whom Endicot spake thus : Mary Dyer, *You shall go to the Place from whence you came, (to wit, the Prison) and from thence to the Place of Execution, and be hanged until you are dead.* To which she replied, *The Will of the Lord be done.* Then Endicot said, *Take her away Marshal.* To which she returned, *Yea, joyfully I go.* And in her going to the Prison she often uttered Speeches of Praises to the Lord ; and being full of Joy, she said to the Marshal, *He might let her alone, for she would go to the Prison without him.* To which he answered, *I believe you Mrs. Dyer, but I must do what I am commanded.* Thus she was led to Prison with her Companions, from whence she writ a Letter, directed to the General-Court in Boston, laying before them the Grievousness of their Iniquity, in thus persecuting to Death such as the Lord had sent amongst them. Copies of the aforesaid Papers, and Letter, given forth by the Prisoners, here follow :

M. Dyer's
Sentence.

" I. WILLIAM ROBINSON'S PAPER delivered to the Court at
" Boston before he received Sentence, and which they refused to read
" or hear.

" ON the 8th of the Eighth Month 1659, in the after Part of the Day,
" in travelling betwixt Newport in Rhode-Island and Daniel Gold's House,
" with my dear Brother Christopher Holder, the Word of the Lord came ex-
" pressly to me, which did fill me immediately with Life and Power, and
" heavenly Love, by which he constrained me, and commanded me to pass
" to the Town of Boston, my Life to lay down in his Will, for the accomplish-
" ing of his Service, that he had there to perform at the Day appointed. To
" which

A Copy of W.
Robinson's
Paper to the
Court.

NEW-
ENGLAND
1659.

“ which heavenly Voice I presently yielded Obedience, not questioning the
 “ Lord how he would bring the Thing to pass, being I was a Child, and Obe-
 “ dience was demanded of me by the Lord, who filled me with living Strength
 “ and Power from his heavenly Presence, which at that Time did mightily
 “ overshadow me, and my Life at that Time did say *Amen* to what the Lord
 “ required of me, and had commanded me to do, and willingly I was given up
 “ from that Time to this Day, the Will of the Lord to do and perform,
 “ whatever became of my Body. For the Lord had said unto me, *My Soul*
 “ *shall live in Everlasting Peace, and my Life shall enter into Rest, for being*
 “ *obedient to the God of my Life.* I being a Child, and durst not question the
 “ Lord in the least, but rather willing to lay down my Life, than to bring
 “ Dishonour to the Lord: And as the Lord made me willing, dealing gently
 “ and kindly with me, as a tender Father by a faithful Child whom he dearly
 “ loves, so the Lord did deal with me, in ministring his Life unto me, which
 “ gave and gives me Strength to perform what the Lord required of me, and
 “ still as I did, and do stand in Need, he ministered and ministereth more
 “ Strength and Virtue, and heavenly Power and Wisdom, whereby I was, and
 “ am made strong in God, not fearing what Man shall be suffered to do unto
 “ me, being filled with heavenly Courage, which is Meekness and Innocence,
 “ for the Cause is the Lord’s that we go in, and the Battle is the Lord’s; and
 “ thus saith the Lord of Hosts, the mighty and the terrible God, *Not by*
 “ *Strength, nor by Might, nor by Power of Man, but by my Spirit,* saith the Lord
 “ of Hosts, *I will perform what my Mouth hath spoken, through my Servants,*
 “ *whom I have chosen, mine Elect, in whom my Soul delighteth.* Friends, the
 “ God of my Life, and the God of the whole Earth, did lay this Thing upon
 “ me, for which I now suffer Bonds near unto Death. He, by his Almighty
 “ Power and Everlasting Love, constrained me and laid this Thing upon me,
 “ and truly I could not deny the Lord, much less resist the Holy One of
 “ *Israel.* Therefore all who are ignorant of the Motion of the Lord in the
 “ inward Parts, be not hasty in judging in this Matter, lest ye speak Evil of
 “ the Thing ye know not: But of a Truth, the Lord God of Heaven and
 “ Earth commanded me by his Spirit, and spake unto me by his Son, whom
 “ he hath made Heir of all Things, and in his Life I live, and in it I shall
 “ depart this earthly Tabernacle, if unmerciful Men be suffered to take it from
 “ me. And herein I rejoice, that the Lord is with me, the Ancient of Days,
 “ the Life of the suffering Seed, for which I am freely given up, and singly do
 “ I stand in the Will of God; for to me to live is Christ, and to die is Gain:
 “ And truly I have great Desire and Will herein, knowing that the Lord is
 “ with me, whatever ignorant Men shall be able to say against me; for the
 “ Witness of the Spirit I have received, and the Presence of the Lord and his
 “ heavenly Life doth accompany me, so that I can say in Truth, and from an
 “ upright Heart, *Blessed be the Lord God of my Life, who hath counted me*
 “ *worthy, and called me hereunto, to bear my Testimony against ungodly and un-*
 “ *righteous Men, who seek to take away the Life of the Righteous without a Cause,*
 “ *as the Rulers of Massachusetts-Bay do intend, if the Lord stop them not from their*
 “ *Intent.* Oh! hear ye Rulers, and give Ear and listen, all ye that have any
 “ hand herein to put the Innocent to Death, for in the Name, and Fear, and
 “ Dread of the Lord God, I here declare the Cause of my staying here amongst
 “ you, and continuing in the Jurisdiction after there was a Sentence of Banish-
 “ ment upon pain of Death, as ye said, pronounced against me without a just
 “ Cause, as ye all know, that we that were banished committed nothing worthy
 “ of Banishment, nor of any Punishment, much less Banishment upon pain of
 “ Death. And now, ye Rulers, ye do intend to put me to Death, and my
 “ Companion, unto whom the Word of the Lord came, saying, *Go to Boston*
 “ *with thy Brother William Robinson:* Unto which Command he was obe-
 “ dient, who had said unto him, *He had a great Work for him to do.* Which
 “ Thing is now seen, and the Lord is now a doing of it; and it is in Obe-
 “ dience to the Lord the God of the whole Earth, that we continued amongst
 “ you,

“ you, and that we came to the Town of Boston again, in Obedience to the
 “ Lord, the Creator of Heaven and Earth, in whose Hand your Breath is ;
 “ and will ye put us to Death for obeying the Lord, the God of the whole
 “ Earth ? Well, if ye do this Act, and put us to Death, know this, and be it
 “ known unto you all, ye Rulers and People within this Jurisdiction, That
 “ whosoever bath an Hand therein, will be Guilty of innocent Blood : And not only
 “ upon yourselves will ye bring innocent Blood, but upon the Town, and the In-
 “ habitants thereof, and every where within this Jurisdiction, that had the least
 “ Hand therein. Therefore be instructed, ye Rulers of this Land, and take
 “ Warning betimes, and learn Wisdom, before it be hid from your Eyes.

“ Written in the Common Goal the 19th of the Eighth Month 1659, in Boston,
 “ by one who feareth the Lord, who is by ignorant People called a Quaker,
 “ and unto such am I only known by the Name of William Robinson, yet
 “ a New Name have I received, which such know not.”

“ **II. MARMADUKE STEVENSON'S PAPER** of his Call to the Work
 “ and Service of the Lord : Given forth by him a little before he was
 “ put to Death, and after he had received his Sentence.

“ **I**N the Beginning of the Year 1655, I was at the Plough in the East Parts
 “ of Yorkshire in Old-England, near the Place where my outward Being was,
 “ and as I walked after the Plough, I was filled with the Love and Presence of
 “ the Living God, which did ravish my Heart when I felt it ; for it did increase
 “ and abound in me like a living Stream, so did the Life and Love of God run
 “ through me like precious Ointment giving a pleasant Smell, which made me
 “ to stand still : And as I stood a little still, with my Heart and Mind stayed
 “ upon the Lord, the Word of the Lord came to me, in a still small Voice,
 “ which I did hear perfectly, saying to me, in the secret of my Heart and Con-
 “ science, *I have ordained thee a Prophet unto the Nations* ; and at the hearing of
 “ the Word of the Lord I was put to a stand, seeing that I was but a Child for
 “ such a weighty Matter. So at the Time appointed, Barbadoes was set before
 “ me, unto which I was required of the Lord to go, and leave my dear and
 “ loving Wife and tender Children ; for the Lord said unto me, immediately
 “ by his Spirit, that *He would be as an Husband to my Wife, and as a Father to*
 “ *my Children, and they should not want in my Absence, for he would provide for*
 “ *them when I was gone.* And I believed the Lord would perform what he had
 “ spoken, because I was made willing to give up myself to his Work and
 “ Service, to leave all, and follow him, whose Presence and Life is with me,
 “ where I rest in Peace and Quietness of Spirit (with my dear Brother) under
 “ the Shadow of his Wings, who hath made us willing to lay down our Lives
 “ for his Name's Sake, if unmerciful Men be suffered to take them from us ;
 “ and if they do, we know we shall have Peace and Rest with the Lord for
 “ ever in his holy Habitation, when they shall have Torment Night and Day.
 “ So in Obedience to the Living God, I made Preparation to pass to Barbadoes
 “ in the Fourth Month 1658. So after some Time that I had been on the said
 “ Island in the Service of God, I heard that New-England had made a Law
 “ to put the Servants of the Living God to Death, if they returned after they
 “ were sentenced away, which did come near me at that Time ; and as I con-
 “ sidered the Thing, and pondered it in my Heart, immediately came the
 “ Word of the Lord unto me, saying, *Thou knowest not but thou mayst go*
 “ *thither* : But I kept this Word in my Heart, and did not declare it to any
 “ until the Time appointed. So after that a Vessel was made ready for Rhode-
 “ Island, which I passed in. So after a little Time that I had been there, visiting
 “ the Seed which the Lord had blessed, the Word of the Lord came to me,
 “ saying, *Go to Boston with thy Brother William Robinson* ; and at his Com-
 “ mand I was obedient, and gave up to his Will, that so his Work and Service

M. Steven-
 son's Paper,
 written after
 he was sen-
 tenced to
 Death.

NEW-
ENGLAND
1659.

" may be accomplished : For he had said unto me, that *He had a great Work*
" *for me to do*, which is now come to pass. And for yielding Obedience to,
" and for obeying the Voice and Command of the Everlasting God, which
" created Heaven and Earth, and the Fountains of Waters, do I, with my
" dear Brother, suffer outward Bonds, near unto Death. And this is given
" forth to be upon Record, that all People may know who hear it, That we
" came not in our own Wills, but in the Will of God. Given forth by me,
" who am known to Men by the Name of

" MARMADUKE STEVENSON.

" But have a *New Name* given me, which the World knows not of,
" written in the Book of Life.

" *Written in Boston Prison, in the Eighth Month 1659.*"

" III. A Copy of a LETTER, sent by MARY DYER to the
" RULERS of Boston, after she had received Sentence of Death.

" To the General-Court now in Boston.

A Letter of
M. Dyer, to
the Rulers of
Boston.

" W H E R E A S I am by many charged with the Guiltiness of my own
" Blood : If you mean in my Coming to *Boston*, I am therein clear,
" and justified by the Lord, in whose Will I came, who will require my Blood
" of you, be sure, who have made a Law to take away the Lives of the innocent
" Servants of God, if they come among you, who are called by you *Cursed*
" *Quakers* ; although I say, and am a living Witness for them, and the Lord,
" that he hath blessed them, and sent them unto you. Therefore be not found
" Fighters against God, but let my Counsel and Request be accepted with you,
" to repeal all such Laws, that the Truth and Servants of the Lord may have
" free Passage amongst you, and you be kept from shedding innocent Blood,
" which I know there are many among you would not do, if they knew it so
" to be : Nor can the Enemy, that stirreth you up thus to destroy this holy
" Seed, in any Measure countervail the great Damage that you will by thus
" doing procure : Therefore, seeing the Lord hath not hid it from me, it lieth
" upon me, in Love to your Souls, thus to persuade you : I have no Self-
" Ends, the Lord knoweth, for if my Life were freely granted by you, it
" would not avail me, nor could I expect it of you, so long as I should daily
" hear or see the Sufferings of these People, my dear Brethren, and Seed with
" whom my Life is bound up, as I have done these two Years ; and now it is
" like to increase even unto Death, for no evil Doing, but Coming among
" you. *Was ever the like Laws heard of among a People that profess Christ come*
" *in the Flesh* ? And have such no other Weapons, but such Laws to fight with
" against spiritual Wickedness, as you call it ? Wo is me for you ! Of whom
" take you Counsel ? Search with the Light of Christ in you, and it will shew
" you of whom, as it hath done me, and many more, who have been disobedient
" and deceived, as now you are ; which Light, as you come into, and obey
" what is made manifest to you therein, you will not repent that you were kept
" from shedding Blood, though by a Woman. It's not mine own Life I
" seek, (*for I chuse rather to suffer with the People of God, than to enjoy the Plea-*
" *tures of Egypt*) but the Life of the Seed, which I know the Lord hath
" blessed ; and therefore seeks the Enemy thus vehemently the Life thereof to
" destroy, as in all Ages he ever did. Oh ! hearken not unto him, I beseech
" you, for the Seed's Sake, which is One in all, and is dear in the Sight of
" God. which they that touch, touch the Apple of his Eye, and cannot escape
" his Wrath ; whereof I having felt, cannot but persuade all Men that I have
" to do withal, especially you, who name the Name of Christ, to depart from
" such Iniquity, as SHEDDING BLOOD, EVEN OF THE SAINTS OF THE
" Most

“ **MOST HIGH.** Therefore let my Request have as much Acceptance with you,
“ if you be *Christians*, as *Esther's* had with *Abasuerus*, whose Relation is short
“ of that that's between *Christians*, and my Request is the same that her's was ;
“ and he said not that he had made a Law, and it would be dishonourable for
“ him to revoke it ; but when he understood that these People were so prized
“ by her, (as in Truth these are to me) you may see what he did for her.
“ Therefore I leave these Lines with you, appealing to the faithful and true
“ Witness of God, which is One in all Consciences, before whom we must all
“ appear, with whom I shall eternally rest, in Everlasting Joy and Peace,
“ whether you will hear or forbear : With him is my Reward, with whom to
“ live is my Joy, and to die is my Gain, though I had not had your forty
“ eight Hours Warning, for the Preparation to the Death of *Mary Dyer*.

“ And know this also, that if through the Enmity you shall declare yourselves
“ worse than *Abasuerus*, and confirm your Law, though it were but the taking
“ away the Life of but One of us, that the Lord will overthrow both your
“ Law and you by his righteous Judgments and Plagues poured justly upon
“ you, who now, whilst you are warned thereof, and tenderly sought unto,
“ may avoid the one by removing the other. If you neither hear, nor
“ obey the Lord nor his Servants, yet will he send more of his Servants
“ among you, so that your Ends shall be frustrated, that think to restrain
“ them, you call *Cursed Quakers*, from coming among you, by any Thing you
“ can do to them ; yea, verily, he hath a Seed here among you, from whom
“ we have suffered all this while, and yet suffer, whom the Lord of the Harvest
“ will send forth more Labourers to gather (out of the Mouths of the De-
“ vourers of all Sorts) into his Fold, where he will lead them into fresh
“ Pastures, even the Paths of Righteousness, for his Name's Sake. Oh ! let
“ none of you put this Day far from you, which, verily, in the Light of the
“ Lord, I see approaching even to many in and about *Boston*, which is the
“ bitterest and darkest professing Place, and so to continue so long as you have
“ done, that ever I heard of ; let the Time past therefore suffice for such a
“ Profession as brings forth such Fruits as these Laws are. In Love and in the
“ Spirit of Meekness I again beseech you, for I have no Enmity to the Persons
“ of any ; but you shall know that God will not be mocked, but what you
“ sow, that shall ye reap from him, that will render to every one according to
“ the Deeds done in the Body, whether good or evil : Even so be it, faith

“ **MARY DYER.**”

A Copy of the foregoing Letter was delivered to the General-Court after *Mary Dyer* had received Sentence of *Death*, about the Month of *October* 1659. Thus these pious Confessors were not wanting to warn their Persecutors of the Evil of their Doings, in a Spirit of *Christian* Love and Meekness, and with a Courage and Fortitude of Mind, able to endure Afflictions and Death itself for the Sake of Religion and a good Conscience, being supported by the Power and Spirit of Christ, which never faileth those that put their Trust in him.

The Day appointed by the Court for the Execution of their bloody Sentence, was the 27th of *October* 1659, when in the Afternoon the condemned Persons were led to the Gallows, by *Michaelson* the Marshal, and Captain *James Oliver*, with a Band of about two Hundred armed Men, besides many Horsemen, as if they were afraid that some of the People would have rescued the Prisoners : And that no Actors in this *Tragical Scene* might be wanting, the Priest, *Wilson*, joined the Company, who had been an Exciter of the Court to their rigorous Procedure, and when they were deliberating what to do with the *Quakers*, said, *Hang them, or else*, drawing his Finger across his Throat, as if he would have said, *Dispatch them that Way*.

Now the Procession began, and a Drummer going next before the Condemned, when any of them attempted to speak, the Drums were beaten. Glorious Signs of Heavenly Joy and Gladness were beheld in the Countenances of the
three

Execution of
the bloody
Sentence.

NEW-
ENGLAND
1659.

three Persons, who walked Hand in Hand, *Mary* being in the Middle, which made the Marshal say to her, who was advanced in Years, *Are not you ashamed to walk thus Hand in Hand betwixt two young Men.* She replied, *No; this is to me an Hour of the greatest Joy I ever had in this World: No Ear can hear, no Tongue can utter, and no Heart can understand, the sweet Incomes or Influence, and the Refreshings of the Spirit of the Lord, which now I feel.* Thus going along, *W. Robinson* said, *This is your Hour, and the Power of Darknes;* but presently the Drums were beaten, yet shortly after, the Drummers ceasing, *Marmaduke Stevenson* said, *This is the Day of your Visitation, wherein the Lord hath visited you.* More he spake, but could not be understood, because of the Drums beating again, yet they went on with great Chearfulness, as going to an Everlasting Wedding, and rejoicing that the Lord had counted them worthy to suffer Death for his Name's Sake.

When they were come near the Gallows, the Priest in a taunting Manner said to *William Robinson*, *Shall such Jacks as you come in before Authority with their Hats on?* To which *Robinson* replied, *Mind you, mind you, it is for the not putting off the Hat we are put to Death.* Being come to the Ladder, they took Leave of each other with tender Embraces; and then *Robinson* chearfully stept up the Ladder, and said to the People, *This is the Day of your Visitation, wherein the Lord hath visited you. This is the Day the Lord hath risen in mighty Power to be avenged of all his Adversaries.* He also signified, *That he suffered not as an Evil-doer;* and desired the Spectators to mind the Light that was in them, to wit, the Light of Christ, of which he testified, and was now going to seal it with his Blood. This so incited the envious Priest, that he said, *Hold thy Tongue, be silent, thou art going to die with a Lie in thy Mouth.* The Rope being now about his Neck, the Executioner bound his Hands and Legs, and tied his Neckcloth about his Face; which being done, *Robinson* said, *Now ye are made manifest;* and the Executioner being about turning him off, he said, *I suffer for Christ, in whom I live, and for whom I die.* He being turned off, *Marmaduke Stevenson* stept up the Ladder, and said, *Be it known unto all this Day, that we suffer not as Evil-doers, but for Conscience-sake.* And when the Hangman was about to turn him off, he said, *This Day shall we be at Rest with the Lord.*

Reprieve of
M. Dyer.

Mary Dyer seeing her Companions hanging dead before her, also stept up the Ladder, but after her Coats were tied about her Feet, the Halter put about her Neck, and her Face covered with an Handkerchief, which *Wilson*, the Priest, lent the Hangman, a Cry was heard, *Stop, for she is reprieved.* Her Feet then being loosed, they bid her come down; but she, whose Mind was already in Heaven, stood still, and said, *She was there willing to suffer as her Brethren did, unless they would annul their wicked Law.* What she said was little regarded, but they pulled her down, and the Marshal and others taking her by the Arms, carried her to Prison again. That she was thus reprieved, was through the Intercession of her Son, to whom it seems they could not then resolve to deny that Favour.

Inhumanity to
the Dead.

The Countenances of those who had suffered, when dead, still lookt fresh, for the Terror of Death had not seiz'd them. But the Cruelty of the Persecutors extended even to their dead Bodies, which were barbarously used, and none taking hold of them, when cut down, fell to the Ground, by which the Skull of *William Robinson* was broken, their Shirts were ript off with a Knife, and their naked Bodies cast into an Hole, without any Covering. And when some of their Friends would have put the Bodies in Coffins, it was denied them. Neither would they suffer the Place where the dead Bodies were laid to be fenced in, so that the Beasts might have devoured them, had they not been quickly covered with Water.

When the People returned from the Execution, many seemed sad and heavy, and coming to the Draw-bridge, one End of it fell, and several were hurt, especially a wicked Woman, who had reviled the said two Persons at their Death; but now she was so bruised, that the Flesh rotted from her Bones, which made such a Stink, that the People could not endure to be with her: In
which

NEW-
ENGLAND
1659.Death of
a wicked
Woman;
a sudden
Disaster.Whipping of
J. Chamber-
lain and E.
Wharton.Sentence
passed on 11
Quakers.Sending away
of M. Dyer
a second Time.Letter of
M. Dyer to
the Court,
after her
Reprieve.

which miserable Condition she died. But the Magistrates took little Notice of this, still hardening their Hearts. And the Priest, *Wilson*, extended his Malice so far as to make a Ballad on the Executed.

The pious Speeches, *Christian* Demeanour, Faith, Constancy, and Innocence of these two at their Execution, so wrought upon *John Chamberlain*, an Inhabitant of *Boston*, then present, that being convinced of the Truth they died for, he went to visit others of that Persuasion then in Prison, which the cruel Magistrates so resented, that they imprisoned him also, and afterwards whipt him several Times most cruelly. Also *Edward Wharton*, an Inhabitant of *Salem*, having said, that *The Guilt of Robinson's and Stevenson's Blood was so great that he could not bear it*, and therefore testified against their Persecutors, was, for that pretended Sauciness, whipt with twenty Lashes, and fined 20 l.

There were at that Time Prisoners in *Boston* eleven others, namely, *Christopher Holder*, *Daniel Gould*, *Robert Harper*, *William King*, *Margaret Smith*, *Mary Trask*, *Provided Southick*, *Alice Cowland*, *Hannah Phelps*, *Mary Scott*, and *Hope Clifton*. The first of these, at a Court held in the next Month, was sentenced to Banishment on pain of Death; the next six were sentenced to be whipt; and the other four were by the Governour admonished to depart the Colony.

The Magistrates perceiving that their putting *Robinson* and *Stevenson* to Death, caused much Discontent among the People, resolved to send away *Mary Dyer*, thinking thereby to calm their Minds a little. So they caused her to be set on Horseback, and by four Horsemen convey'd fifteen Miles toward *Rhode-Island*, who left her there with an Horse and a Man to be conveyed the rest of the Way, but she soon sent them back, and so went to her own Home.

The next Day after her Reprieve, viz. on the 28th of *October*, she writ the following Letter to the Court, viz.

“ O N C E more to the General Court assembled in *Boston*, speaks *Mary Dyer*, even as before: My Life is not accepted, neither availeth me, in Comparison of the Lives and Liberty of the Truth and Servants of the Living God, for which in the Bowels of Love and Meekness I sought you; yet nevertheless, with wicked Hands have you put two of them to Death, which makes me to feel, that the Mercies of the Wicked are Cruelty. I rather chuse to die than to live, as from you, as Guilty of their innocent Blood. Therefore, seeing my Request is hindred, I leave you to the Righteous Judge and Searcher of all Hearts, who, with the pure Measure of Light he hath given every Man to profit withal, will in his due Time let you see whose Servants you are, and of whom ye have taken Counsel, which I desire you to search into: But all his Counsel hath been slighted, and you would none of his Reproofs. Read your Portion, *Prov. i. 24. to 32.* For verily the Night cometh on you apace, wherein no Man can work, in which you shall assuredly fall to your own Master. In Obedience to the Lord, whom I serve with my Spirit, and Pity to your Souls, which you neither know nor pity, I can do no less than once more to warn you to put away the Evil of your Doings, and kiss the Son, the Light in you, before his Wrath be kindled in you; for where it is, nothing without you can help or deliver you out of his Hand at all, and if these Things be not so, then say, *there hath been no Propbet from the Lord amongst you*: Though we be nothing, yet it is his Pleasure, by Things that are not, to bring to nought Things that are.

“ When I heard your last Order read, it was a Disturbance unto me, that was so freely offering up my Life to him that gave it me, and sent me hither so to do, which Obedience being his own Work, he gloriously accompanied with his Presence, and Peace, and Love in me, in which I rested from my Labour, till by your Order and the People I was so far disturbed, that I could not retain any more of the Words thereof, than that *I should return to Prison, and there remain forty and eight Hours*, to which I submitted, finding nothing from the Lord to the contrary, that I may know what his Pleasure and Counsel is concerning me, on whom I wait therefore, for he is my Life,

NEW-
ENGLAND
1659.

“ and the Length of my Days ; and as I said before, I came at his Command,
“ and go at his Command.

“ MARY DYER.”

Being thus returned Home from Prison, she went afterward to *Long-Island*, and tarried there most Part of the Winter, and then coming Home again, found herself under a Necessity, laid on her from the Requirings of the Spirit of the Lord, to go back again to *Boston* in the Beginning of the next Year ; and accordingly,

Return of
M. Dyer
to Boston.

ANNO 1660. On the 21st of the Third Month she came again to *Boston*, and on the 31st of the same, was sent for by the General-Court ; being come, *Endicot* the Governour said, *Are you the same Mary Dyer that was here before ?* And it seems he was preparing an Evasion for her, there having been another of that Name lately come from *England*. But she, far from any Disguise, undauntedly answered, *I am the same Mary Dyer that was here the last General-Court.* Then *Endicot* said, *You will own yourself a Quaker, will you not ?* To which she answered, *I own myself to be reproachfully called so.* Then the Goaler, who would also say something, said, *She is a Vagabond.* Then *Endicot* said, *The Sentence was past upon her the last General-Court, and now likewise : You must return to the Prison, and there remain till To-morrow at nine o' Clock ; then from thence you must go to the Gallows, and there be hanged till you are dead.* To which she answered, *This is no more than what thou saidst before.* *Endicot* replied, *But now it is to be executed, therefore prepare yourself To-morrow at nine o' Clock.* She then spoke thus : *I came in Obedience to the Will of God the last General-Court, desiring you to repeal your unrighteous Laws for Banishment on pain of Death ; and that same is my Work now, and earnest Request ; although I told you, that if you refused to repeal them, the Lord would send others of his Servants to witness against them.* Hereupon *Endicot* asked her, *Whether she was a Prophetess ?* She answered, *She spoke the Words that the Lord spoke to her, and now the Thing was come to pass.* And beginning to speak of her Call, *Endicot* cried, *Away with her, away with her.* So she was brought to the Prison-house, and kept close shut up until the next Day.

Her Sentence
passed a second
Time.

The Manner of
her Execution.

About the Time appointed, the Marshal, *Michaelson*, came, and called for her to come hastily, and coming into the Room where she was, she desired him to stay a little, and, speaking mildly, said, *she would be ready presently :* But he, being of a rough Temper, said, *He could not wait upon her, but she should now wait upon him.* One *Margaret Smith*, her Companion, being grieved to see such Hard-heartedness, spoke something against their unjust Laws and Proceedings : To which he said, *You shall have your Share of the same.* Then *Mary Dyer* was brought forth, and with a Band of Soldiers led through the Town, the Drums being beaten before and behind her, and so continued, that none might hear her speak all the Way to the Place of Execution, which was about a Mile. Thus guarded she came to the Gallows, and being gone up the Ladder, some said to her, that *If she would return, she might come down and save her Life.* To which she replied, *Nay, I cannot, for in Obedience to the Will of the Lord I came, and in his Will I abide faithful to Death.* Then Captain *John Webb* said, that *She had been there before, and had the Sentence of Banishment upon pain of Death, and had broken the Law in coming again now ; and therefore she was guilty of her own Blood.* To which she returned, *Nay, I came to keep Blood-Guiltiness from you, desiring you to repeal the unrighteous and unjust Law of Banishment upon pain of Death, made against the innocent Servants of the Lord, therefore my Blood will be required at your Hands who wilfully do it : But for those that do it in the Simplicity of their Hearts, I desire the Lord to forgive them. I came to do the Will of my Father, and in Obedience to his Will, I stand even to Death.* Then Priest *Wilson* said, *Mary Dyer, O repent, O repent, and be not so deluded and carried away by the Deceit of the Devil.* To this she answered, *Nay, Man, I am not now to repent.* And being asked by some, *Whether she would have the Elders pray for her ?* She said, *I know never an Elder here.* Being farther asked,

asked, *Whether she would have any of the People pray for her?* She said, *I desire the Prayers of all the People of God.* Thereupon some scoffingly said, *It may be she thinks there are none here.* To which she replied, *I know but few here.* Then they spoke to her again, that *One of the Elders might pray for her.* To which she replied, *Nay, first a Child, then a young Man, then a strong Man, before an Elder in Christ Jesus.* After this she was charged with something, which was not understood what it was, but she seemed to hear it; for she said, *It's false, It's false, I never spoke those Words.* Then one mentioned, that she should have said, *She had been in Paradise.* To which she answered, *Yea, I have been in Paradise these several Days.* And more she spoke of the Eternal Happiness, into which she was now to enter. Thus *Mary Dyer* departed this Life, a constant and faithful Martyr of Christ, having been twice led to Death, which the first Time she expected with an entire Resignation of Mind to the Will of God, and now suffered with *Christian Fortitude*, being raised above the Fear of Death, through a blessed Hope, and glorious Assurance of Eternal Life and Immortality.

Soon after the Death of *Mary Dyer*, *Anne Coddington*, a devout and religious Woman, a reputable Inhabitant also of *Rhode-Island*, being grieved in Spirit at the Cruelty exercised in *New-England*, writ the following Letter, which we think well worthy the Reader's Perusal, viz.

" To JOHN ENDICOT, Governour of the Massachusetts, the Deputy-
 " Governour, and the rest of the Magistrates, or whom else it
 " may concern.

" Friends!

" I T is so with me that I cannot any longer forbear to give you Warning
 " of the Evil of your Ways, that you are now walking in, both in making
 " and putting in Execution that cruel and wicked Law of yours, in punishing
 " and putting to Death those that for Conscience-sake among you do declare the
 " Word of the Lord; but you, instead of hearkening unto them, both whip,
 " cut the Ears, and have put to Death three of them, in your own Will, and
 " not in the Will of the Lord: But put the Case, you say *They are Here-*
 " *ticks, and such ought to die.* To that I answer, You will profess that you are
 " *Christians*, and walk according to the Commands of Christ; if so, where
 " will you find, that Christ commanded such to be put to Death? Did not he
 " say, that *the Tares should grow among the Wheat until the Harvest?* And
 " now who are you that judge another Man's Servant, who must stand or fall
 " to his own Master? Neither do ye follow the Apostle's Rule, who said,
 " *With sound Doctrine the Gainayers must be convinced;* but you Magistrates of
 " *Boston*, not being armed with spiritual Weapons, as good Soldiers of Christ
 " *Jesus*, take not up the Sword of the Spirit, which is the Word of God, but use
 " his Weapons whom ye serve, which are Whips, Knives, and Halts; you
 " are just of his Mind, nothing will serve your Turns, nor satisfy your Malice,
 " but their Lives: You are ready to plead as your Master did against *Job*,
 " *Skin for Skin, all that a Man hath will he give for his Life:* So that it was
 " *Job's* Life that he would have had, had the Lord permitted, as he hath done
 " to you, that ye may fill up the Measure of your Cruelty. Would you not
 " have thought it hard Measure, if any of you had been used so by the Bishops?
 " Nay, did you not so think, though they did less than you yourselves have
 " done? Is this the following the Command of Christ, who said, *Whatsoever ye*
 " *would that Men should do unto you, that do unto them?* But you will say, *They*
 " *break your Laws:* Well, consider which of you hath not broke the Law of
 " God: Have you not had other Gods besides him? Yea, the Gods whom ye
 " serve, and whose Commands ye have obeyed. Are not your Priests your
 " Gods whom ye have chosen? And their Commands ye have followed in this
 " very Thing: I now appeal to your Consciences, if it be not so; for though
 " they speak *Peace*, yet if a Man put not into their Mouths, they prepare for
 " War.

NEW-
 ENGLAND
 1660.

A. Coddington's Letter
 to Governour
 Endicot.

NEW-
ENGLAND
1660.

“ War. And are you not like them in *Micah* iii. 10? Do you not build up
“ your Church with Blood, and your Town with Iniquity? for the Heads
“ thereof judge for Reward, and the Priests thereof teach for Hire, and the
“ Prophets thereof divine for Money, yet will they lean upon the Lord and say,
“ Is not the Lord among us? None Evil can come upon us. Secondly, Do you
“ not make Graven Images? Yea, of yourselves, and of your Laws, that they
“ who will not honour you, and keep your Laws, though it goes against their
“ Conscience, you have like *Nebuchadnezzar* made one Law, that is to put to
“ Death. So that now you see, that your Craft and your Dissembling about
“ your making your Laws cannot any longer be hid. Now therefore, while it
“ is yet Time and Place for Repentance, repent and judge righteously, for
“ Judgment is not Man’s but God’s. Oh! let not the Cries of the Fatherless
“ and Widow come against you, for their Redeemer is mighty, that will plead
“ their Cause; and as you have thirsted after Blood, you shall have Blood
“ given you to drink, unless you prepare to meet the Lord by timely Re-
“ pentance, yea, that Repentance which is never to be repented of: For
“ Blood is a crying Sin: It cries loud in the Ears of the Lord for Vengeance,
“ as the Blood of *Abel* cried to the Lord from the Earth. And will you still
“ remain in *Cain’s* Nature, to persecute and slay the Servants of the Most High,
“ that are sent to you? Oh! take Warning betimes, lest Repentance be hid
“ from your Eyes. Truly this Burden lay upon me from the Lord to declare
“ unto you, and I, like *Jonah*, was not willing to have declared it, and the
“ Lord hath afflicted me for it; but now being warned the second Time, I
“ could no longer forbear, for it was in me like new Wine which hath no Vent.
“ Oh, therefore be warned by one who is a Friend unto you, and a Well-wisher
“ of the Health and Prosperity of your Souls.

Rhode-Island, July the 8th 1660.

“ ANNE CODDINGTON.”

Thus this pious Woman discharged her Conscience by faithfully testifying against the Spirit of Persecution, and warning those Magistrates, who oppressed the Innocent, of the evil Laws which they in their perverse Wills had devised, and in the Hardness of their Heart had put into Execution.

About the same Time also, a Letter written by *John Smith* of *Salem*, to the Governour, *Endicot*, expostulating the Case of *Margaret Smith*, his Wife, one of the Sufferers under his Government, was delivered into his own Hand, being as follows, viz.

J. Smith’s
Letter to
Governour
Endicot.

“ O Governour, Governour, do not think that my Love to my Wife is at
“ all abated, because I sit still silent, and do not seek her Release and
“ Freedom, which, if I did, would not avail, it’s like, because your Cruelty
“ doth so much abound unjustly and unrighteously towards her, as hath been
“ seen all along, as at the first in taking her up for nothing but being in Com-
“ pany with others, committing her to Prison, where she was wet from the
“ Head to the Feet with the Extremity of Rain, keeping her close Prisoner,
“ wet as she was until Night; a most cruel Act, she being but a sickly Woman
“ formerly, that such a Thing, it is like, might have put an End to her Days,
“ which is that many would have done now, as doth appear, since by your
“ Practices toward her, increasing your Cruelties to an higher Measure, and then
“ sending for her before the Governour, and nothing justly laid to her Charge
“ as Evil, yet committed to the Prison again, where she was kept a Month and
“ odd Days, then calling her before the Court; upon Examination of her,
“ there being nothing justly laid to her Charge, yet to fulfil your Wills, it was
“ determined, that she must have ten Stripes in the open Market-place, it being
“ very cold, the Snow lying by the Walls, and the Wind blowing cold, which
“ the Whipper, (like an inhuman Beast) for Haste, tore Part of her Clothes,
“ the Standers-by bidding him do it, in my Hearing; so with Violence he laid
“ on, without Pity or Mercy. So after we came Home to *Salem* the next Day,
“ where

“ where I was, it was reported in my Hearing, the Man that reported it not
 “ knowing that she was my Wife, said, that *When her Clothes were on, she*
 “ *took one of the Prisoners about the Neck, and kissed him before the Multitude.* To
 “ which I answered, *It was false, it was not true,* for I was an Eye-witness to
 “ her the Time she was there, and went away with her. It's like she might
 “ take him by the Hand. So many false Reports, Lies and Slanders are cast
 “ upon her and others, which I know of my own Knowledge to be false; and
 “ yet believed by many which envy at them. And now another cruel Act,
 “ the like was never heard of in *New-England*, even keeping her close Prisoner
 “ in *Salem*, not suffering her to come Home to her House, my Children left to
 “ the wide World, to them that would shew Mercy to them, in the Extremity
 “ of the cold Winter Season; and so haling her to Prison the next Day, it
 “ being snowy wet Weather, not fitting for a Woman to travel in, putting her
 “ into the Prison again, all wet in the cold Snow, a most cruel Thing, and
 “ there kept her in the Winter Season, not regarding her if she had been frozen
 “ to Death, receiving many Lies and false Reports, believing them for Truth,
 “ from the Mouths of them that use to report Lies, whose Employment have
 “ been taken up withal, which might be better employed than to carry Lies
 “ against the Innocent to shed Blood causlessly; as of one I am informed, that
 “ *Mordecai Crebatt's* Wife brought to thee, who being in Prison, said, that *She*
 “ *saw my Wife take William Ling, or John Chamberlain, about the Neck at the*
 “ *Prison-door, or thereabouts.* Which is a false Report in the reporting of it,
 “ because she reported it of *one* to thee, and of the *other* in *Salem*. These evil
 “ Reports, Lies and Slanders cast upon her unjustly, God in his due Time will
 “ clear, and recompence into their Bosoms seven-fold, in every Man as his Work
 “ is, for which I must declare against, because I see the Love of God shine
 “ forth more and more, and her Faithfulness to the Lord is seen and tried, and
 “ her Faithfulness to me do I own, though many false Reports have been cast
 “ upon her unjustly, *as though she was light, and uncivil in her Conversation with*
 “ *other Men*; which Thing I am sure she doth abhor the Practice of, both in
 “ herself and all others, which is reported through Envy and Malice, which I
 “ believe faithfully so to be. My Love is much more increased to her, because
 “ I see your Cruelty so much enlarged to her; which Cruelty proceeds not from
 “ a Spirit of Love, but from a Spirit of Envy and Hatred, yea, from the evil
 “ Root of Unbelief, of which the Apostle speaketh; for there never was such
 “ Cruelty did proceed from them, but the contrary, the Spirit of Love, and
 “ Meekness, and Tenderness, Gentleness, yea Love to all Men, as the Apostle
 “ John speaks, which Apostle concludes thus, *That he that dwells not in Love,*
 “ *dwells not in God, for God is Love, and he that dwelleth not in Love, hath*
 “ *not the Love of God abiding in him; and if he love not his Brother whom he hath*
 “ *seen, how can he love God whom he hath not seen?*

“ Oh! my Spirit is grieved for thee, because that the Love I did once see in
 “ thee, is departed from thee, and there remaineth in thee a Spirit of Cruelty,
 “ of Hard-heartedness to thy poor Neighbours, which thou hast formerly been
 “ much beholden to, and relieved by in Time of Want, when thou hadst no
 “ Bread to eat! Oh, consider of these Times, and forget them not, and of the
 “ Love thou didst find among poor People, in thy Necessity, and how evil thou
 “ hast dealt, and requited some of them now, and how thou didst walk and act
 “ contrary to what thou didst formerly profess; yea, I have heard thee say, that
 “ *All the Armies on Earth cannot subdue one Lust in Man or Woman*: And now
 “ thou pronouncest Sentence of Death upon some, because they cannot submit
 “ to your Wills, nor worship as ye do, *though the Heart may be far from God,*
 “ as you say; yet because they cannot join with you, you will put them to
 “ Death by a Law, for which there is no Example in the *Scriptures of Truth*,
 “ (which you say is your Rule) that any of the People of God, from *Adam's*
 “ Time to this Day, *did put any Man or Woman to Death because they would not*
 “ *worship God as they did,* which I never read of in the *Scriptures*; but many
 “ Examples of those that were not the People of God, *that did take away their*

NEW.
ENGLAND
1660.

“ Estates, and put them in Prison, and punished them by Stripes oftentimes, and
“ baled them before Rulers, as Christ gives Testimony they would do; yea,
“ whosoever killeth them, shall think that he doth God good Service; many of
“ them shall think so, but not all, for Judas did not think so when he betrayed
“ Christ: For some shall sin against the Light of Christ in them, as saith the
“ Scripture; yea, there is no Example of any Men fearing God, that did
“ make and execute such Laws as are in Force in this Land, to take away Men’s
“ Goods, to put in Prison, to whip, to cut Ears, to put to Death those that would
“ not worship God as they did: Or where is it written, That they did banish any
“ for Conscience-sake? But of those that did not fear God, it is written of them,
“ They did put most of the Prophets to Death, as Christ saith, Which of the Pro-
“ phets have not your Fathers persecuted and put to Death? Yea, and Christ
“ suffered Death, for it is written, The Jews had a Law, and by our Law he
“ ought to die, because he maketh himself the Son of God. And likewise the
“ Apostles suffered Death, most of them, by those who would have put them
“ out of the Synagogue, which should say, That he was Christ; they had so
“ agreed beforehand; or it’s like, if any did say, that they did persecute, they
“ would put him out of the Synagogue too, for they had a Law to put to Death
“ for Conscience-sake.

“ Oh! therefore now consider, in the Fear of God, from whence thou art
“ fallen, and despise not the Love of God, and grieve not the Holy Spirit any
“ longer, by which every one that believeth is sealed to the Day of Redemption;
“ and consider with thyself, how thy Life and Conversation hath been in Times
“ past, when thou livedst next to me, who being often at thy House to fetch
“ Home what was borrowed from me, I taking Notice of many Disorders in
“ thy Family, sitting up late at Nights, in much Idleness and Wantonness, which
“ hath been the Occasion of much Evil, thy Children being disobedient to their
“ Parents, and living loosely in the Time of their Youth; thy Servants very vain,
“ some of them very wicked, and filthy and unclean in their Lives and Conver-
“ sations secretly, as hath appeared openly to the View of many, what Evil hath
“ been secretly committed by them, and how little it hath been reformed by
“ thee; the Lord will be Witness against thee, and also thy Oppression of the
“ Poor: I am an Eye and Ear-Witness to Complaints made of this Kind,
“ which hath had many poor Men to work for thee, one Year after another,
“ some never received any Thing to this Day, others but little, it may be
“ some Apples, or that which did but little Good; and some asked it so often,
“ it’s like, were ashamed to ask it any more, of which I am one that hath
“ forborn, because I see nothing but Words, no Performances; which Cry of
“ the Poor the Lord’s Eye is open and attentive to, so the Scripture declares,
“ which, thou sayst, is thy Rule: But now since thou camest to Boston and left
“ Salem, thou art become much more proud, that the Cause of the Poor is
“ despised and condemned by thee; and he that is proud, and scornful, and
“ high-minded, is approved of by thee, because he putteth off the Hat, and
“ honoureth thee, as thou callest it, by bowing of the Body, and saith, Worshipful
“ Sir; this is pleasing to the Flesh in thee; but Plainness of Speech, in Words
“ and Actions, which the Scripture commends and commands, that we should be
“ without Dissimulation, that, thou sayst, is unmanly and inhumane, like brute
“ Beasts; yea, it hath been declared here in Salem Pulpit, that Thou and Thee,
“ Yea and Nay, is the Devil’s Sacrifice: The Scripture Language, spoken all
“ along from Adam’s Time, spoken by all the holy Prophets, and Christ and
“ his Apostles, and to this Day the common Language among other Nations,
“ now called the Devil’s Sacrifice, is disowning the Scriptures for a Rule of
“ Life to be guided by, which in Words ye own to be your Rule, but in
“ Practice ye deny it, as it doth appear by your Lives and Conversations,
“ which strive so much for Honour, more than to reform the crying Sins of
“ the Times, which cry continually in the Ears of the Lord for Vengeance to
“ come upon you, but rather tolerate, as Shedding innocent Blood, the Cry in the
“ Taverns, abusing the Creatures of God in Drunkenness, in Gluttony, Excess, singing
“ and

NEW-
ENGLAND
1660.

“ and roaring out with a loud Voice, in the Times of your publick Worship, on your
 “ *Lecture-Days*; and *Pride*, *Uncleanneſs*, *Filibineſs*, *Prophaneneſs*, *Idleneſs* in
 “ *their Words and Actions*, in their common *Discourſe*, to the Grief of the Spirit
 “ of God, in any where it is; and *Covetouſneſs*, which is *Idolatry*; and *Extor-*
 “ *tion*, *Hard-heartedneſs*, which proceed all from *Unbelief*; theſe Sins not ſo
 “ much looked after, as thoſe honeſt People, which you call ſcornfully *A*
 “ *curſed Set* of Quakers, which ſome here in *Salem*, have made it Part of their
 “ *Sabbath-day Work*, to *bunt up and down from Houſe to Houſe*, glorying and
 “ rejoicing in the ſame, to *diſturb them who are met peaceably and quietly to wait*
 “ *upon God in his own Way*, held forth in the Scriptures by the Apoſtles and
 “ *Servants of Jeſus Chriſt*, which God commanded ſhould not be; for on the
 “ *Seventh-day God reſted from all his Works*, it is ſaid; and God never com-
 “ manded any to break this Reſt, by *bunting up and down after the Servants of*
 “ *God*, to take away their *Lives by a cruel Death*, thoſe that do you no Harm,
 “ *neither in Thought, Word, nor Deed*, that do unto all Men, as they would have
 “ *all Men do unto them*; that is, in their *Measure*; yet theſe are let alone, and
 “ upheld by a Law, contrary to the *Law of God*, or the *Law of Love*, which
 “ is one, though they break the Reſt which God commanded to be kept.

“ Oh! conſider of theſe Things before the Judgments of the Lord come
 “ upon thee, and before it be too late; for of a Truth it will come in the
 “ Lord’s Time, and will not tarry; and nothing can keep them from thee
 “ but *Repentance*, and *forſaking thy evil Way*, turning to him with all thy Heart,
 “ with all thy Mind, and all thy Soul, and *repealing of thoſe unrighteous Laws*
 “ *which yet remain in the Country*, and not to make more, as was petitioned for
 “ this Court of Election, That no Man or Woman ſhould bring any Thing to the
 “ *Prisoners*, or carry any Thing from them, upon the *Fine of twenty Pounds*,
 “ which was granted by ſome of you to the Value of *five Pounds* for the firſt
 “ Time, and *ten Pounds* for the ſecond Time; and whether to increaſe more
 “ or no, I know not. A cruel Law as ever I heard of: What! to ſtarve them
 “ to Death? Worſe than to hang them by and by out of the Way, which
 “ doth plainly appear that you would have ſtarved them to Death, for
 “ which God in his Time will call you to an Account: And happy is every
 “ one that hath no hand in theſe cruel Laws, made and executed upon many
 “ unto Death itſelf, upon three of them, and *Whippings* and *Imprisonments* above
 “ *Measure*, which makes many to fall off from you, through your Cruelty
 “ done to others, and I think will join no more with you, of whom am I,
 “ known by the Name of *John Smith*, thy next Neighbour in Times paſt, and
 “ then ſerviceable to thee, in many Things, and it’s like, ſomewhat beloved
 “ by thee; but now it’s otherwiſe, as appears by thy hard Dealing to my
 “ beloved Wife. This I am conſtrained to write unto thee in Love and
 “ Tenderneſs.

“ JOHN SMITH.”

This *John Smith* had been one of the Members of their Church at *Salem*, but
 his Wife being convinced of the Truth, embraced the Principles of the People
 called *Quakers*, and ſuffered for the ſame with a remarkable Conſtancy, which
 her Husband well obſerving, was thereby induced to a religious Enquiry into
 the Grounds of her Profeſſion, and became himſelf a Confefſor of the ſame Faith,
 being won by the Converſation of his Wife, for beholding her chaſte Conver-
 ſation coupled with Fear, her Zeal and Stedfaſtneſs, her Meekneſs and Quietneſs
 of Spirit, he clearly ſaw, that the Perſecutors of a People endued with ſuch
Chriſtian Virtues, could not be of the true Church, and therefore became alſo
 concerned in Conſcience to ſeparate from them. His near Neighbourhood, and
 former Acquaintance, with *Endicot* the Governour, made him the more willing
 to expoſtulate with him in Behalf of his Wife, then under Perſecution. The
 innocent Woman alſo herſelf, and *Mary Traſk*, her fellow Sufferer, who had
 been unjuſtly detained in the Houſe of Correction at *Boston*, one of them about
 ten Months, and the other about eight, wrote from thence a Letter to the ſaid
 Governour

Convincement
of J. Smith
by Example
of his Wife.

NEW-
ENGLAND
1660.

A Letter from
Mary Trask
and Marg-
aret Smith, to
Governour
Endicot.

Governour and Magistrates, dated the 21st of December 1660, containing a faithful Warning of the Evil of their Actions, and of the Judgment that God would bring upon them; which Letter, also carrying with it an Evidence of the patient and innocent Frame of Mind those pious Women were in, under all their Afflictions, is as follows, viz.

“ **T**O thee John Endicot, and the rest of the Rulers of this Jurisdiction, who
“ are given up to fight against the Lord, and his Truth, in this Day
“ wherein it is springing forth; and by the Comeliness of it hath the Lord
“ our God constrained us to take up the Cross, and follow him, through great
“ Trials and Sufferings as to the Outward; and herein we can rejoice, that we
“ are accounted worthy, and called thereunto, to bear a Testimony against a
“ cruel and hard-hearted People, who are slighting the Day of their Visitation,
“ and foolishly requiting the Lord for his Goodness, and shamefully intreating
“ his bidden Ones, whom he hath sent amongst you, to call you from the Evil
“ of your Ways, that ye might come with them to partake of his Love, and feel
“ his Life and Power in your own Hearts, that with us ye might have been
“ brought to be Subjects to the higher Power, Christ Jesus, whom you should
“ have been obedient unto, and hearkened to his Judgments, whilst he stood at
“ the Door and knocked; for he will not always strive with Man, and then it
“ would have been well with you; but seeing you are gone from this that
“ leadeth into Tendernefs, Love, and Meekness, and to do unto all as you would
“ be done unto; therefore ye are given to a Spirit of Error, and Hardness of
“ Heart, and Blindness of Mind, the Eye of your Minds being blinded by the God
“ of this World, so that you cannot see our Life, which is hid with Christ in God,
“ who is become our Light and Life, and Hope of Glory, and our exceeding great
“ Reward, in whom we do rejoice. Yea surely, the God of Jacob is with us,
“ whatever you may be able to say against us; for behold, the Lord our God
“ is rising as a mighty terrible one, to plead the Cause of his People, and to clear
“ the Cause of the Innocent; but surely he will in no wise acquit the Guilty, who
“ have shed the Blood of the Innocent; and you shall assuredly feel his Judgment,
“ who have wilfully put forth your Hands against his Chosen; ye have cut off
“ the Righteous from amongst you, and are still taking Counsel against the
“ Lord, to proceed against more of his People; but this know, The Lord our
“ God will confound your Counsel, and lay your Glory in the Dust: Unto whom will
“ you fly for Help? And whither will ye go to hide yourselves? For verily the
“ Lord will strip off all your Coverings, for ye are not covered with the Spirit
“ of the Lord; therefore the Wo is gone out against you, for your Place of
“ Defence is a Refuge of Lies, and under Falshood ye have hid yourselves: Wo,
“ Wo unto you, for you have forsaken the Lord, the Fountain of living Waters,
“ and are greedily swallowing the polluted Waters, that come through the sinking
“ Channel of your Hireling-Masters, unclean Spirits, whom Christ cries Wo against,
“ and who cannot cease from Sin, having Hearts exercised with covetous Practices.
“ Wo unto them, saith the Scripture, for they have run greedily after the Error of
“ Balaam, who loved the Wages of Unrighteousness, and are seeking Enchantments
“ against the Seed of Jacob; their Divinations against Israel the Lord will con-
“ found, and all your wicked Counsel, bring to nought. Wo unto you that decree
“ unrighteous Decrees, and write Grievousness, which you have prescribed, to turn
“ away the Poor and Needy from their Right; have you not sold yourselves to
“ work Wickedness? and are strengthening yourselves in your Abomination, till the
“ Measure of your Iniquity be full. Surely the overflowing Scourge will pass over
“ to you, and sweep away your Refuge of Lies, and your Covenant with Hell
“ shall be disannulled: For lo, Destruction and Misery is in your Way, and the Way
“ of Peace you do not know; for you are gone from the good old Way, after your
“ own Way, therefore the Way of Holiness is hid from your Eyes. Oh! that ye
“ had owned the Day of your Visitation before it had been too late, and had
“ hearkened to the Voice of his Servants, whom he sent unto you again and
“ again, in Love and Tendernefs to your Souls, but ye would not hearken to the
“ Lord

“ Lord when he called, therefore when ye cry and call, he *will not bear you* ;
 “ although you may call unto him, yet *will be not answer* ; he *will laugh at*
 “ *your Calamity*, when it cometh, for you have set at nought all his Counsel,
 “ and have chosen rather to walk in your own Counsel : But this know, That
 “ if ye had hearkned to *the Counsel of the Lord*, the *Light*, which is now *your*
 “ *Condemnation*, and had waited there to know his Will, then should you have
 “ known it, and then these wicked Laws had never been made, nor prosecuted
 “ by you, which you have made in your own Wills, contrary to the *Law of*
 “ *God*, which is *Peace*, and leadeth all that yield *Obedience* to it, into *Purity*
 “ and *Holiness of Life* ; and for our *Obedience* to this Law, which the Lord
 “ hath *written in our Hearts*, we are *bated and persecuted* by you, who are in
 “ *Cain's Nature*, *murdering the Just* ; yea, surely *the Cause is the Lord's*, for
 “ which we have *suffered* all this Time, and *the Battle is the Lord's*, and he will
 “ arise and stand up for them that *faithfully bear forth their Testimony to the*
 “ *End* : And ye shall be as broken Vessels before him, which cannot be joined
 “ together again ; therefore fear and tremble before the Lord, who is coming
 “ upon you as a *Thief in the Night*, from whom ye shall not be able to hide
 “ yourselves, and will reward you according to your Works, whose Judgments
 “ are just : And he is risen to plead with the unjust *Rulers, Priests, and People*,
 “ who are joined together in a *Profession of Godliness*, and of *glorying in it*, but
 “ *denying the Power thereof* in them where it appears : But your *Glorying* will be
 “ turned into *Shame and Confusion of Face*, and your Beauty will be as the
 “ fading Flower, which suddenly withereth away ; and this you shall find to be
 “ true in the Day when the Lord shall accomplish it upon you. And we have
 “ written to clear our Consciences, and if ye account us your Enemies for
 “ speaking the Truth, and heat the Furnace of our Affliction hotter, yet know,
 “ we shall not fall down and worship your Wills, neither esteem all the *dumb*
 “ *Idols*, after which you are led, of any other Use but to be thrown aside to the
 “ *Moles and the Bats* ; for what are the Shadows, if they were of good Things
 “ to come, to the Substance ? And that which seemed glorious, hath no Glory,
 “ in respect of that which excelleth. And all the Sufferings that we have
 “ endured from you for Christ, have not at all marr'd his Visage to us, but we
 “ still see more Beauty in him ; well knowing, that as they did unto him, so
 “ they do unto us ; and now they are come to pass, we remember that he said
 “ these Things.

“ MARY TRASK,
 “ MARGARET SMITH.”

Thus it pleased God to manifest his Strength and Power, in enabling even feeble Women, having no Might of themselves, to make a more than manly Opposition to the persecuting Spirit then predominant, and to shew how ready they were, by the Ability of his Grace, to offer up also their Lives, as their Brethren had done, for the Cause of him who had called them out of Darkness into his marvellous Light, and made them triumphant, through Sufferings, over the Rage, Pride and Cruelty of all their Persecutors.

We now proceed to give an Account of the farther Sufferings and Death of William Leddra, of Barbadoes, who after several barbarous Whippings, and such a close Confinement in Boston Prison, as was thought designed either to suffocate or starve him, was at length sentenced to Banishment on pain of Death. He nevertheless soon returned, and coming publicly to Boston, to visit the Friends he had left there in Prison, was apprehended, and kept Night and Day in an open Prison, chained to a Log of Wood, during an extream hard Winter, colder than the severest Seasons we have in England. During that hard Confinement of Body, he enjoyed a Christian Freedom and Liberty of Spirit, wherein he was enlarged, in Brotherly Love, to write the following Letter,

Cruel Usage
and Banish-
ment of W.
Leddra.

NEW-
ENGLAND
1660.

A Letter of
W. Leddra,
to Friends in
N. England.

" To FRIENDS in New-England, or where this may come, Greeting.

" I N your meeting together and attending at the Footstool of the Altar,
" waiting to be fed with the Bread of Life, through Death to all Things,
" that the carnal Mind hath fed upon, or delighted in, either in Corruption
" or Birth, either in Thought or Action, whether Things in Heaven or Things
" in Earth; for verily all old Things must be dissolved before the Eternal
" Spirit; which, as a devouring Fire and everlasting Burning, is now entered
" into the Regions of the Earth, and hath manifested itself unto you, that thereby
" you might profit, and be led and instructed in the Way of Holiness; and
" as an Earnest of the glorious Inheritance that never fades away, hath from
" Time to Time ministred Comfort, Joy and Peace in the holy Place, within
" the Veil, as you have patiently waited, through Pangs of Death to the old
" Nature, and in Meekness and Content, when Darkness was over the Land,
" have endured the Shaking of the Earth, and terrible Rending of the Veil.
" I say, as you in any Measure have come through these Things, even so in
" Measure have every one of you tasted of the Bread of Life and *hidden Manna*,
" which within the Ark is laid up for all the Followers of the Lamb through
" great Tribulations, which plentifully you will meet withal in the worldly
" Regions, both within and without: And although, my dear Friends, the
" Fruits of *Sodom* and *Egypt*, as they do outwardly appear in many, as *Pride*,
" *Wantonness*, *Revilings*, and the like, are done away, yet you will find many
" dangerous and hurtful Lusts arising out of the Nature of spiritual *Sodom*
" within, which will strongly assault you, when the Light of the Sun is but a
" little withdrawn, and passing under a Cloud, through which, if we wait
" patiently for the next Appearance, it will shine more glorious and higher
" than before.

" Yet divers Ways will the Enemy of your Souls appear at such a Time, to
" draw you aside from the Hope of the Gospel, and Expectation of enjoying
" the Righteousness and Heavenly Treasure which was therein revealed, when
" the glorious Light in full Power shined in the Earthen Vessel, and strive to
" make void all that you have received, as the Earnest of the purchased Pos-
" session, by presenting before you the Hardness of the Way, and bringing to
" Mind Things you were formerly in Bondage to; yea, and to tell you, *You*
" *may eat and not die*.

" These Things, and more unutterable, will the Spirit, whose Progress is to
" and fro in the Earth, present to your View, and feed the carnal Mind withal:
" yet behold them all in the Light eternal, and in their most glorious appear-
" ance, they are all but Dust, which is his own Meat, whom you are to resist
" stedfastly in the Power of the Spirit of Faith, which overcomes the World:
" And remember how the Lord did deliver you wonderfully in your former
" Journies, wherein you perfectly saw the naked Arm of God's Salvation, and
" he remains the same in himself, Yesterday and To-day, and for ever,
" although the Enemy, while the Cloud was over the Ark, for that is his Time
" to work, *goeth about*, in the Airy Part, *seeking whom he may devour*, did
" strongly tempt to prevail, as if you were in the Wilderness of Sin, to lead
" you back again in your Hearts into *spiritual Egypt*, for it is *within* he thus
" subtilly works; and I well knowing it, cannot forbear to exhort you in the
" Fear of the Lord God, that you, with the Eye of your Mind, retired out of
" all Things visible, there to wait still and quiet, and ceasing from all Self-
" working, may with Meekness receive Power, Might, Dominion, and perfect
" Strength, against all that ever the Enemy did appear in, and in this Condition
" of the free saving Grace of God, which is appeared for your Deliverance and
" Teacher, you may learn to grow from Grace to Grace, into the Knowledge
" of the wonderful Works of God, which your Fore-fathers saw; and many
" Things happened to them for our Ensamples, and are written for our Learn-
" ing spiritually; and the same Way you are to travel as they did, who were
" baptized unto *Moses*; and so proceeding, you will find the same spiritual
" Meat,

“ Meat, from the least to the greatest of you ; and he that gathereth most
“ will have none over, and behold, I testify, as the least among many Brethren,
“ that he that gathereth little hath no Lack, but in his Father’s House feeds on
“ the Bread of Life ; the Nourishment and Virtue of it will make the least as
“ strong as *David*, and give Power over all spiritual Enemies, though every
“ one in their Camp were as great as *Goliath*.

“ And thus to this Day hath the Lord preserved me, in the Power of the
“ endless Life, where, like a Beacon on an Hill, the Watchers were fired and
“ filled with Zeal, to give others Warning of the nigh Approaching of the
“ Enemy, who lies lurking in the Nature of the Transgression, ready upon all
“ Opportunities to appear in evil Thoughts, Lusts, &c. and so to defile the
“ Temple, if not resisted in the first Motion : And as the Creature gives Way
“ to the Temptation of the Destroyer, he will grow cold, and his Zeal toward
“ God, and Love to his People, will wither, and sometimes will be hardly
“ drawn to their Assemblies, and all this while he may walk under the Cover
“ of an outward Profession of Truth, yet grow not at all ; for having joined
“ with that in the Motion, although not brought forth into the Act, that hides
“ from the Presence of the Lord, and keeps from the sweet Nourishment of the
“ Vine, which causeth all that abideth in it to bring forth Fruit, as the Heat of
“ the Sun causeth the tender Herb to spring. And whoever comes into this
“ Condition, the single Eye discerns him, and the Faithful goes about mourn-
“ ing, and saying, *How have such defiled the Bed of Virginity, who once in a*
“ *great Measure had escaped the Corruptions that are in the World through Lust !*
“ And although I am persuaded better Things of you, yet, my beloved Friends,
“ who are dear unto me, as you abide in that which crucifies you to the World,
“ wherein I dearly exhort you to abide, as it ariseth in you, and put it on as a
“ Garment of Righteousness, wherein from Faith to Faith you may pass on,
“ and so preach Righteousness to the old World, and in it you will be preserved
“ as in an Ark, from the Destruction like a Flood, that will assuredly come
“ upon the World of the Ungodly. And in all your Trials and Troubles,
“ look and wait for the Power that once delivered you, and again and again it
“ will deliver you from the Power of the Dog, and work mightily in you ;
“ that with willing Minds you deny all for its Sake, until the Image of the
“ Beloved be formed in you, and you in him, where in Love ye will be ac-
“ cepted, and the Knowledge of his Mystery manifested in the Flesh, in every
“ Measure of it, is and will be so far above all the Glory, Treasure, and Pleasure
“ of the Land of Darkness, that it will wholly take the Meditations out of
“ them, as if they were not worth the minding, no more than Dross or Dirt ;
“ yea, or whatsoever else may attend, or can come upon those that follow the
“ Light, as Persecution, Distress, Affliction, Famine, Nakedness, Perils in the
“ Wilderness, in the Sea, in the City, yea, or Death itself, I am persuaded that
“ God’s Armour of Light, as it is lived in and loved, will preserve them.

“ And I farther testify, in the Fear of the Lord God, and witness with a Pen
“ of trembling, that the Noise of the Whip on my Back, all the Imprisonments,
“ and banishing upon pain of Death, and after returning, the loud threatening
“ Sound of an Halter, from their Mouths, who *Jezabel-like*, sat on the imperious
“ Throne of Iniquity, did no more affright me, through the Strength of the
“ Power of God, than if they had threatened to have bound a Spider’s Web to
“ my Finger, which makes me say with unfeigned Lips, *Wait upon the Lord,*
“ *O my Soul, for ever, who hath made known unto me his Loving-kindness, when I*
“ *even thirsted for him, and kept my Feet upon the Rock, whilst the raging Waves*
“ *of the Sea went over my Back ; whilst for the Truth and Cause of God’s People, I*
“ *have been freely offered up, and am not at all straitned to be baptized for the*
“ *Dead, whether into Death, or otherwise, following his Example who laid down*
“ *his Life for his Enemies :* And herein the Record in Heaven knows I lie not.
“ And the Witness on Earth is bearing witness to me, that I do not, as I have
“ not hitherto, seek to withdraw my Cheek from the Smiter, nor to turn
“ aside my Feet from the Footsteps of the Flock, as witness this Chain and
“ Log

NEW-
ENGLAND
1660.

“ Log at my Leg, but did desire, so far as the Lord draws me, to follow my
“ Fore-fathers and Brethren in Suffering and in Joy, wherefore my Spirit waits
“ and worships at the Feet of *Emanuel*, unto whom I commit my Cause, who
“ may work my Body's Deliverance ; if not, yet the Freedom of Peace, Joy
“ and Patience, which in the Midst of Trouble I have enjoyed, and I believe
“ shall continue from him, shall fully satisfy me, for which let my Soul, and
“ all that is within me, praise him for ever and ever. And I shall continue my
“ Exhortation to you, earnestly desiring ye may wait to feel the Life and Love
“ of God to flow in your particular Vessels, and therein watch over and serve
“ one another ; and let the Strong and Faithful among you dwell in the Power,
“ that he may have a Garment ready to cover the Nakedness of the Weak ;
“ and if the Tares at any Time appear, let Wisdom and the Spirit of Meekness
“ be always used to separate the Tares from the Wheat, both in the Ground and
“ Off-spring, that the Bearer may clearly see it ; and then if he will not put in
“ his sharp Instrument to cut them down, his Blood will be required at his
“ Hands ; and with Compassion pour Oil into the Wounds of the Wounded,
“ and bring them into the House where Salvation is ; for the Hope of Glory in
“ you is come to save that which was lost : So the Plant of God will grow, the
“ Thorns and Thistles will be cut down, and the Ground cleansed, that the
“ Curse may be no more ; and if the Weeds should appear again, let them still
“ be troden down and broken off the Root, and then the Plant of Renown,
“ the Stem of the Root of *Jesse*, which in its Seed and Beginning may truly be
“ resembled to the little Mustard-seed, which will grow and prosper, and be
“ watered with the Dew of Heaven, which, like soft Drops of Balm, will
“ gently fall on the Branches thereof ; as Patience, working unto Perfection,
“ waits to enter the Door of Life, without climbing one Step to satisfy the
“ Lion of greedy Desire, but let it suffer Hunger, yea, and Death also, through
“ which you will find Entrance into the green and pleasant Pastures of the
“ Folds, where you shall feed as the Herds in the low Valleys of *Achor*, the
“ Entrance thereof will be a Door of Hope in the Day of your greatest Need
“ and spiritual Hunger, when Experience and Hope is added to your Patience :
“ And at the Threshold thereof I leave all that hunger and thirst after Righteous-
“ nets, to enjoy the Desire of their Souls.

Boston Prison in New-England 1660.

“ WILLIAM LEDDRA.”

Thus this excellent Man, having his Mind abstracted from the World, and the Things thereof, for the Hope that was set before him, was enabled to endure Tribulation, and to bear with Patience whatsoever Afflictions it should please God to suffer to come upon him in this World, not counting his Life dear unto him, so that he might finish his Course with Joy.

W. Leddra's
last Appearance
before
the Court,
where he was
sentenced to
Death.

In the first Month 1660-1, a Court of Assistants being held at *Boston*, he was brought thither with his Chain and Log at his Heels. Being set to the Bar, he was told, that *having returned after Sentence of Banishment, he had incurred the Penalty of Death by the Law.* He asked them, *What Evil he had done ?* The Court answered, *He had owned those that were put to Death, and said they were innocent, had refused to put off his Hat in Court, and would say Thee and Thou ;* for these were the Marks they distinguished *Quakers* by, and which they counted a sufficient Ground for the Sentence of Banishment on pain of Death. He replied, *Will you put me to Death for speaking English, and for not putting off my Clothes ?* Major-General *Denison* answered, *A Man may speak Treason in English.* William returned, *Is it Treason to say Thee and Thou to a single Person ?* *Simon Broadstreet*, a violent Persecutor, said, *Will you go for England ?* William answered, *I have no Business there.* *Simon Broadstreet* replied, *Then you shall go that Way,* pointing to the Gallows. William again asked them, *What will you put me to Death for breathing in the Air in your Jurisdiction ? What have you against me ? I appeal to the Laws of England for my Trial ; If by them I am guilty, I refuse not to die.* The Court would not accept his Appeal, but attempted to persuade him to a Recantation and Compliance with their Will : To which he answered with a remarkable

remarkable Magnanimity, *What ! to join with such Murderers as you are : Then let every Man that meets me say, Lo, this is the Man that hath forsaken the God of his Salvation.*

The Court then passed Sentence of Death upon him, and appointed the 14th Day of the same Month for his Execution.

The Day before he was put to Death, he writ the following Letter to his Friends, viz.

NEW-
ENGLAND
1660.

W. Leddra's
Christian
Courage.

*" To the SOCIETY of the little Flock of CHRIST, Grace and Peace
" be multiplied.*

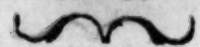
" Most dear and inwardly Beloved !

" T H E sweet Influences of the Morning-Star, like a Flood, distilling into my innocent Habitation, hath so filled me with the Joy of the Lord in the Beauty of Holiness, that my Spirit is as if it did not inhabit a Tabernacle of Clay, but is wholly swallowed up in the Bosom of Eternity, from whence it had its Being.

*A Letter to
his Friends,
written the
Day before
his Death.*

" Alas ! Alas ! What can the Wrath and Spirit of Man that lusteth to Envy, aggravated by the Heat and Strength of the King of the Locusts, which came out of the Pit, do unto one that is hid in the Secrets of the Almighty ? Or unto them that are gathered under the healing Wings of the Prince of Peace ? Under whose Armour of Light they shall be able to stand in the Day of Trial, having on the Breast-plate of Righteousness, and the Sword of the Spirit, which is their Weapon of War against spiritual Wickedness, Principalities and Powers, and the Rulers of the Darkness of this World, both within and without. O my Beloved, I have waited like a Dove at the Windows of the Ark, and have stood still in that Watch, which the Master, without whom I could do nothing, did at his Coming reward with the Fulness of his Love, wherein my Heart did rejoice, that I might in the Love and Life of God speak a few Words to you, sealed with the Spirit of Promise, that the Taste thereof might be a Savour of Life to your Life, and a Testimony in you of my innocent Death. And if I had been altogether silent, and the Lord had not opened my Mouth unto you, yet he would have opened your Hearts, and there have sealed my Innocence with the Streams of Life, by which we are all baptized into that Body which is of God, with whom and in whose Presence there is Life, in which, as you abide, you stand upon the Pillar and Ground of Truth : For the Life being the Truth and the Way, go not one Step without it, lest you should compass a Mountain in the Wilderness ; for unto every Thing there is a Season. As the Flowing of the Ocean doth fill every Creek and Branch thereof, and then retires again towards its own Being and Fulness, and leaves a Savour behind it ; so doth the Life and Virtue of God flow into every one of your Hearts, whom he hath made Partakers of his divine Nature ; and when it withdraws but a little, it leaves a sweet Savour behind it, that many can say, they are made clean through the Word that he hath spoken to them. In which innocent Condition you may see what you are in the Presence of God, and what you are without him. Therefore, my dear Hearts, let the Enjoyment of the Life alone be your Hope, your Joy and Consolation, and let the Man of God flee those Things that would lead the Mind out of the Cross, for then the Savour of Life will be buried : And though some may speak of Things, that they received in the Life, as Experiences, yet the Life being veiled, and the Savour of it left behind, washed away by the fresh Flood of Temptation, the Condition that they did enjoy in the Life, boasted of by the Airy Thing, will be like the Manna that was gathered Yesterday, without any good Scent or Savour : For it was only well with the Man while he was in the Life of Innocency, but being driven from the Presence of the Lord into the Earth, what can he boast of ? And although you know these Things, and many of you much more than I can say, yet for the Love and Zeal I bear to the Truth, and Honour of God, and

NEW-
ENGLAND
1660.



“ tender Desire of my Soul to those that are young, that they may read me in
“ that from which I write, to strengthen them against the Wiles of the subtle
“ Serpent that beguiled *Eve*. I say, stand in the Watch within, in the Fear of the
“ Lord, which is the very *Entrance of Wisdom*, and the State wherein you are
“ ready to receive the Secrets of the Lord. *Hunger and thirst patiently, be not*
“ *weary, neither doubt, stand still, and cease from thine own Working, and in due*
“ *Time thou shalt enter into the Rest, and thy Eyes shall behold his Salvation, whose*
“ *Testimonies are sure, and righteous altogether: Let them be as a Seal upon thine*
“ *Arm, and as Jewels about thy Neck, that others may see what the Lord has done*
“ *for your Souls: Confess him before Men, yea, before his greatest Enemies; fear*
“ *not what they can do unto you: Greater is he that is in you, than he that is in*
“ *the World: For he will cloath you with Humility, and in the Power of his Meek-*
“ *ness: You shall reign over all the Rage of your Enemies in the Favour of*
“ *God, wherein, as you stand in Faith, ye are the Salt of the Earth, for many*
“ *seeing your good Works, may glorify God in the Day of their Visitation. Take*
“ *heed of receiving that which you saw not in the Light, lest you give Ear to*
“ *the Enemy. Bring all Things to the Light, that they may be proved whether*
“ *they are wrought in God. The Love of the World, the Lust of the Flesh, and the*
“ *Lust of the Eye, are without the Light, in the World; therefore possess your*
“ *Vessels in all Sanctification and Honour, and let your Eye look at the Mark:*
“ *He that hath called you is holy: And if there be an Eye that offends, pluck it*
“ *out, and cast it from you: Let not a Temptation take hold, for if you do, it*
“ *will keep you from the Favour of God, and that will be a sad State, for*
“ *without Grace possessed, there is no Assurance of Salvation: By Grace ye are*
“ *saved, and the witnessing of it is sufficient for you, to which I commend you*
“ *all, my dear Friends, and in it remain*

“ Your Brother,

Boston Goal, the 13th of
the First Month 1660-1.

“ WILLIAM LEDDRA.”

The Manner of
W. Leddra's
Execution.

Having thus religiously taken Leave of his Friends, on the next Day, viz. the 14th of the same Month, the unrighteous Sentence pronounced against him was put in Execution after the following Manner:

A Morning Lecture was appointed, in which the Priest was not backward to animate the Magistrates to execute their intended Tragedy. Their pretended Worship being over, the Governour with a Guard of Soldiers came to the Prison; whereupon the Prisoner's Irons were knockt off, and he taking a solemn Leave of his Fellow-prisoners for the same Testimony, being called, cheerfully came forth: The Guard instantly surrounded him to prevent any of his Friends coming near to speak to him, at which *Edward Wharton*, being much grieved, said to them, *Friends, what will ye shew yourselves worse than Bonner's bloody Brood! Will you not let me come near my suffering Friend before you kill him!* Whereupon one of the Company said, *O Edward, it will be your Turn next; he being under the Sentence of Banishment: And one of the Officers threatned to stop his Mouth, if he spake a Word more. However, he and some other Friends went as near as the Guards would permit them. Being come to the Place of Execution, the patient and Lamb-like Sufferer, as he was ascending the Ladder, took his Leave of his Friend Edward Wharton, to whom he said, All that will be Christ's Disciples, must take up his Cross. And standing where the Guard ordered him, with an exceeding fresh and lively Countenance, he spake to the People, and said, *For bearing my Testimony for the Lord against the Deceivers and the Deceived, am I brought here to suffer*, at which many of the People seemed to be much affected with Sorrow. This was observed by one *Allen*, a Priest, then present, who, to quench that Tenderness, cried out, *People, I would not have you think it strange, to see a Man willing to die, for it is no new Thing: And you may read how the Apostle saith, That some should be given up to strong Delusions, and even dare to die for it. Though the Text doth not say so, but the blind**

Zeal

Zeal of the Man hurried him into a Perversion of the Scripture, that he might harden the People's Hearts against the Innocent; who standing as a Man gathered up to God, and in Peace with him, as the Executioner was putting the Halter about his Neck, meekly said, *I commend my righteous Cause unto thee, O God*; and as the Ladder was turning, he cried out, *Lord Jesus, receive my Spirit*. Being dead, when the Executioner cut him down, four of his Friends, *Edward Wharton, Robert Harper, John Chamberlain, and Philip Verrin*, caught his Body in their Arms, and laid it on the Ground, till the Executioner had stript the Clothes off, who, when he had so done, said, that *He was a comely Man, and that Mary Dyer was a comely Woman, and the others, well ordered Men according to their Years*. His Body being stript, his said Friends were suffered to put it into a Coffin, and bury it where they thought meet. A piece of Humanity owing not to the Inclinations of the Persecutors, but to the Outcry of the People against the Barbarity used to the dead Bodies of the two Men who were put to Death before.

A little before the Execution of *William Leddra*, a Report was spread, that if he would, he might go out of Prison, which was a gross Falshood, as appears by the following Letter, written from a Stranger then at Boston, to his Friend at Barbadoes, viz.

BOSTON, March the 26th 1661.

“ ON the 14th of this Instant, here was one *William Leddra*, which was put to Death. The People of the Town told me, *He might go away if he would*: But when I made farther Enquiry, I heard the Marshal say, that *He was chained in Prison from the Time he was condemned to the Day of his Execution*. I am not of his Opinion; but yet truly methought the Lord did mightily appear in the Man. I went to one of the Magistrates at Cambridge, who had been of the Jury that condemned him, (as he told me himself) and I asked him, *By what Rule he did it*? He answered me, that *He was a Rogue, a very Rogue*. But what is this to the Question? I said, *Where is your Rule*? He said, *He had abused Authority*. Then I goes after the Man, and asked him, *Whether he did not look on it as a Breach of Rule to undervalue Authority*? And I said, that *Paul gave Festus the Title of Honour, though he was an Heathen*: I do not say these Magistrates are *Heathens*. I saw then, when the Man was on the Ladder, he looked on me, and called me *Friend*, and said, *Know that this Day I am to offer up my Life for the Witness of Jesus*. Then I desired Leave of the Officers to speak, and said, *Gentlemen, I am a Stranger both to your Persons and Country, and yet a Friend to both*. And I cried aloud, *For the Lord's Sake, take not away the Man's Life, but remember Gamaliel's Counsel to the Jews: If this be of Man it will come to nought; but if it be of God you cannot overthrow it: But be careful ye be not found Fighlers against God*. And the Captain said, *Why had you not come to the Prison*? The Reason was, *because I heard, the Man might go if he would, and therefore I called him down from the Tree, and said, Come down, William, you may go if you will*. Then Captain Oliver said, *It was no such Matter*: And asked, *What I had to do with it*? And besides bid me *be gone*: And I told them, *I was willing, for I could not endure to see this*, I said. And when I was in the Town, some did seem to sympathize with me in my Grief. But I told them, that *They had no Warrant from the Word of God, nor President from our Country, nor Power from his Majesty, to hang the Man*. I am

NEW-
ENGLAND
1660.

A Letter relating to the Death of W. Leddra.

“ Your Friend,

To Mr. George Lad, Master
of the America of Dart-
mouth, now at Barbadoes.

“ THO. WILKIE.”

Thus died *William Leddra*, whom we leave resting in Peace from his Labours, and reaping the Fruits of his Meekness, Patience, and other Christian Virtues, which

NEW-
ENGLAND
1660.

which were conspicuous in the Course of his Life, and enabled him to meet Death with Intrepidity.*

At the same Court, where *William Leddra* received Sentence of Death, *Edward Wharton* was also brought before their Judgment-seat: He had about a Year before been taken from his own House by a Warrant in the following Form, viz.

“ To the Constables of Salem, or either of them.

Warrant to
apprehend
E. Wharton.

“ **Y**OU are required, in his Majesty's Name, to apprehend the Body of *Edward Wharton*, and him safely to bring before me, to answer such Objections as shall be laid unto him concerning the *Quakers*.

“ JOHN ENDICOT”.

His Appearance
before
the Govern-
our.

The Constable accordingly brought him through the Country to *Boston*, as some notorious Offender: Being brought before the Governour, *Edward* asked, *What he had now to lay to his Charge?* The Governour made a Discourse to him about taking off his Hat, and pretended to pity him, and be sorry to see him so deluded. Though all this Semblance of Pity was mere Words, for he had sent for him on purpose to commit him to Prison. *Edward* replied, that *The wearing his Hat was no just Cause for persecuting him; that the Truth deluded no Man, and that by the Grace of God he was made willing to suffer for his Name's Sake, which Grace he witnessed in his Measure.* The Governour scoffingly answered, *In my Measure? This is right the Quakers Words: Hast thou Grace? Yea,* replied *Edward*. *How dost thou know that thou hast Grace? Edward* answered, *He that believeth on the Son of God, needs not go to others to know, for he hath the Witness in himself, as saith John, and this Witness is the Spirit.* The Governour ordering the Goaler to be sent for, *Edward* insisted on his assigning a Cause for his Commitment, saying, *Since thou hast sent thy Warrant, and caused the Constable to take me out of my House, and led me through the Country from Town to Town, like an Evil-doer, I would know what thou hast to lay to my Charge? Nay,* replied the Governour, *you shall know that afterward; and so commanded the Goaler to take him away to Prison, where he was kept close, Night and Day, with William Leddra, sometimes in a very little Room, little bigger than a Saw-pit, having no Liberty granted them.*

His Examination.

Being brought again before their Court, he again asked, *What is the Cause, and wherefore have I been fetcht from my Habitation, where I was following my honest Calling, and here laid up as an Evil-doer?* They told him, that *His Hair was too long, and that he had disobeyed that Commandment which saith, Honour thy Father and Mother.* He asked, *Wherein?* In that you will not, said they, put off your Hat to Magistrates. *Edward* replied, *I love and own all Magistrates and Rulers, who are for the Punishment of Evil-doers, and for the Praise of them that do well.*

Secretary Rawson. *Edward Wharton, come to the Bar.*

E. W. Yea, and to the Bench too, for thou hast no Evil justly to lay to our Charge.

Secretary. *Hold up your Hand.*

E. W. I will not: Thou hast no Evil to charge me with.

Secretary. *Edward Wharton, hear your Sentence of Banishment.*

E. W. Have a Care what you do, for if you murder me, my Blood will lie heavy upon you.

Secretary.

* In *Thomas Chalkley's Journal of his Travels in New-England*, in the Year 1693, is the following Passage: “ I being a Stranger and Traveller, could not but observe the barbarous and unchristian-like Welcome I had into *Boston*, the Metropolis of *New-England*.—Ob! what Pity, said one, it was, that all of your Society were not hanged with the other four!” This shews that the Spirit of Persecution was alive in some of that People long after the Power of exercising it was restrained.

Secretary. Edward Wharton, attend to your Sentence of Banishment: You are upon pain of Death to depart this Jurisdiction, it being the 11th of this Instant March, by the one and twentieth of the same, on the pain of Death.

E. W. Friends, I am a single Man, and I have Dealings with some People; it were good I had Time to make clear with all, and then if you have Power to murder me, you may.

Then the Governour and Secretary laid their Heads together.

Governour. If we should give him an hundred Days, it is all one.

E. W. Nay, I shall not go away; therefore be careful what you do.

The Court being very full of People, Edward, with a raised Voice, spake thus:

All People, take Notice, what horrible, wicked, and unjust Men these are, for after they had unrighteously taken me from my House, where, when the Constable came in, I was following my honest Calling in the Fear of the Lord, he forced me out, and led me along the Country, with his black Staff, like some Evil-doer, to the Governour's House, where I asked the Governour, *What he had to charge me withal?* who said, *You shall know hereafter.* And now they have kept me almost a Year close Prisoner, Night and Day, they have banished me on pain of Death, and for ought I know they will murder me; and yet they have nothing to charge me withal, *but my Hat and my Hair.*

Whereupon Rawson, the Secretary, taking the Book of Records, read to the People, *How that contrary to Law, Edward Wharton had travelled up and down with William Robinson and Marmaduke Stevenson.* To which Edward replied, *What readeest thou that for? Have ye not ploughed Furrows on my Back for that already, although you had no Law for it?* This he said in relation to his having been cruelly whipt in 1659, and fined 20*l.* for travelling in Company with the said William Robinson and Marmaduke Stevenson.

Rawson being so repulsed, Bellingham, the Deputy-Governour, stood up, and threatned Edward to send him to Prison, and to have him whipt again, and commanded him immediately to depart the Court, which he did; but notwithstanding their cruel Sentence, continued in their Jurisdiction, publicly attending his Friend William Leddra at his Death; as did also John Chamberlain and Robert Harper, as before related, though they also, at the same Court, were sentenced to Banishment on pain of Death: And the said Robert Harper's Wife was also banished on pain of Imprisonment.

But above all, most eminently remarkable was the Christian Courage and Magnanimity of Wenlock Christison, who having been banished upon pain of Death, not only returned, as it were with his Life in his Hand, to Boston, but openly came into the Court there at the Time when they were passing Sentence of Death on William Leddra. His Appearance there struck the Court with a sudden Damp and Consternation, so that for some Time there was a general Silence. But anon, recovering themselves, they ordered him to be brought to the Bar.

The Marshal bid him pull off his Hat.

Wenlock. No, I shall not.

Secretary Rawson. Is not your Name Wenlock Christison?

Wenlock. Yes.

Governour Endicot. Wast not thou banished upon pain of Death?

Wenlock. Yea, I was.

Governour. What dost thou here then?

Wenlock. I am come to warn you, that you should shed no more innocent Blood; for the Blood that you have shed already, cries to the Lord for Vengeance to come upon you.

Whereupon the Governour ordered to take him into Custody.

On the Day that William Leddra was executed, the Court sat again, and thinking to terrify Wenlock by the Example of William's Death, sent for him; where both the Governour Endicot, and his Deputy Bellingham, endeavoured to daunt that valiant Confessor with bloody Menaces, telling him, that *Except he*

NEW-
ENGLAND
1660.

Trial of W.
Christison.

would renounce his Religion he should surely die. But he, not at all dismayed, answered thus, *Nay, I shall not change my Religion, nor seek to save my Life; neither do I intend to deny my Master, but if I lose my Life for Christ's Sake, and the preaching of the Gospel, I shall save it.* This undaunted Reply so struck them for the present, that after a few Words, they sent him to Prison again, there to be kept till the next Court; which was to be in the latter-end of the Third Month, and the Beginning of the Fourth Month.

ANNO 1661. At the said next General-Court, *Wenlock Christison* was again brought to the Bar.

The Governour asked him, *What he had to say for himself, why he should not die?*

Wenlock. I have done nothing worthy of Death; if I had, I refuse not to die.

Governour. *Thou art come in among us in Rebellion, which is as the Sin of Witchcraft, and ought to be punished.*

Wenlock. I came not in among you in Rebellion, but in Obedience to the God of Heaven; not in Contempt to any of you, but in Love to your Souls and Bodies; and that you shall know one Day, when you and all Men must give an Account of your Deeds done in the Body. Take heed, for you cannot escape the righteous Judgments of God.

Major-General Adderton. *You pronounce Woes and Judgments, and those that are gone before you pronounced Woes and Judgments; but the Judgments of the Lord God are not come upon us yet.*

Wenlock. Be not proud, neither let your Spirits be lifted up; God doth but wait till the Measure of your Iniquity be filled up, and that you have run your ungodly Race, then will the Wrath of God come upon you to the uttermost: And as for thy part, it hangs over thy Head, and is near to be poured down upon thee, and shall come as a Thief in the Night suddenly, when thou thinkest not of it. By what Law will ye put me to Death?

Court. *We have a Law, and by our Law you are to die.*

Wenlock. So said the Jews of Christ, *We have a Law, and by our Law he ought to die.* Who empowered you to make that Law?

Court. *We have a Patent, and are Patentees, judge whether we have not Power to make Laws?*

Wenlock. How! Have you Power to make Laws repugnant to the Laws of England?

Governour. *Nay.*

Wenlock. Then you are gone beyond your Bounds, and have forfeited your Patent, and this is more than you can answer. Are you Subjects to the King, yea, or nay?

Secretary Rawson. *What will you infer from that, what Good will that do you?*

Wenlock. If you are, say so; for in your Petition to the King, you desire that he will protect you, and that you may be worthy to kneel among his loyal Subjects.

Court. *Yes.*

Wenlock. So am I, and for any thing I know, am as good as you, if not better; for if the King did but know your Hearts, as God knows them, he would see, that your Hearts are as rotten towards him, as they are towards God. Therefore seeing that you and I are Subjects to the King, I demand to be tried by the Laws of my own Nation.

Court. *You shall be tried by a Bench and a Jury.*

Wenlock. That is not the Law, but the Manner of it; for if you will be as good as your Word, you must set me at Liberty, for I never heard or read of any Law that was in England to hang Quakers.

Governour. *There is a Law to hang Jesuits.*

Wenlock. If you put me to Death, it is not because I go under the Name of a Jesuit, but a Quaker, therefore I do appeal to the Laws of my own Nation.

Court. *You are in our Hand, and have broken our Laws, and we will try you.*

Wenlock.

NEW-
ENGLAND
1661.

Wenlock. Your Will is your Law, and what you have Power to do, that you will do: And seeing that the Jury must go forth on my Life, this I have to say to you in the Fear of the Living God: Jury, take heed what you do, for you swear by the Living God, *That you will true Trial make, and just Verdict give, according to the Evidence.* Jury, look for your Evidence: What have I done to deserve Death? Keep your Hands out of innocent Blood.

A Jurymen. *It is good Counsel.*

The Jury went out, but having received their Lesson, soon returned, and brought in their Verdict Guilty.

Wenlock. I deny all Guilt, for my Conscience is clear in the Sight of God.

Governour. *The Jury hath condemned thee.*

Wenlock. The Lord doth justify me, who art thou that condemnest?

Then the Court proceeded to vote as to the Sentence of Death, to which several of them, viz. *Richard Russel* and others, would not consent, the Innocence and Stedfastness of the Man having prevailed upon them in his Favour. There happened also a Circumstance during this Trial, which could not but affect Men of any Tenderness or Consideration, which was, that a Letter was sent to the Court from *Edward Wharton*, signifying, *That whereas they had banished him on pain of Death, yet he was at Home in his own House in Salem, and therefore proposing, That they would take off their wicked Sentence from him, that he might go about his Occasions out of their Jurisdiction.* This Circumstance, however affecting to others, did only enrage *Endicot* the Governour, who was very much displeased, and in much Anger cried out, *I could find in my Heart to go Home.*

Wenlock. It were better for thee to be at Home than here, for thou art about a bloody piece of Work.

Governour. *You that will not consent, record it. I thank God, I am not afraid to give Judgment.* *Wenlock Christison, hearken to your Sentence: You must return unto the Place from whence you came, and from thence to the Place of Execution, and there you must be hanged until you be dead, dead, dead, upon the 13th Day of June, being the Fifth-day of the Week.*

His Sentence of Death.

Wenlock. The Will of the Lord be done: In whose Will I came amongst you, and in his Counsel I stand, feeling his Eternal Power, that will uphold me unto the last Gasps, I do not question it. Known be it unto you all, That if you have Power to take my Life from me, my Soul shall enter into Everlasting Rest and Peace with God, where you yourselves shall never come: And if you have Power to take my Life from me, the which I do question, I believe you shall never more take *Quakers* Lives from them: [Note my Words] Do not think to weary out the Living God by taking away the Lives of his Servants: What do you gain by it? For the last Man you put to Death, here are * five come in his Room. And if you have Power to take my Life from me, God can raise up the same Principle of Life in ten of his Servants, and send them among you in my Room, that you may have Torment upon Torment, which is your Portion: *For there is no Peace to the Wicked, saith my God.*

Governour. *Take him away.*

So the Goaler had him back to Prison, where he continued in Faith and Patience, ready to abide the good Pleasure of God concerning him, and to suffer Death for a good Conscience, as his Brethren had done before him. But before the Day appointed for his Execution, an Order of Court (probably occasioned by some Intelligence from *London*, of Complaints against them) was issued for the Enlargement of him and twenty seven others then in Prison for the same Testimony, some of whom were, *John Chamberlain, John Smith, and Margaret his Wife, Mary Trask, Judith Brown, Peter Pearson, George Wilson, John Burstow, Elizabeth Hooton, Joane Brooksup, Mary Malins, Katharine Chattam, Mary*

An Order for releasing the Quakers out of Prison.

* Those five were *Elizabeth Hooton, Joane Brooksup, Mary Malins, Katharine Chattam, and John Burstow.*

NEW-
ENGLAND
1661.

Release of W.
Christison and
27 others.

Whipping of
P. Pearson
and J. Brown.

Return of J.
Smith and
his Wife, and
their Impri-
sonment.

Return of J.
Chamberlain
and G. Wil-
son to Boston.

Their barba-
rous Whipping.

Return of J.
Southick to
Boston.

Order of Court
for Whipping
him.

Mary Wright, Hannab Wright, Sarah Burden, Sarah Coleman, and three or four of her Children, Ralph Allen, William Allen, and Richard Kirby.

When one of the Marshals and a Constable came to the Prison, and told them, *They were ordered by the Court to make them acquainted with their * New Law*, Wenlock Christison said, *What means this! Have ye a New Law?* They answered, *Yes*. Then said Wenlock, *You have deceived most People. Why?* said they. *Because*, said Wenlock, *they did think the Gallows had been your last Weapon: Have you got more yet?* *Yes*, said they. *Read it*, says Wenlock; which they did. Then Wenlock said, *Your Magistrates said, that Your Law was a good and wholesome Law, made for your Peace, and the Safeguard of your Country. What! Are your Hands now become weak? The Power of God is over you all.*

Then the Prison-doors were set open, and Wenlock, with twenty seven others, turned forth, of whom Peter Pearson and Judith Brown were whipt with twenty cruel Stripes through the Town of Boston, on their naked Backs: Many of their Mouths were opened, and they published the Truth among the People. A Guard armed with Swords, were appointed by the Court to drive them all out of that Jurisdiction into the Wilderness Country, which they performed accordingly.

Of those who were turned out of Prison, John Smith, of Salem, and his Wife, determining to return to their own Home, from whence they had been kept near two Years, were met by Bellingham the Deputy-Governour, who sent them again to Prison.

Not long after, John Chamberlain and George Wilson, both Inhabitants of Boston, returned thither again; but were presently apprehended, and according to their *New Law*, sentenced to be tied to the Cart's Tail, and whipped through three Towns into the Wilderness, which was cruelly executed, especially at the last of the three, where the Executioner had provided a cruel Instrument, with which he miserably tore their Flesh; which Instrument they would have bought to send to England for the Novelty of the Cruelty, but that was not permitted. George Wilson, after his Whipping at Boston, being loosed, fell on his Knees and prayed, which the cruel Executioner seeing, took him by the Collar and pulled him down. The said John Chamberlain had been convinced of the Truth by beholding the godly End of William Robinson and Marmaduke Stevenson, and in less than two Years after, besides being imprisoned, and banished, he suffered nine cruel Whippings, viz. at three several Towns, three Times at each of them, through all which he was supported with Courage and Chearfulness.

About this Time Josiah Southick, whose Banishment we have mentioned before, returned Home again from Old-England: He appeared manfully at Boston, in the Face of his Persecutors, and was clapt up in the House of Correction there, for about nine Weeks; then he was brought before a Court of Assistants in September 1661, where the Governour told him, that *He was to have been tried for his Life, but that they had made a late Law to save his Life, which*, he said, *was a Mercy to him*. Josiah asked them, *Whether they had not as good take his Life now, as to whip him after their Manner, twelve or fourteen Times at a Cart's Tail, through their Towns, and then put him to Death afterward*. They answered him with a Flout, that *Perhaps by that Time an Order might come to save his Life*; for they were under some Apprehensions of such an Order from the King, which came not long after, and was thought to have saved the Lives of him and many others, whom they would otherwise have proceeded to destroy. Then they passed Sentence upon him, and issued the following Order for its Execution, viz.

“ To the Constables of BOSTON.

“ Y O U are by Virtue of an Order of the Court of Assistants, held at Boston the 3d Instant, required to repair with the Executioner unto the Prison, and there forthwith take the Person of Josiah Southick, a banished Quaker, and

* This *New Law* was for sending them away out of their Jurisdiction, and if they returned, whipping them from Town to Town.

“ and the Executioner is to take him, and to strip him to the Girdle upward,
 “ and to tie him to a Cart’s Tail, and whip him ten Stripes out of *Boston*, and
 “ deliver him to the Constable of *Rocksbury*, who is also to cause him to be tied
 “ to the Cart’s Tail, and to whip him through *Rocksbury* with ten Stripes as
 “ aforesaid, and then deliver him to the Constable of *Dedham*, who is also
 “ required to whip him at the Cart’s Tail with ten Stripes as aforesaid, and
 “ to discharge him out of our Jurisdiction. Make your several Returns on
 “ the Backside of the Warrant to the Secretary forthwith. Dated at *Boston* the
 “ 9th of *September* 1661.

NEW-
 ENGLAND
 1661.

Sentence being given, *Josiah*, with his Arms stretched out, and his Hands spread before them, said, *Here is my Body, if you want a farther Testimony of the Truth I profess, take it and tear it to pieces, it is freely given up, and for your Sentence I matter it not.* And indeed he said, *Their Sentence was no more terrifying to him, than if they had blown up a Feather in the Air, and said, Take heed it hurteth him not.* And surely Tongue cannot express, said he, *nor declare the Goodness and Love of God to his suffering People.* And while Part of the Sentence was executed upon him at *Boston* with much Cruelty, he sang to the Praise of God, declaring, *They that know God to be their Strength, cannot fear what Man can do.* He was whipt again the same Night at *Rocksbury*, and the next Morning at *Dedham*, the Executioner doing his Office with all possible Severity. From thence he was carried fifteen Miles from any Town into the Wilderness, and there discharged. Nevertheless he returned with a Friend that accompanied him, and though his Body was miserably torn with Stripes, yet the Power of the Lord supporting him, he travelled above thirty Miles that Night, and came to his own Home.

His Christian
 Courage and
 Patience.

By this Time Application having been made to the King, the following Letter from him was obtained, viz.

“ CHARLES R.

“ **T**RUSTY and *Welbeloved*, we greet you well. Having been informed
 “ that several of our Subjects among you, called *Quakers*, have been and
 “ are imprisoned by you, whereof some have been executed, and others (as hath
 “ been represented unto us) are in Danger to undergo the Like : We have
 “ thought fit to signify our Pleasure, in that Behalf for the future, and do re-
 “ quire, that if there be any of those People called *Quakers* amongst you, now
 “ already condemned to suffer Death, or other Corporal Punishment, or that
 “ are imprisoned, or obnoxious to the like Condemnation, you are to forbear
 “ to proceed any farther, but that you forthwith send the said Persons (whether
 “ condemned or imprisoned) over to this our Kingdom of *England*, together
 “ with their respective Crimes or Offences laid to their Charge, to the End such
 “ Course may be taken with them here, as shall be agreeable to our Laws, and
 “ their Demerits. And for so doing, these our Letters shall be your sufficient
 “ Warrant and Discharge. Given at our Court at *Whitehall*, the 9th Day of
 “ *September* 1661, in the thirteenth Year of our Reign.

The King’s
 Letter or
 Mandamus.

“ Subscribed, To our Trusty and *Welbeloved* John Endicot Esq; and to all
 “ and every other the Governour or Governours of our Plantation of
 “ New-England, and of the Colonies thereunto belonging, that now are, or
 “ hereafter shall be : And to all and every the Ministers and Officers of
 “ our said Plantation and Colonies whatever, within the Continent of New-
 “ England.

“ By His Majesty’s Command.

“ WIL. MORRIS.”

NEW-
ENGLAND
1661.

E. Burrough's
Endeavours to
obtain the
King's Man-
damus.

Deputation of
S. Shattock to
carry it.

Delivering of
the King's
Mandamus to
the Governour.

In procuring the aforesaid Letter or *Mandamus* from the King, *Edward Burroughs* was a principal Instrument, for when the News of *W. Leddra's* Death came to the Ears of the Friends at *London*, and of the Danger many others of their Persuasion were in, they were much concerned, especially the said *Edward Burroughs*, who speedily repaired to the Court, and having got Access to the King's Presence, told him, *There was a Vein of innocent Blood open'd in his Dominions, which if it were not stop't might over-run all.* To which the King replied, *But I will stop that Vein.* Then *Burroughs* desired him to do it speedily, for there was Danger of many others being soon put to Death. The King answered, *As speedy as you will*; and ordered the Secretary to be called, and the *Mandamus* to be forthwith granted. A few Days after, *Edward Burroughs* went again to the King, desiring Dispatch of the Business. The King said, *He had no present Occasion to send a Ship thither, but if they would send one, they might as soon as they would.* The King also granted his Deputation to *Samuel Shattock*, who had been banished thence, to carry his *Mandamus* to *New-England*. Whereupon an Agreement was made with *Ralph Goldsmith*, one of the said People called *Quakers*, and Master of a good Ship, for 300*l.* to sail forthwith. He immediately prepared for his Voyage, and in about six Weeks arrived in *Boston Harbour*, on a First-day of the Week. The Townsmen seeing a Ship with *English* Colours, soon came on board, and asked for the Captain? *Ralph Goldsmith* told them, *He was the Commander.* They asked, *Whether he had any Letters?* He answered, *Yes?* But withal told them, *He would not deliver them that Day.* So they returned on shore again, and reported, that *There were many Quakers come, and that Samuel Shattock* (who they knew had been banished on pain of Death) *was among them.* But they knew nothing of his Errand or Authority. Thus all was kept close, and none of the Ship's Company suffered to go on shore that Day. Next Morning *Ralph Goldsmith*, the Commander, with *Samuel Shattock*, the King's Deputy, went on shore, and sending the Boat back to the Ship, they two went directly through the Town to the Governour's House, and knockt at the Door: He sending a Man to know their Business, they sent him Word, that *Their Message was from the King of England, and that they would deliver it to none but himself.* Then they were admitted to go in, and the Governour came to them, and commanded *Samuel Shattock's* Hat to be taken off, and having received the Deputation and the *Mandamus*, he laid off his own Hat; and ordering *Shattock's* Hat to be given him again, perused the Papers, and then went out to the Deputy-Governour's, bidding the King's Deputy and the Master of the Ship to follow him: Being come to the Deputy-Governour, and having consulted him, he returned to the aforesaid two Persons, and said, *We shall obey his Majesty's Command.* After this, the Master of the Ship gave Liberty to his Passengers to come on shore, which they did, and had a religious Meeting with their Friends of the Town, where they returned Praises to God for his Mercy manifested in this wonderful Deliverance.

Not long after, the following Order of the Council at *Boston* was issued,

“ To WILLIAM SALTER, Keeper of the Prison at Boston.

Order to re-
lease the Qua-
kers out of
Prison.

“ Y O U are required, by Authority and Order of the General-Court, forthwith to release and discharge the *Quakers*, who at present are in your Custody: See that you don't neglect this.

“ By Order of the Court.

Boston, the 9th of
December, 1661.

“ EDWARD RAWSON, Secretary.”

Agents de-
puted and sent
to England to
palliate the
Proceedings
of the Govern-
ment.

The Magistrates having thus, for Fear of the King's Displeasure, complied with his Order, agreed to send a Deputation over to him: First, Colonel *Temple* was sent to acquaint the King with their having set the *Quakers* at Liberty, and not long after, he was followed by their chief Priest, *John Norton*, and

and *Simon Broadstreet*, one of the Magistrates. These Men were employed as Agents for the Colony, but as they were ever prone to Persecution, so they endeavoured to palliate the Proceedings of the Governours who sent them, and to disguise that Cruelty which themselves had a great Hand in, and for which some in *England* would have had them prosecuted, as Murderers of the King's Subjects without any Law or Authority from him so to do: But their Security lay in the Patience and Peaceableness of that innocent and suffering Principle, by which those whom they had persecuted were guided and directed not to avenge themselves, but to commit their Cause to God, the righteous Judge, who will render to every Man according to his Works.

Now though the Persecution of this People to Death was put a Stop to, and a Liberty granted them for the present, yet it continued not long, the Inclination of the Magistrates being still the same, and the Cessation of their Cruelties being not voluntary, but constrained, they returned again to their wonted Oppression of this People, by reviving the Execution of their Law, for whipping *Quakers* out of their Jurisdiction; which they did with an almost unparallel'd Barbarity, as appears by many Instances within a few Years after.

ANNO 1662. In this Year *Mary Tomkins*, *Alice Ambrose*, and *Anne Coleman*, came in a religious Concern to visit their Friends about *Piscataqua* River, and to confirm and strengthen them by the Testimonies God had given them to bear for his Name and Truth: They had not been long there before one *Rayner*, a Priest of *Dover*, who bore them a Grudge for a Meeting they had formerly in that Town, excited the Magistrates to persecute them. There was at that Time a Deputy-Magistrate, whose Name was *Walden*, a Man whose gross Ignorance had fitted him for the Parson's Purpose: Before him they were brought, who telling them of the Law they had to punish them, *Mary Tomkins* answered, *So there was a Law that Daniel should not pray to his God.* He replied, *Yes, and Daniel suffered, and so shall you.* Also when *Alice Ambrose* said, *Her Name was written in the Lamb's Book of Life*, he answered, *No Body here knows that Book, and for this you shall suffer.* On this Occasion the Priest supplied the Place of a Clerk to this ignorant Deputy, and formed for him the following Warrant or Order, viz.

NEW-
ENGLAND
1661.

Persecution
revived.

Persecution of
M. Tomkins,
A. Ambrose,
and A. Cole-
man.

" *To the Constables of Dover, Hampton, Salisbury, Newbury, Rowley,*
" *Ipswich, Wenham, Linn, Boston, Roxbury, Dedham, and until*
" *these Vagabond Quakers are carried out of this Jurisdiction.*

" **Y**OU and every of you are required, in the King's Majesty's Name, to
" take these Vagabond *Quakers*, *Anne Coleman*, *Mary Tomkins*, and *Alice*
" *Ambrose*, and make them fast to the Cart's Tail, and driving the Cart through
" your several Towns, to whip them on their Backs, not exceeding ten Stripes
" a-piece on each of them in each Town, and so to convey them from Constable
" to Constable, till they come out of this Jurisdiction, as you will answer it at
" your Peril: And this shall be your Warrant.

An Order for
Whipping
them.

At *Dover*, dated December
the 22d 1662.

" *Per me,*

" **RICHARD WALDEN.**"

This Order was cruelly executed at *Dover*, while the Priest stood by, lookt on, and laught at it; for which cruel Levity, when *Eliakim Wardel* and *William Fourbush* reproved him, the Magistrate, *Walden*, caused them to be put in the Stocks. One *James Heard* being present when the poor Women were tied with Ropes to the Cart, asked the Persecutors, *Whether those were the Cords of their Covenant?* They were then conveyed to *Hampton*, and there again whipt, and also at *Salisbury*; but the Constable of that Town having deputed a Person to convey them farther, the Man moved with Compassion, and a Sense of their Innocency, determined in himself to run the Hazard of breaking the Law, and

Cruelty exe-
cuted in three
Towns.

set

NEW-
ENGLAND
1662.

Return of
M. Tomkins,
A. Ambrose,
and A. Cole-
man, to Do-
ver, and most
inhumanly
used there.

Cruelty ex-
ercised by
Priests, &c.

Arrival of E.
Hooton and
J. Brooksup
at Boston.

Their Perils
in the Wil-
derness.

set them at Liberty. So that the Priest was disappointed of his Aim, which seemed to be to take away their Lives, had all the Constables of those eleven Townships executed the Warrant with such Severity as he had excited the Constable of *Dover* to do, in all likelihood those tender Women could not have survived it, the Distance from *Dover* to the End of the Jurisdiction being about eighty Miles.

After a little Time they returned again to *Dover*, where being met together with other Friends, on the First-day of the Week, whilst *Alice Ambrose* was at Prayer, two Constables, viz. *Thomas Roberts*, and *John* his Brother, having put on their old Clothes on purpose for that Work, came into the Meeting, and taking her, one by one Arm, and the other by the other Arm, most inhumanly dragged her out of Doors, and then with her Face toward the Snow, which was Knee-deep, over Stumps and old Trees near a Mile; when they had wearied themselves, they commanded two others to help them, and left the Prisoner in an House till they went back with Haste, and fetched *Mary Tomkins*, whom in like Manner they dragged with her Face toward the Snow. Having kept them in the House all Night, on the next Morning, which was excessive cold, they got a Canoe, or kind of Trough, which the *Indians* use on the Water, in which they determined to put those two, and *Anne Coleman*, who in Love accompanied them; and so carried them to the Harbour's Mouth, threatening, that *They would now so do with them, as that they would be troubled with them no more.* The Women being unwilling to go, they forced them down a very steep Place in the Snow, dragging *Mary Tomkins* over the Stumps of Trees to the Water-side, so that she was much bruised, and fainted under their Hands: They plucked *Alice Ambrose* into the Water, and kept her swimming by the Canoe in great Danger of drowning, or being frozen to Death. They would in all probability have proceeded in their wicked Purpose to the murdering of those three Women, had they not been prevented by a sudden Storm, which drove them back to the House again. They kept the Women there till near Midnight, and then cruelly turned them out of Doors in the Frost and Snow, *Alice Ambrose's* Clothes being frozen hard as Boards. The Barbarity exercised on these Women was such, that to all human Appearance they must have perished, had not the Hand of Providence in a signal Manner preserved them. It was observable, that those Constables, though wicked enough of themselves, were animated by a ruling Elder of their Church, whose Name corresponded not with his Actions, for he was called *Hate-evil Nutter*, he put those Men forward, and by his Presence encouraged them. But what aggravated the Barbarity of *Thomas Roberts*, one of those Constables, was his Ingratitude, those Women having before given him a manifest Proof of the *Christian* and harmless Spirit they were endued with, for when he having been employed to whip them, and convey them afterward to another Town, was faint and sick with the Fatigue of his Journey, they made him somewhat warm to drink, and administered to him as if he had been their Friend: Yet all this Evidence of their truly *Christian* Spirit, wrought not any Degree of Humanity towards them in this barbarous Man. For a cruel Disposition never exerts itself with more Violence and Fury, than when it is stirred up and animated by the Priests and Elders of the People under a false Shew and Pretence of *Religion*; with which they push on blind and ignorant Zealots to abuse and destroy the Innocent. For it did not appear that these Constables had any legal Warrant or Authority for what they did.

Among those who were mentioned before to have been discharged out of *Boston* Prison, were *Elizabeth Hooton* and *Joane Brooksup*: These Women, each about sixty Years of Age, came from *England* in the Year 1661, and by Way of *Virginia*, through many Difficulties arrived at *Boston*, where they were soon clapt up in Prison, and upon their Discharge thence, being driven with the rest two Days Journey into the vast howling Wilderness, and there left among Wolves and Bears, without necessary Provisions, were obliged in very great Dangers to wander through Places uninhabited and hardly passable, till, through the peculiar Providence of God attending them, they at length came to *Rhode-Island*.

NEW-
ENGLAND
1662.

*Their coming
back to Bos-
ton, and send-
ing away to
Virginia.*

*E. Hooton's
Return from
England with
the King's
Licence to
dwell there,
is repulsed
by the Magi-
strates.*

*Her Imprisonment at
Hampton,
Dover, and
Cambridge.*

*Her Sentence
to be whipt at
three Towns.*

*Left among
wild Beasts
in the Wil-
derness.*

Island. After some Days stay there, they passed to *Barbadoes*, and from thence not long after returned to *New-England*, for thither was their Message, to testify against the Spirit of Persecution there predominant; in discharging which, they stood resigned in the Will of God to suffer whatsoever might befall them. Upon their coming again to *Boston*, they were presently apprehended by a Constable, an ignorant and furious Zealot, who declared, *It was his Delight, and he could rejoice in following the Quakers to their Execution as much as ever.* They were immediately put on board a Ship in the Harbour, bound for *Virginia*, and carried thither; where, after some Sufferings there for the Sake of her religious Testimony, *Elizabeth Hooton* went back again to her Habitation in *Old-England*.

After some Time, she found a Necessity laid upon her, by the Spirit of the Lord, to return to *New-England*: But before her going thither, she made her Application to the King, and procured from him a Licence to purchase for herself an House and Dwelling in any of his Plantations: Thus prepared, she and her Daughter of the same Name, set sail in a Ship bound directly for *Boston*, where being arrived, the Magistrates were about to fine the Master of the Vessel 100 l. for bringing her over; but he, informing them that she had been with the King, and had a special Licence from him to come over and buy an House, quashed that Design. She applied herself again and again to the Court at *Boston*, for Liberty to purchase an House there for herself to dwell in, and for her Friends to meet in, and a Piece of Ground to bury their Dead, strenuously insisting that she had a Right so to do, both by common Privilege as an *English* Woman, and also by particular Licence from the King. But these Magistrates regarding not the King's Grant, nor her Right, would neither suffer her to purchase nor hire an House, nor have any Habitation there. Thus repulsed, she travelled *Eastward* toward *Piscataqua* River. At *Hampton* she was imprisoned for testifying against a persecuting Priest there. At *Dover* she was set in the Stocks, and then kept four Days in Prison in cold Weather. At *Cambridge*, being moved to exhort the People to Repentance as she passed through the Streets, she was imprisoned in a close stinking Dungeon, where there was nothing either to lie down or sit on, where she was kept two Days and two Nights without Bread or Water; and when a Friend, one *Benanuel Bower*, brought her a little Milk, when in that Distress she was ready to perish, the Magistrates for that Act of Charity fined him 5 l. and sent him to Prison. On the third Day she was brought before the Court, where being asked by one of the Magistrates, *Who had entertained her?* She answered, *If I had come to thy House, I should have seen whether thou wouldst have entertained me, for I was weary with much Travel-ling, and it is a Christian Duty to entertain Strangers.* To which, when he replied, *He would not:* She said, *Then sell me an House, or let me have one to rent, that I may entertain Strangers,* laying before them the King's Promise, *That she should have Freedom in any of his Plantations.* But they regardless of her Plea, though altogether just and reasonable, made a cruel Order for sending her out of their Coasts towards *Rhode-Island*, and for whipping her at three several Towns, which was rigorously executed: At *Cambridge* she was tied to the Whipping-post, and lashed with ten Stripes with a three-stringed Whip, with three Knots at the End: At *Water-Town* she was laid on with ten Stripes more with Rods of Willow: At *Dedham*, in a cold frosty Morning, they tortured her aged Body with ten Stripes more at a Cart's Tail. Thus miserably torn and beaten, they carried her a weary Journey on Horseback many Miles into the Wilderness, and toward Night left her there among Wolves, Bears, and other wild Beasts, who, though they did sometimes seize on living Persons, were yet to her less cruel than the Savage-Professors of that Country. When those who conveyed her thither left her, they said, *They thought they should never see her more.* And indeed in all human Probability she must have perished, had not the providential Hand of God preserved her, and brought her safe through the dismal Desert, and many deep Waters, to a Town called *Rehoboth*, where she arrived next Day, neither weary nor faint, and from thence passed to *Rhode-Island*, praising and magnifying the Name of the Lord, whose Mercy endureth for ever, and who had signally

NEW-
ENGLAND
1662.

Her Appre-
hension by a
Constable,
as she and
her Daughter
were return-
ing to Cam-
bridge with
S. Coleman.

Their Abuses
by the Scholars

Their Commit-
ment to the
House of Cor-
rection, and
Whipping.

Magistrate's
Delight in
Cruelty.

E. Hooton's
Return to
Boston.

supported and strengthened her through such grievous Tortures and Sufferings, as to her Age and Sex, in all outward Appearance, were insupportable.

After some Stay at *Rhode-Island* she returned, with her Daughter, to a Place near *Cambridge*, to fetch her Clothes and other Things which the inhuman Persecutors would not suffer her to take with her, when they sent her away as afore-said: She was going back with them to *Rhode-Island*, when one *Thomas Daufort*, a persecuting Magistrate of *Cambridge*, made out a Warrant to the Constable of *Charles-Town*, to apprehend them and *Sarah Coleman*, an ancient Woman of *Scituate*, who with another had met them in the Woods as they were going back: The Constable apprehended them according to his Order, and demanded, *Whether they were Quakers?* Bidding them to stand, and asking, *Who they were?* *Elizabeth* answered, *Wilt thou apprehend thou knowest not who, nor for what? We are Christians, and Servants of the Living God.* He replied, *I suppose you are Quakers, therefore in his Majesty's Name, stand.* *What Majesty?* said *Elizabeth*. He replied, *The King's.* Now, said she, *thou hast told a Lie, for I was later with the King than thou, and he has made no such Laws.* He replied, *I must have you to Cambridge.* But the other Woman, who was an Inhabitant, said, *She would not go, except he carried her.* So they went on their Way, and the Constable and another Man followed them till they came to a Town, where he commanded a Cart and those that drove it to assist him, set the Women therein, and so drew them to *Cambridge*. The Magistrates being from Home, they were kept Prisoners all Night, when one of them, *Daniel Goggin*, being come Home, they were had before him, where they were abused by a wicked Crew of *Cambridge* Scholars: *Goggin*, the Magistrate, demanded of *Elizabeth*, *Wherefore they came thither, seeing they had warned her not to come there any more?* She replied, that *She came to fetch her Clothes, and was going back again with them, when she was taken up on the Highway, and forced thither.* Then he demanded of the ancient Woman, *Whether she owned Elizabeth, and her Religion?* She answered, that *She owned the Truth.* So he wrote them all three down as *Vagabond Quakers*, though the old Woman was well known to him, being his near Neighbour. And of *Elizabeth's* Daughter, who only attended on her Mother, he demanded, *Dost thou own thy Mother's Religion?* To which she gave him no Answer. So he sent them that Night to the House of Correction. Early next Morning the Executioner came to them, before it was light, and asked them, *Whether they would be whipt there?* *Elizabeth* asked him, *Whether he was come to take away their Blood in the Dark?* And whether they were ashamed their Deeds should be seen? So he took her down Stairs, and whipt her ten Stripes with a three-corded Whip. After which, he brought down the other ancient Woman, and did the like to her; and then inflicted the same Punishment on *Elizabeth's* Daughter, whose only Crime was, that she accompanied her Mother. But the Magistrates not satisfied herewith, sent their Constable with them to other Towns, there to have them whipt again; their Order being, *To have them from Constable to Constable toward Rhode-Island, and to be whipt at three Towns.* The Magistrate of *Cambridge*, *Daniel Goggin*, by whose Warrant this was done, was arrived to such a pitch of Cruelty, as to make it even his Sport and Delight to torture and afflict the Innocent; for which Cause he had desired of one *William Hathorne*, a Magistrate of like Disposition, *To send him some Quakers that Way, that he might see them last.* This *Hathorne*, before he was a Magistrate, appeared to be against Persecution, for when *An Act* was preparing to prohibit the Preaching of any Persons, but what were approved by a particular Set of Men, he opposed it in a publick Meeting at *Salem*, saying, *He lookt upon it to be a very bad Act, and the passing it, to be a Token that God had forsaken them.* But, how unstable and variable are the Minds and Actions of Men! When this Man, after long waiting, was advanced to a Station in the Magistracy, he became a violent Persecutor and Oppressor of others for practising that *Christian Liberty*, which himself had formerly asserted, and pleaded for.

We return to *Elizabeth Hooton*, who notwithstanding all the cruel Usage she had sustained, was nothing terrified; but returned again to *Boston*, and there publicly

publicly warned the People to *Repentance*, and of the terrible Day of the Lord, which would otherwise overtake them: This Message of hers was received with Scorn, her godly Admonitions rejected, and she herself sent to the House of Correction, and there whipt at a Whipping-post with ten Stripes; thence she was sent to *Roxbury*, and there whipt at a Cart's Tail, and from thence to *Dedham*, where the same cruel Punishment was repeated: Thence she was had to *Medfield*, and the same Night hurried into the Wilderness, and there left to pass above twenty Miles with her Body thus miserably torn and mangled, in an extreme cold Season, through several Waters, and other exceeding great Dangers: She arrived the next Day at a Town, and after some Stay with her Friends there, she returned again to *Boston*, where she was again cast into Prison, and after two Days, whipt from the Prison-door to the Town's End, and then sent away for *Rhode-Island*, with a Warrant to whip her from Town to Town, threatening withal, that *If ever she came thither again, they would either put her to Death, or brand her on the Shoulder.* But she continued stedfast and unmoveable in the Work of the Lord, and obedient to the Call and Requirings of his Holy Spirit, and to the Testimony given her to bear against an hypocritical Generation of hard-hearted Persecutors: But as in so righteous a Cause her Afflictions abounded, so her inward Consolations did much more abound; so that she was enabled in an holy Triumph, and humble Meekness to declare, *All this, said she, and much more, have I gone through and suffered, and much more could I, for the Seed's Sake, which is buried and oppressed, and as a Cart is laden with Sheaves, and as a Prisoner in an inward Prison-house: Yea, the Love that I bear to the Souls of all Men, makes me willing to undergo whatsoever can be inflicted on me.*

NEW-
ENGLAND
1662.

Her Whippings there at Dedham and Roxbury, and Expulsion into the Wilderness.

She is again whipt at Boston, and threatened with Death.

Her Constancy, Meekness and Patience.

Sufferings of K. Chattam.

We shall next make mention of *Katharine Chattam*, another of those twenty seven before mentioned to have been turned out of *Boston* Prison, and driven into the Wilderness: The Cause of her Imprisonment at first was, that she came from *London* to *Boston*, and there, under a great Exercise and Concern of Mind, appeared publicly clothed in Sackcloth, as a Sign of the Indignation of the Lord against that oppressing and tyrannical Spirit which bore Rule in the Magistracy of that Place. After being turned out of Prison as aforesaid, she came again to *Boston*, and was there again imprisoned a long Time, in a dismal cold Winter, where, through the Hardships endured, she contracted a grievous Sickness near unto Death; but it pleased the Lord to preserve and restore her again, and in due Time to effect her Deliverance. She was afterward married to *John Chamberlain*, and so became a settled Inhabitant of *Boston*.

ANNO 1663. We now return to *Edward Wharton*, of whose Christian Courage and Boldness mention has been before made; he, though banished thence on pain of Death, continued publicly within the Jurisdiction of *Boston*, and being at *Piscataqua* River on the 4th of the Fifth Month this Year, went into the Court at *Dover*, where much Persecution had been acted, and uttered these Words, *Wo to all Oppressors and Persecutors, for the Indignation of the Lord is against them. Therefore, Friends, whilst you have Time, prize the Day of his Patience, and cease to do Evil, and learn to do well: Ye, who spoil the Poor, and devour the Innocent.* Having said this, he was immediately apprehended, and set in the Stocks, till they might consult what to do with him; for the Words he had spoken touch'd them to the quick, and raised their Resentment against him. After some Time of Consultation, they had him in again, and *William Hathorne*, Chairman or Judge of the Court, asked him, *Wherefore he came thither?* He answered, *To bear my Testimony to the Truth against Persecution and Violence.* Whereupon *Thomas Wiggins*, an old Professor, who caused *Edward* to be put in the Stocks, fell into a violent Passion and Fury; to whom *Edward Wharton* said, *Thomas Wiggins, Thomas Wiggins, thou shouldst not rage so, thou art old and grey-headed: Thou art an old Persecutor, it's Time for thee to give over, for thou mayst be drawing near to thy Grave.* Such Reproofs to Men already prejudiced against him, how much soever deserved on their Part, were ill taken, and they ordered the Giver of them to be severely punished, as a *Vagabond Quaker*, though well known to be a reputable Inhabitant of *Salem*, and about his

E. Wharton's Testimony in the Court at Dover.

NEW-
ENGLAND
1663.

his lawful Business : The Clerk, who was employed to write the Sentence of the Court, was his next Neighbour ; as he was drawing it up, *William Hathorne* called to him, and bid him *Write it in the King's Majesty's Name*. Whereupon *Edward Wharton* said, *Friends, you do wrong the King, and abuse his Name, for I believe, said he, he never gave you such Order, so to abuse his honest Subjects*. However, the Court proceeded, and the following Order was made, viz.

“ To the Constables of Dover, Hampton, Salisbury, Newbury, Rowley,
“ Ipswich, and Wennam.

An Order for
whipping E.
Wharton at
three Towns.

“ YOU, and every of you, are required in his Majesty's Name, to receive
“ into your Custody *Edward Wharton*, a *Vagabond Quaker*, and convey
“ him from Town to Town, until he come to his Habitation in *Salem* : And
“ the Constables of *Dover*, *Hampton*, and *Newbury*, are to whip him through
“ their respective Towns at the Cart's Tail, not exceeding ten Stripes in each
“ Town, according to the Law of *Vagabond Quakers* in that Behalf. This being
“ the Sentence of the Court held at *Dover* the 4th of *July* 1663 : And hereof
“ you are not to fail at your Perils. Dated the 4th of *July* 1663.

“ Per ELIAS STILMAN, Cleric.”

His manly
Answer.

To which Sentence *Edward* manfully answered, *I fear not the worst you may be suffered to do unto me, neither do I seek for any Favour at your Hands*. The Sentence was immediately executed at *Dover*, and the Executioner having done, told him, *He must prepare to receive the like at the next Town*. *Edward* replied, that *He should not go to serve their Pleasure in his own Execution, unless they carried or forced him thither* ; which Answer of his being reported to the Court, they issued a second Order, viz.

“ To the Constables of Dover, or either of them.

Order for
his Return
to Prison.

“ THESE are to require you, that whereas *Edward Wharton*, a *Vagabond*
“ *Quaker*, hath been sentenced according to Law ; and at present an
“ Horse, according to that Sentence, cannot be obtained : These are, in his
“ Majesty's Name, to will and require you to commit the said *Edward* to the
“ Prison at *Dover*, there to remain in safe Custody till the next Second-day of
“ the Week ; and then you are to execute the said Sentence according to the
“ Warrant formerly delivered unto you : Hereof you are not to fail. *Dover*
“ the 4th of *July* 1663.

“ THOMAS WIGGINS,
“ WILLIAM HATHORNE,
“ ELEAZAR LUTHER.”

His cruel
Whipping.

This Order was observed, for he was forthwith carried back to Prison, and at the Day appointed put on an Horse's Back, having neither Bridle nor Halter, nor any Thing to hold by but the Pommel of the Saddle ; in this Manner, one leading the Horse, and two others guarding him on each Side, he was carried as some notorious Offender from Town to Town, and whipt as the first Warrant directed.

Whipping of
J. Lyddal, T.
Newhouse,
and E. Whar-
ton.

He had not been long at Home in *Salem*, before two of his Friends, *John Lyddal* and *Thomas Newhouse*, having been at a Meeting there, were apprehended, and by the aforesaid *Hathorne's* Order, sentenced to be whipt through three Towns as *Vagabonds* : Upon the Execution of which Sentence, *Edward Wharton* boldly and publicly testified against those, and other Proceedings of the said *Hathorne* ; for which he was sentenced to be whipt with fourteen Lashes, which was done at the Whipping-post in the Town where he dwelt.

Not long after this, the aforesaid *Thomas Newhouse* was again whipt through the Jurisdiction of *Boston*, for testifying against the Persecutors in their Meeting-house

house there ; at which Time he, in a prophetick Manner, having two Glafs Bottles in his Hands, threw them down, saying, *So shall you be dashed in pieces.*

About the same Time *Joseph Nicholson, Jane Millard, and Anne Coleman*, were cruelly whipt through *Salem, Boston, and Dedham* ; the latter of whom, *Anne Coleman*, it was thought would have died through the extreme Torture she was put to, by the Knots of the Whip splitting one of the Nipples of her Breast. And it was a considerable Time before she recovered.

ANNO 1664. *Edward Wharton* having abode some Time at his own House in *Salem*, went about some of his temporal Concerns to *Rhode-Island*, and from thence he, with *George Preston* and *Wenlock Christison*, went to *Boston*, and assembled there with others of their Friends to worship God : While they were exercised in the Duties of preaching and praying at that Meeting, *Rawson*, the Secretary, went to the Place where many People were standing without to hear : He walked to and fro, from one Window of the House unto the other, chafing and fretting, chiding some of the People in his Anger, and threatening others ; but they little regarding him, he withdrew again, and immediately draws up the following Warrant, he himself being an Officer in Commission, viz.

“ *To the Constables at Boston.*

“ **Y**OU are hereby required, in his Majesty’s Name, forthwith to repair to *Edward Wanton’s* House, where a Stranger and a Quaker with several others are ; the said Stranger, publickly amongst many, endeavouring to seduce his Majesty’s good Subjects and People to his cursed Opinions, by his preaching amongst them : You are to carry the said Stranger before the honoured Governour, to be proceeded with as the Law directs, and return the Names of such as are his Hearers. Dated at *Boston*, May the 4th 1664.

“ *Per EDWARD RAWSON, Commiss.*”

The Constable having received this Order, hastens to the House, but the Meeting was ended, and the Stranger gone : Anon they met with *Edward Wharton* in their Search at *Nicholas Upshall’s* House, and questioned him, *Whether he was not one that spake at the Quaker’s Meeting ?* He demanded of them, *What they had to do to examine him ?* *We have a Warrant*, said they. *Let me see it*, said he. When they shewed it, he told them, *His Name was not in it. You shall go before the Governour*, said the Constable. But *Edward* refused to go without a Warrant. Upon that the Constable drew out his black Staff, and said, *Here is my Warrant*. Then they dragged him by Violence out of the House, and led him away to the Governour’s : The Governour, though he knew *Edward* full well, and that he was an Inhabitant in the Colony, a Tradesman of good Circumstances, and a reputable Housekeeper, yet presently told him, *He should suffer as a Vagabond* : To which *Edward* replied, *I defy the Life of a Vagabond : That Law is a wicked Law, and very wicked and unrighteous Men are they, that cause those who fear the Lord to suffer by such a wicked Law*. But his Plea availed not : The Governour, resolved on Rigour, turned the deaf Ear to all his Reasoning, and issued the following Warrant, viz.

“ *To the Constable of Boston, or his Deputy, and of Lynn, and his Deputy.*

“ **Y**OU are hereby required, in his Majesty’s Name, to commit the Body of *Edward Wharton* to safe Custody till the next Morning, and then to take him out of Prison, and cause him to be tied to a Cart’s Tail, and whipped through this Town, and delivered to the Constable of *Lynn*, to be alike whipped, and by him to be carried to *Salem*, the Place of his Abode, from whence as a Vagabond he hath strayed, and refused to give a satisfactory Answer for such a vagrant Life : Whereof you are not to fail. Dated the 4th of May 1664.

“ *JOHN ENDICOT.*”

NEW-
ENGLAND
1663.

Prophecy of
T. Newhouse.

Cruel Whipping of A.
Coleman and
others.

A Meeting at
Boston, inter-
rupted by
Rawson, the
Secretary.

His Warrant
for apprehend-
ing a Stranger
and Preacher.

Apprehension
of E. Whar-
ton.

J. Endicot’s
Warrant for
whipping E.
Wharton.

NEW-
ENGLAND
1664.

Constancy of
E. Wharton.

The Warrant being written, *Edward* was told, that *If he would promise the Governour to come no more to the Quakers Meetings at Boston, it was likely he would discharge him*: To which he, according to his wonted Courage, thus replied, *Not for all the World: I have a Back to lend to the Smiler, and I have felt your cruel Whippings before now, and the Lord hath made me able to bear them, and as I abide in his Fear, I need not fear what you shall be suffered to do unto me. But surely the Lord will visit you for the Blood of the Innocent, and your Day is coming, as it is come upon many, who but as Yesterday were higher in Power than ever you were, or are likely to be, but now are made the lowest of many; and truly my Soul laments for you.*

The next Day he was cruelly whipt through *Boston Town*, almost a Mile, and sent away to *Lynn*; but the Constable there, considering him as a well-known Inhabitant of *Salem*, and the Warrant as an illegal one, refused to execute it. After his Whipping at *Boston*, they threatned, that *He should be so served every Time he came thither*. To which he answered, *I think I shall be here To-morrow again*: And accordingly he returned thither again the next Day publickly in the View of his Persecutors, asking them, *How it could be that he should be a Vagrant Yesterday, and none To-day?* But they, as Men conscious to themselves of Guilt, turned aside; and he, by this innocent Boldness, having as it were triumphed over their Cruelty, returned Home to *Salem*.

Return of A.
Ambrose and
M. Tomkins
to Boston.

Toward the End of the next Month, *Alice Ambrose* and *Mary Tomkins* having been at *Virginia*, where, by the Instigation of their *New-England* Persecutors, they were inhumanly treated, having suffered two and thirty Stripes a-piece with a nine-corded Whip, and had their Chests and Goods taken away, came back to *Boston*, the latter of them being very sick near unto Death: Their Coming being known, *Edward Wharton* and *Wenlock Christison* came from *Salem* to visit their sick Friend: They were no sooner come to the House where she was, but two Constables in a great Rage followed, and forced them all up to the Governour's House, though *Mary Tomkins* was so weak, that she fell down as dead by the Way, yet they stood over her till she came to herself again, and then had her to the Governour, who ordered *Wenlock* and the two Women to be whipt out of the Jurisdiction; but that Sentence, through the Intercession of Colonel *Temple*, in whom some Degree of Humanity took place on that Occasion, was not executed: But as for *Edward Wharton*, he being an Inhabitant, they said they would take another Course with him, and thereupon told him, that *Unless he would subscribe to four Propositions, viz.*

Proposals
made to E.
Wharton.

- 1st. To promise to come no more to any *Quakers Meetings* at *Boston*.
- 2d. That when he came to *Boston*, he should signify it to the Governour or his Deputy forthwith, and his Business.
- 3d. That he would take the Oath of Fidelity.
- 4th. To give Bond for his good Behaviour.

he should be tied to a great Gun, and severely whipped with thirty Stripes on his naked Body. An hard Choice, yet easily determined by that conscientious Man, who plainly told them, that *He would not comply with their Proposal*; whereupon one *Dausfort*, a Magistrate of *Cambridge*, then present, drew the following Warrant, and got *Endicot* to sign it, viz.

“ To the Constables of Boston, of Charles-Town, Malden, and Lynn.

Warrant for
whipping him.

“ **Y**OU are required to take into your Custody, respectively, *Edward Wharton*, convicted of being a Vagabond from his own Dwelling-place; and the Constable of *Boston* is to whip him severely with thirty Stripes on his naked Body, and from Constable to Constable you are required to convey him, until he comes to *Salem*, the Place where he saith he dwelleth: And in so doing this shall be your Warrant. Dated at *Boston*, the 30th of June 1664.

“ JOHN ENDICOT.”

So

So they led him to the Market-place, and bound his Arms fast through the Wheel of a great Gun, and barbarously whipt him with thirty Stripes, so that it was testified, *that Pease might lie in the Holes that the Knots of the Whip had beat into his Flesh and Back*, and his Body was much swelled, and very black, from the Waist upwards. In that sad and lamentable Condition they led him, as the Warrant directed, not the nearest Way to *Salem*, but round about the Country, as if they had a mind to expose him as a Spectacle of their Cruelty to terrify the People.

NEW-
ENGLAND
1664.

*His cruel
Whippings.*

He was, some Months after, again cruelly whipt with fifteen Lashes, and imprisoned one Month, for no other Cause than being at *Boston* with some other of his Friends, who came thither to seek Passage for *England*. Such a Series of inhuman Whippings, and other cruel Sufferings for several Years together, did this valiant Champion and innocent *Christian* pass through, as is scarce parallel'd in History to be inflicted on any one Person, for the Cause of Religion and a good Conscience.

ANNO 1665. We proceed to relate the Sufferings of divers others in this Colony, either in this or the Year last preceding, of whom *Eliakim Wardell*, of *Hampton*, was none of the least: He was fined for entertaining *Wenlock Christison* at his House, and had taken from him a Saddle-horse worth about 14 l. He was also several Times fined for his Absence from the publick Worship, and had not only his Cattle taken away, but his Marsh and Meadow-Lands were also seized, so that almost his whole Substance became a Prey to the Devourers. But remarkable was the Case of *Lydia Wardell*, Wife of the said *Eliakim*, who seeing her Husband's grievous Sufferings for his religious Testimony, and the Cruelty and Wickedness of his Oppressors, became convinced of the Truth of the Principle he professed, and separated herself from the publick Worship of their Church at *Newbury*, of which she had been formerly a Member: Upon her withdrawing from their Church-Communion, she was several Times sent for to come to the Congregation, and to give a Reason for such her Separation. At length she found herself concerned to go to their Assembly in a very unusual Manner, and such as was exceeding hard and self-denying to her natural Disposition, she being a Woman of exemplary Modesty in all her Behaviour: The Duty and Concern she lay under, was that of going into their Church at *Newbury* naked, as a Token of that miserable Condition which she esteemed them in, and as a Testimony against their wretched Inhumanity of stripping and whipping many innocent Women as they had done: This she performed, but they, instead of religiously reflecting on their own Condition, which she came in that Manner to represent to them, fell into a Rage, and presently laid Hands on her, and hurried her away to the Court at *Ipswich*, which was held at a Tavern in that Town: The Court, as little considerate of the true Cause of her so appearing, proceeded hastily against her, and sentenced her to be severely whipt at the next Tavern-post. This cruel Sentence was publickly executed on a Woman of exemplary Virtue and unspotted Chastity, for her Obedience to what she believed the Spirit of the Lord had enjoined her to do. Here could these persecuting Rulers of an ignorant People, like those of old complained of by the Prophet *Amos*, sit at Ease, chaunt to the Sound of the Viol, invent to themselves Instruments of Musick, (while the Priest, *Cobbet* by Name, diverted them with his Singing) drink Wine in Bowls, and not be at all grieved at the Afflictions of the Righteous. Here the poor young Woman was stript, and tied with her naked Breasts against the Splinters of the Posts, and sorely lashed with twenty or thirty cruel Stripes, which, though they miserably tore her bruised Body, yet to the great Comfort of her Husband and Friends, who, having Unity with her in those Sufferings, and in the Cause of them, stood by to comfort her in so deep a Trial, she was supported and carried through it with a singular Patience, Quietness and Chearfulness of Mind, to the Shame and Confusion even of those who were so hard-hearted as to sport themselves with the Troubles and Tribulations of the Innocent.

*Sufferings of
E. Wardell.*

*A singular
Case of L.
Wardell.*

*Her inhuman
Whipping, and
remarkable
Patience.*

Some

NEW-
ENGLAND
1665.

Whipping of
E. Wardell.

A persecuting
Priest notably
reprehended.

Sufferings of
J. Hufsey and
his Wife.

Choice of a
Constable for
the Sake of
his known
Aversion to
the Quakers.

An unusual
Concern of
D. Wilfon.

Fines and
Seizures of
the Goods of
undry Persons
in or about
Salem.

Some Time after this, *Eliakim*, her Husband, having vindicated his Wife, and justified her Innocence, against the unjust Aspersions of *Simon Broadstreet*, one of the Magistrates, was, by Order of the Court at *Hampton*, bound to a Tree, and cruelly whipt with fifteen Lashes. Among the Spectators of his Suffering was *Seaborn Cotton*, a Priest, who a little before had taken away an Heifer of *Eliakim's* by Distress, for some Demands; *Eliakim* being loosed from the Tree, and perceiving the Priest there, said to him before the People, *Seaborn, has my pied Heifer calv'd yet?* At which the Priest was sore abashed, and slunk away.

Near unto *Eliakim*, at *Hampton*, lived *John Hufsey* and his Wife *Rebecca*, a young Couple, who, fearing God, but conscientiously abstaining from the publick Worship, suffered much by Fines and spoiling of their Goods, which the rapacious Persecutors frequently took from them in what Quantities they pleased.

About this Time *William Hatborne*, one of the Magistrates, expressed the Inclination of his Mind to Persecution; for when he and other Magistrates were to hold a Court at *Salem*, against which a Constable was to be chosen, he desired the People there to chuse one *Philip Cromwell*, for this Reason, *Because*, said he, *he will scour the Quakers*. This Man, being of a fierce and cruel Temper, was pusht on by *Hatborne*, and one *Higginson*, Priest of *Salem*, to exert himself in pursuing the Innocent: He made it his Business to hunt up and down, and disturb their Meetings: And when one *Michael Shaffin*, an honest Man, and averse to Persecution, asked him, *Why he would run about, and trouble an innocent People, who did him no Hurt?* he replied, *Needs must when the Devil drives*. Thus prophane was he, and no less ignorant, for he had been heard to say, that *He knew no more what the Quakers held, than his Horse*. Such a Man was a fit Instrument to serve the Purposes of *Higginson* the Priest, who had blasphemously asserted, that *The Quakers Light was a stinking Vapour from Hell*. What prompted them to chuse this Man, probably was the Lenity of a former Constable at that Place, where *Deborah Wilfon*, a young Woman of a very modest and retired Life, and of a sober Conversation, having passed naked through the Street as a Sign against the Cruelty and Oppression of their Rulers, was sentenced to be whipt, and her Mother *Thomasin Buffum*, and her Sister *Margaret Smith*, who had done nothing, were ordered to be tied to the Cart's Tail on each Side of her, under a Pretence that they were her Advisers: The Constable, *Daniel Rumball*, executed the Sentence so favourably, that he was afterward called in Question by the Court, and censured for his Lenity.

Among those who were fined for Absence from the publick Worship was *Samuel Shattock*, who came over from *England*, deputed to bring the King's Letter, and *John Small*, of *Salem*, from whom they took his best Yoke of Oxen in the Ploughing-season, when he was much straitned to till his Land without them; for it was common with the Persecutors to seize those Goods which a Man most wanted, though others were to be had. Nor did they spare sometimes, in the Heat of their Procedure, to oppress Persons against whom they had not any legal Pretence. One of those furious Zealots, a Commissioner, *Edward Butter*, of *Salem*, being with a Constable in Pursuit of his Prey, and wanting an Horse for Expedition, met *Elizabeth*, the Wife of *John Kitchen*, great with Child, travelling by the Road on Horseback, he stopt her, and by Force, she being very unwilling, took her Horse from her. The Violence he used on that Occasion so affrighted the Woman, that she miscarried, and her Child died, and she herself was in extream Danger of her Life: Nor do we find the least Recompence made to the Woman or her Husband for so gross an Abuse: He that did it was a Man of Figure in the Church, and had enriched himself with the Plunder of the *Quakers* Goods, for he by his Office was the *Treasurer*, in whose Custody the Seizures and Distresses were lodged. He had used his Interest to get that Employ, and having obtained it, behaved with much Haughtiness and Cruelty, hunting after the Meetings, Persons, and Estates of the Innocent, as a Wolf after the Sheep. Several others, as worthy Members of the Church as himself, were his Companions and Assistants in this Employ, viz. *Samuel Arches*, *Benjamin*

Benjamin Felton, Henry Skerry, and Thomas Roots; these went about the Country, like hungry Dogs, or roaring Lions, seeking whom they might devour.

We may not pass by the Case of *Thomas Newhouse*, who being at *Boston* on a Lecture-day, went into the Worship-house, and stood silent till the Preacher had done, and then would have spoken by way of Exhortation to the People, but was immediately haled away to Prison, and the next Day whipt in the Market-place with ten Stripes, and then out of Town with ten more, which Punishment he again underwent at *Roxbury* and at *Dedham*, and from thence was sent away into the Woods. The like cruel Usage he met with at *Medfield*, for attempting to exhort the People in the Streets there.

The next Instance we shall give, doth particularly discover the set Purpose of the Magistrates to oppress any whom they found favouring the Quakers. The Case was this: There dwelt at *Marblehead* near *Salem*, one *Edmund Nicholson*, with his Wife *Elizabeth*, and two Sons, *Christopher* and *Joseph*; this Family did manifest a Respect to those called Quakers, and at length were much taken Notice of for so doing, and the Rage of the Persecutors was grown high against them; when a sudden and melancholy Accident ministred to those, who for that Cause only were their Enemies, an Opportunity of shewing the Height of their Malice and Revenge: The said *Edmund Nicholson* was found dead in the Sea, by what Means was not known; the Magistrate being informed that his surviving Wife and Sons were Favourers of those called Quakers, caused them to be apprehended, and though there appeared not the least reasonable Cause of Suspicion, committed them all three to Prison, and some Time after brought them to Trial for a pretended Murder. Much Cunning and Malice did they make Use of to have convicted them, but all in vain, for as they were, so they appeared to be, altogether innocent. Nevertheless, the Court fined the Widow in a great Sum of Money, and ordered her two Sons to stand under the Gallows certain Hours with Ropes about their Necks, and to be whipt in the Market-place, which was executed with exceeding Cruelty, insomuch that one of the young Men fell down as dead under his Suffering: An old persecuting Priest, *Wilson*, standing by, was so far from Compassion, that when he saw their Patience and Constancy, he cried out, *Ab, cursed Generation!* The Cruelty exercised against these innocent People was arbitrary and illegal, the pure Effect of the Malice of the Court towards them only on the Score of Religion; for had they been guilty of the Crime charged, they must have been put to Death; but as they were innocent, they ought not to have been punished.

To the Account of *New-England* Sufferers may well be added those who suffered Imprisonment in, and Banishment out of the Dutch Plantations, since it was by the Instigation and Example of the Persecutors in *New-England* that the Dutch acted, excusing themselves in imprisoning and banishing the Quakers by saying, that *They did not hang them by the Neck, as their Countrymen in New-England did.* The Names of those who suffered at *Flushing* and *Gravesands* were *John Bound*, *John Tilton*, *Mary* his Wife, and her Son *Samuel*, *Michael Spicer*, *Joseph Nicholson*, *John Liddall*, *William Reap*, *Edward Wharton*, *Alice Ambrose*, *Mary Tomkins*, and *Jane Millard*. The most of these were imprisoned but a short Time, and then shipt away: But the Case of *John Bound* was very hard, whom the Dutch Governour of *Flushing* took from his aged Father, and from his Wife and Children, and confined him a long Time in a close Dungeon, where he was almost famished to Death: At length he was brought forth, sentenced to be banished, and shipt in a Dutch Vessel for *Holland*, without being suffered to see his Family before his Departure. Being come to *Holland*, he acquainted the States with the Hardship he had went through, and being by them set at Liberty, went to *England*, and from thence by way of *Barbadoes*, returned Home again. Some Time after his Return, the Governour meeting him in the Street, seemed ashamed of what he had done, and told him, *He was glad to see him safe Home again*, and that *he hoped he should never do so any more to any of his Friends.* A Token of Repentance, and of an ingenuous Disposition, such as few, if any, of the rigid Persecutors in *New-England* did ever shew: Too many of them

NEW-
ENGLAND
1665.

Case of T.
Newhouse.

A grievous
Instance of
cruelly oppres-
sing innocent
Persons.

An Account of
Sufferings in
the Dutch
Plantations.

Banishment of
J. Bound.

A Token of
the Dutch
Governour's
Repentance.

NEW-
ENGLAND
1665.

A religious
Enquiry, ex-
cited by the
Patience of
Sufferers.

continued in an hardened and impenitent State, till the Judgments of God overtook them in a remarkable and exemplary Manner; Instances of which will appear in the Sequel of this History.

But before we proceed to other Matters, let us observe, that the *innocent Blood* of those who were put to Death, cried loud, and together with the continued Sufferings of others, excited many People to an Enquiry into the Causes thereof, and to an Approbation of a Religion which they clearly saw was able to support its Professors under so heavy a Weight of Afflictions. Hence it was that *Michael Shafflin*, of *Salem*, before mentioned, being demanded by the Court there, *How long he had absented from their Worship?* answered, *Ever since you put the Servants of the Lord to Death*; meaning *William Robinson* and *Marmaduke Stevenson*, whose godly End, and pious Writings, were instrumental to the convincing of many; some of which Writings since published, and not herein before inserted, we think well worthy the Perusal of our Readers, viz.

" I. A PAPER given forth, and subscribed by them both, directed
" to the Rulers, Chief-Priests, and Inhabitants of BOSTON.

A Paper of
W. Robinson
and M. Ste-
venson, to the
Rulers, Priests
and People of
Boston.

" H E A R K E N and give Ear, thou Town of *Boston*, lend an Ear, O ye
" Rulers, Chief-Priests, and Inhabitants thereof! Listen all you that
" dwell therein, Rich and Poor, Small and Great, High and Low, Bond and
" Free, of what Sort soever, give Ear; be attentive to the Words of my
" Mouth, which proceed from the Spirit of the Lord, and from the Power of
" the Almighty within me.

" I have often considered your Conditions, and your Actings have often come
" into my Remembrance, which hath caused me often to lament, because of the
" Hardness of your Hearts, who do thus slight the Almighty, and requite the
" Most High: Oh foolish and unwise! Ye who do not regard the Lord that
" made you, who hath often sent to you his Servants to give you Warning of
" the mighty Day of the Lord of Hosts, of the terrible Day of the Lord God
" Almighty, which draweth near, it hastens apace; the Lord hath said it for
" his Elect's Sake, and for his own Name's Sake will the Lord arise, and plead
" with all his Enemies in this the Day of his Eternal Power. Oh ye Children
" of Men, who are the Workmanship of his Hands, will ye resist the Lord,
" the Lord God Almighty, the Holy One of *Israel*, the Strong and Mighty
" God, who is arising in his Saints, and coming forth in his Strength, to scatter
" his Enemies, and to destroy *Pharaoh*, and all his Hosts and Chariots in the
" *Red-Sea*, after the Seed is come up out of *Egypt*, and to turn the Pride and
" Haughtiness of Men backward, that rises to withstand the Lord! Oh consider,
" ye Potsherds of the Earth, who are as unstable as the Waves of the Sea, and
" are as the Wind in his Hand, which he turneth, and causeth to blow which
" Way it pleaseth him, who will confound and destroy you in your Imagina-
" tions, that you have imagined against him and his Saints. Oh Man! What
" art thou, that thou standest to resist the Lord, the Mighty God of *Jacob*?
" Did ever any of your Fathers, the Persecutors of old, prosper? Did not the
" Lord consume them with the Breath of his Nostrils, and with the Word of his
" Mouth? Who will tear you in pieces that rise up in Rebellion against him.
" Consider, was it in vain that one said in a certain Place, that *Rebellion is as the*
" *Sin of Witchcraft*? Consider, O ye that inhabit the Earth, whose Dwelling-
" place is beneath: Doth not the Lord behold all your Actions, and all your
" unrighteous Doings? O ye Rulers and Chief-Priests, are ye combining toge-
" ther? Are ye joined together? Are ye in League together as the Rulers and
" Chief-Priests were in former Ages? Consider their Ends, and consider what
" you are doing: Are you so blind that you cannot see you are persecuting the
" Saints of the Most High? You who are seeking the Life of the Righteous,
" and that nothing but Blood will satisfy, *The Lord will give you Blood to drink*,
" you that thirst for it, you shall have enough of it; you who spill and drink
" the Blood of the Saints and Martyrs of *Jesus*, are not your Brethren gone
" before

“ before you, in whose Steps you are treading ? And the Fruits of the Devil
 “ you are bringing forth : *Ye are uncircumcised in Hearts and Ears, who do thus*
 “ *resist the Lord of Life : As your Fathers did, so do ye resist the Holy Ghost, and*
 “ *the Spirit of Truth, which is now appeared in the Saints of the Most High,*
 “ who are sent into your Borders in Love to your Souls, and in tender Mercy
 “ and Compassion to the Captive that is within your Gate, and to the Prisoner.
 “ Oh ! Why will you strive any longer with the Lord that made you ? *Who is*
 “ *coming in Ten Thousand of his Saints, to render Vengeance in Flames of Fire upon*
 “ *all the Ungodly : Who hath said, Vengeance is mine, and I will repay it, saith*
 “ *the Lord God of Hosts : Who will recompense into your Bosoms the Reward*
 “ of your Doings. Oh ! People, and Inhabitants thereof, *Why will ye die in*
 “ *your Sins ? And whither Christ goes, thither you cannot come : Oh ! Why will*
 “ *you put the Day of the Lord afar off you ? Who hath waited long to be gracious,*
 “ *and has born with you, as a Man doth with his only Son that serveth him ; so hath*
 “ the Lord spared you : And do you thus requite the Lord for his Loving-
 “ kindness, to whip, to imprison, and cut off the Ears of his Servants, that are
 “ sent unto you ? Is this your preaching forth of Christ ? Are these your good
 “ Examples to others ? Come, let us reason together : Have you not lost
 “ natural Affection ? Have you not lost Tenderness and Compassion ? Woe is
 “ me for thee ! Oh ! thou *New-England*, who hast made such a Noise among
 “ the Nations : Is thy Religion come to no more than whipping, imprisoning,
 “ burning in the Hand, and cutting off Ears, and banishing upon Death ?
 “ What will be the next Law that thou wilt make, O *New-England*, against
 “ those whom thou scornfully callest *Quakers* ? Terming them, *The cursed Sect*
 “ *of the Quakers*. If they were a *curled Sect*, as thou hast termed them, it seems
 “ they should be so for thee, and so die for thee : For thou hast made a Law to
 “ *put them to Death, if they come a second Time within thy Borders*. But I say,
 “ the Lord hath blessed the People called *Quakers*, and they are blessed, and
 “ shall be blessed for evermore. Oh ! ye Rulers and Chief-Priests, will you
 “ proceed no farther than putting to Death the Innocent ? Is thy praying, thy
 “ preaching, thy many Sacrifices and vain Oblations, come to this ? And will
 “ not thy Sacrifices, and Prayers, and solemn Meetings, become Abominations ?
 “ Is it not the greatest Abomination that thou committest ? Dost thou think
 “ that this will pacify the Wrath of the Almighty God, who is coming forth
 “ against thee, and will overtake thee, and strip thee naked, and uncover thee
 “ in that Day, and take all thy Ornaments from thee ? Oh consider ! *Hast thou*
 “ *forgot ? Although thou wouldst cover the Altar with Tears, and come before him*
 “ *with Ten Thousand of Rams, and with a Thousand Rivers of Oyl ; and offer the*
 “ *Fruit of thy Body for the Sin of thy Soul : Would it be accepted, being offered*
 “ in the Nature wherein thou now livest ? Much more when thou art become so
 “ BLOODY, and so HARD-HEARTED, and instead of covering the Altar with
 “ Tears, dost thou intend to cover it with BLOOD ? If thou canst, *Blush and be*
 “ *ashamed, hide thyself in the Dust for ever, because of the Presence of the Almighty,*
 “ *who is now appeared, and is coming to set thy Sins in Order before thee ; who will*
 “ *not blot out thy Sins, nor cover thy Iniquities, which are many, unless thou speedily*
 “ *repent and forsake thy Unrighteousness, for thy Destruction hastens apace, thou art*
 “ *running headlong to Destruction, as the Horse rusheth into the Battle, so dost thou*
 “ *into BLOOD*. How dost thou think to expect any Thing from the Lord but a
 “ fore Destruction, a Famine, and a Plague, which is hastening upon thee, if
 “ thou continue still in Rebellion, in persecuting his Servants. This hath the
 “ Lord said, and this will the Almighty perform upon thee, in the Day of his
 “ righteous Judgments, which will overtake all bloody-minded Men, and blind
 “ Persecutors.

“ Oh ! I am full of the Spirit of the Lord, and of the Power of him that made
 “ me, who hath said unto me, *Fear not Man, whose Breath is in his Nostrils ; nor*
 “ *the Son of Man, that must die*. For the Lord hath said unto me, *For this End*
 “ *have I called thee, and for this Cause have I ordained thee : Fear them not,*
 “ *neither be dismayed at their Looks, nor be afraid of their threatening Words : I*
 “ the

NEW-
ENGLAND
1665.

“ the Lord that created thee, am with thee, therefore fear not what Man shall do
“ unto thee : For I have made thee as a Wall of Brass, whereat the bloody-minded
“ Men shall shoot their Arrows, but shall not touch thee so as to offend thee. There-
“ fore the Lord hath said unto me, Let not thy Heart faint, because of what I
“ shall suffer them to do unto thee, but let thy Hands be strong in the Lord thy
“ Redeemer, the Holy One of Israel ; for thy Adversaries shall be confounded, and
“ the Enemies of the Lord shall be confounded in that Day.

“ Oh ye Hypocrites ! How can you sing, and keep such a Noise concerning
“ Religion, when your Hands are full of Blood, and your Hearts full of Iniquity ?
“ Wash you, make you clean, put away the Evil of your Doings : Cease to do Evil :
“ Learn to do Good : Cleanse your Hands, you Sinners, and your Hearts, you
“ Hypocrites ; for your Prayers are Abomination to me, saith the Lord of Hosts :
“ Your Singing is as the Howling of a Dog in the Streets, such are the Songs you
“ sing in your Temple unto me, saith the Lord ; my Spirit is weary with bearing,
“ and my Soul is vexed Day after Day with your Abominations. Wo ! Wo ! to
“ thee, thou BLOODY TOWN OF BOSTON, and the rest that are CONFEDERATE
“ WITH THEE, and it thou canst not escape. Thou who hast shed the Blood
“ of the innocent People called Quakers, and imprisoned and fined them, and
“ taken away their Goods, and they have become a Prey unto thee, for thee to
“ exercise thy Cruelty upon them, and thou boastest in thy Wickedness, and
“ thinkest, thou dost God good Service to hang and put to Death the People called
“ Quakers : Verily this is the Thoughts and Intents of the Hearts of many of
“ you in this New-England, but especially within thee, and within the Juris-
“ diction that belongs unto thee, Oh thou Town of Boston ; for these Words
“ following did one say (in the Governour’s House) whose Name is Edward
“ Rawson, called Secretary, who did threaten me with these Words following,
“ on the 18th of the Fourth Month 1659, that If I came again after I was sent
“ away, or banished, he said, he would write a Warrant with his own Hand to
“ send me to the Gallows to be hanged. Are these your Fruits, your corrupt
“ Speeches, to threaten the Innocent with your Gallows, to hang them thereon ?
“ Oh that ever such Words should proceed out of a Man’s Mouth ! to say that
“ He would write a Warrant with his own Hand, to send an innocent Person
“ to the Gallows to be hanged. Well, all this we can bear ; the Lord hath
“ brought forth his suffering Seed, and through Suffering must the Lamb
“ and his Saints OVERCOME and get the VICTORY, and the Wicked must be
“ destroyed, and such who have been guilty of BLOOD. Was ever the like
“ heard before, That Men professing to have so much of the Knowledge of
“ God, and professing to fear God, that such should become so BLOODY !
“ And become so great Persecutors of a People who are despised of the World,
“ but loved of God ; and the Presence of the Lord is with them whom ye
“ persecute, and you must fall before them, for the Lord God is with them,
“ and among them, that are the Sufferers under you. The Lord God of Heaven
“ and Earth is now among such, which causeth the Heathen to rage, and the
“ People of the Earth to imagine a vain Thing : For the Lord’s Presence and
“ Power in some Measure, was ever among such as suffered and were persecuted
“ for Conscience-sake, and suffered with them and in them by the Persecutors
“ of old, in former Ages and Generations, as he doth at this Day, in his Saints
“ and Children, for the Overthrow of the Powers of Darknes, and Kingdom of
“ the Devil, who hath had his Seat in the Sons of Men for these many Ages and
“ Generations, wherein and whereby the Beast hath made War against the
“ Lamb and his Saints for many Generations. But the Day doth draw near,
“ and hasten apace, that the Lamb and the Saints must get the Victory : And
“ the Beast and his Followers, at that Day, must be consumed and destroyed,
“ because of the Presence of the Lord God in his Saints.

“ Oh what Cruelty is acted now in these Days ! That Men who profess God,
“ and make such a Noise concerning Religion, that such should become so
“ hard-hearted, as to imprison a Child of eleven or twelve Years of Age ! Was
“ ever the like done among the greatest Tyrants, or bloody-minded Men that
“ are

“ are mentioned in the Scriptures? Did they ever imprison a Child that was sent
“ unto them to warn them of their Unrighteousness? Oh! what will become of
“ you, do you think, O you Heads and Rulers of this Town of *Boston*, who
“ are become so brutish, and so dark in your Understandings, and so unlike
“ Men in your Actions; you that cast the Innocent into your Dens, Holes,
“ Prisons, and will not suffer their Friends and Acquaintance to come and
“ visit them, nor to minister unto them? Surely bitter will your Cup be, and
“ your Portion will be sad! Surely the Sober and Tender-hearted cannot
“ but grieve and lament, to hear of the Cruelty that is acted by you, O ye
“ Rulers and Chief-Priests, who are the Beginners of Mischief, and the Leaders
“ of them who are the Chief-Actors of all this Cruelty! For well was it spoken
“ by the Prophet, *The Leaders of this People cause them to err, and they that are*
“ *led by them are destroyed for lack of true Knowledge.* Well, a little farther you
“ shall proceed, to fill up the Measure of your Iniquities, and then shall you have
“ your Reward with the rest of the Uncircumcised; for I know it is Blood you
“ thirst after, O ye Rulers and Chief-Priests, is it not our Lives ye thirst for?
“ Come, tell us plainly. Or, have you made this Law of yours, only to see if you
“ can make the People called *Quakers* afraid of you? Well however, being I am
“ allowed of God, I shall tell you plainly, that the Lord God of Heaven and
“ Earth is now drawing near, and coming upon you speedily to try you,
“ whether you will exercise your inhuman Laws upon us, who are now sent
“ among you from the Lord, for this very End and Purpose: I say, will you
“ put us to Death for only coming into your Jurisdiction, or *Patent*, as you call
“ it, after we have been once sent away, or commanded by you to go out of
“ it? Now, we say, being the Lord hath commanded us to the contrary, is it
“ meet to obey God or Man, judge ye? To obey your bloody Law, or to obey
“ God's righteous Law, which he hath writ in our Hearts, and placed within us,
“ which judges and condemns your unrighteous Law, that ye have made to
“ banish the Righteous? Well, you that call yourselves *Christians*, if you do
“ this bloody Act, to shew yourselves so unlike Men, I must tell you plainly,
“ for constrained by the Lord God I am to tell you, O ye bloody-minded
“ Men, that *If you do put us to Death, this Action of yours will proceed from the*
“ *Devil, who was a Murderer from the Beginning*, who seeks to destroy Men's
“ Lives, as you do at this Day: For as it was then, so it is now, *He that is born*
“ *after the Flesh, persecuteth him that is born after the Spirit.*

“ Now, you that say you are *Christians*, come let us reason together concern-
“ ing this inhuman Law that you have made to put the People called *Quakers* to
“ Death: Did ever any true *Christians* make such Laws as you have made
“ against a People whom you in Scorn and Derision call *Quakers*, since they
“ came among you? Are you not ashamed the Nations about you should hear
“ of your Actions? To hear of the cruel Laws that you have made against an
“ innocent and harmless People? What! Was not the Law that you made at
“ first strong enough, but you must disannul it, and proceed to one more
“ bloody? Come, tell us plainly, if you be not ashamed to speak, of whom
“ did you ask Counsel? Or to whom did you seek for Instruction? I am sure
“ the Lord, in whose Hand your Breath is, did never give you Counsel to
“ make these bloody Laws, that you have made against the People who are
“ scornfully called *Quakers*. Come let us farther reason together, that you may
“ appear unto all that have any Moderation left in them, as Men, that surely
“ you are not the true *Christians* nor Disciples of Christ, for they used no such
“ Weapons to war withal as you do: So that a great deal of Difference there is
“ between your Practices and theirs; your Weapons and theirs; for their
“ Weapons were and are spiritual, and yours are carnal. The Difference is
“ great every Way, as great as there is betwixt Light and Darknes. Again,
“ that you may see that in every Thing you are altogether unlike them, their
“ War was against *Spiritual Wickedness in high Places*. The Apostles wrestled
“ *not with Flesh and Blood*; mark, not with the *Creatures*, not to destroy Men's
“ Lives, but made War in Righteousness, with the *Spiritual Weapons*, having

NEW-
ENGLAND
1665.

“ on the Helmet of Salvation, and the Breast-plate of Righteousness, whereby they
 “ subdued the Powers of Darkness, and Spiritual Wickedness that ruleth in high
 “ Places. Now, you that call yourselves Christians, you war against Flesh and
 “ Blood, your War is against the Creatures, and not against Spiritual Wicked-
 “ ness; you seek to destroy that which Christ came to save, and seek not to
 “ destroy that which Christ came to destroy: He was made manifest to destroy
 “ the Works of the Devil, but you make yourselves manifest you intend to destroy
 “ the Work of God. Mark, and take Notice, you Unbelievers, the Creature is
 “ the Workmanship of God; the Spiritual Wickedness is the Fruit and Work
 “ of the Devil, which Christ came to destroy, and was made manifest for that
 “ End, to destroy the Sin which is the Fruit of the Devil. Take Notice, ye
 “ unlike Christians, the Fruits and Works of the Devil live and remain among
 “ you undestroyed, who seek to destroy the Workmanship of God, when Christ
 “ came to save Men's Lives, and not to destroy them, but to destroy the Works of
 “ the Devil: But you seek to destroy that which Christ came to save, and to save
 “ alive that which Christ came to destroy: So see, if it doth not appear plainly
 “ by your Actions, and by your corrupt Fruits, that you are making War
 “ against Christ, and his Saints, whom you seek to destroy from off the Face of
 “ the Earth; as let your Actions that you have acted already against God and
 “ his Servants bear Witness against you, that you are become more bloody, and
 “ more hard-hearted than Pharaoh of old. See, and search the Scriptures of
 “ Truth, and consider whose Children you are, and whose Works you are
 “ doing, and whom it is you are serving; for his Servants ye are to whom ye obey.
 “ Did ever God send any of his Servants into a Country or Nation to destroy
 “ his Workmanship, the Creature? Is this your gaining many People to your
 “ Church? Is this your converting of others? Is this your Way of adding
 “ many to your Church? What, by compelling People to come to your Meet-
 “ ings! What, by fining People, and taking away their Goods! What, by
 “ imprisoning, whipping, and stocking, and burning in the Hand, and cutting
 “ off the Ears of those that come to bear Witness against your CRUELTY and
 “ IDOLATRY! Is this your Way of convincing Gain-sayers? What, by
 “ making a Law to banish such upon pain of Death! Have you no other Wea-
 “ pons to fight withal against the Truth? Have ye no other Means nor Way,
 “ ye Idol-Shepherds, to stop the Mouths of them ye call Gain-sayers, than im-
 “ prisoning, whipping, burning in the Hand, fining, and taking away their
 “ Goods, and Banishment upon pain of Death? Have you no other Way nor
 “ Word to convince those you call Hereticks and Deceivers, but to take away
 “ their Lives? Surely this was not the Way, nor Means, nor Power, which the
 “ Apostle used to convince the Gentiles and Jews, unto whom they were sent.
 “ This Power which you make Use of is not the Power, neither doth it proceed
 “ from the Power which ruled in the Saints, Prophets, Apostles, and People of
 “ God, whereby their Souls were converted to God, which turned them from
 “ Darkness to Light. But the Power that rules you, and that you act by, is of
 “ another Nature, than the Power the Apostles were in; for their Power was
 “ and is given to save, but yours is to destroy Men's Lives, which the Power of
 “ God was given for to save, which must be set a-top of all unrighteous Powers,
 “ from whom all bloody and unrighteous Laws do proceed. So, behold what
 “ Power it is that leads you, and what Power ye are under, ye merciless Men,
 “ that many of you are become past feeling, whose Consciences are seared as with
 “ an hot Iron; who have given yourselves over to work Wickedness, and are
 “ become as great Persecutors, as any that worship the Beast, who have given
 “ their Power unto the Dragon, who thirsts after the Blood of the Innocent, as the
 “ Lion doth after his Prey; so greedy and hasty are you to spill the Blood of the
 “ Saints, and to take away the Life of the Upright from the Face of the Earth.
 “ Well, ye Rulers and Magistrates, so called, take Heed, and take Warning,
 “ I lay it upon you, while you have Time and a Day given unto you to consider
 “ these Things; so before the Thing come to pass, and before you do it,
 “ weigh the Matter. Come let us farther reason together: Can you convince
 “ us

“ us of the Transgression of any Law of God? And if you cannot, which we
“ know you cannot, nor have the least Transgression of the righteous Law of
“ God to lay to our Charge, who are now coming among you, in Obedience to
“ the Lord God of Heaven and Earth, for this very End, to try you, O ye
“ Children of Men. And if you put us to Death because we cannot obey your
“ Commandment, but chuse rather to obey the Commandment of the Lord;
“ and for so doing will you put us to Death? Well, this know, and be it
“ known unto the Sons of Men, and Inhabitants within this Town of *Boston*,
“ and elsewhere within your Jurisdiction, That the Commandment of the Most
“ High must we obey, and your Commandment we must disobey, and disannul
“ it, and make it of no Effect, because it is against, and contrary to that of
“ God in all Men’s Consciences, which is of the Nature, and according to the
“ righteous and royal Law of God; therefore we must obey the Command-
“ ment of the Lord, because it is according to the righteous and royal Law
“ of God, which is according to that of God in every Man’s Conscience, which
“ saith, *It is more just and meet to obey God than Man*. So, being that your Law
“ which you have made is unequal, and contrary to the Law of God which he
“ hath written in our Hearts, which is equal, just and righteous; for your Law
“ that you have made against the innocent People called *Quakers*, is unjust and
“ unrighteous, and contrary to that of God in all Men’s Consciences, and con-
“ trary to the righteous and royal Law of God: Therefore we say, we cannot
“ obey such a Law, that doth not agree with the royal Law of God, but herein
“ shall we obey the Lord, chusing rather to suffer what you shall be suffered to
“ do unto us, than to fulfil the Commandment and unrighteous Law of unright-
“ teous Men, in flying at your Command, when the Lord hath commanded us
“ to stay, whereby that he may shew his Power in us, that his Command, and
“ his righteous and royal Law is of more Power, Virtue and Force in us and
“ with us, than your unrighteous Laws and Commands can be against us. So
“ this know, if ye put us to Death when we return, that you will bring innocent
“ Blood upon you by so doing, which shall not depart from your Houses, nor
“ from that Seed which is guilty thereof. So these Things we speak, that you
“ may no more be guilty of innocent Blood, for assuredly know, that nothing
“ shall fail of what the Lord hath spoken by us and through us concerning
“ you, if you go on still in Rebellion and Stiff-neckedness, and refuse to
“ hearken to the Voice and Counsel of the Lord God: And this know, that you
“ have been warned from the Lord of these Things, before they came to pass.
“ For this we know, If we disobey the Command of the Lord, to fly from you,
“ because you have made a Law *to put us to Death*, if we disobey the Lord in this
“ Thing, he can cut us off, and take our Lives from us in his Anger and Fury:
“ Therefore, be it known unto you, that the Lord hath made us willing to lay
“ down our Lives among you, if you be suffered to take them from us; and in
“ this Thing we know we shall have Peace, when you shall have Sorrow and
“ Torment Night and Day: And this shall you certainly know one Day, from
“ the Lord God of Heaven and Earth, whom we serve, if you see our Faces
“ again, after we have been banished from you, and that which we have spoken,
“ you shall know to be Truth, whether you will hear or forbear. Well, if you
“ say, we are Transgressors of a Law, in not obeying your unrighteous Law;
“ it is your own and not God’s Law; for his Law is holy, just and good;
“ but yours is altogether unholy, unrighteous, unjust, and wicked, and is to be
“ set at nought, and condemned by the Servants of the Lord: For this Law of
“ yours, which you have made, to put the Righteous to Death, hath not pro-
“ ceeded from the Spirit of the Lord, which is meek and lowly, and easy to be
“ intreated, which doth judge and condemn you and your Law: Now, if you
“ would know from what Spirit this wicked and unnatural Law of yours hath
“ proceeded; well, we shall speak plainly, it hath proceeded from the murder-
“ ing Spirit, which reigned and ruled in the Persecutors of old, from whence all
“ such Laws did and do proceed.

“ Now,

NEW-
ENGLAND
1665.

“ Now, ye Rulers, Chief-Priests, and Inhabitants of *New-England*, this we
 “ shall say unto you in the Fear of the Lord, and Spirit of the Almighty, and
 “ in the Power of the Lord Jesus Christ, that you nor your Law is not to be
 “ regarded herein, and your Law is to be broken, and must be broken by the
 “ Power of the Lord God, and you must be judged and condemned by the same
 “ Power for making such a Law : For the Lord of Hosts is coming up against
 “ you, and your Power must be subdued, and taken from you by the Prince of
 “ Peace, even by him that is come and coming to rule the Nations with a Rod
 “ of Iron ; who is come and coming, whose Right it is to rule, and subdue all
 “ Powers and Authorities unto himself, and to take the Government into his
 “ own Hand, unto whom it belongs, who will *dash you to pieces*, ye Rulers,
 “ that rebel against his righteous Power and his holy Law, that he is establish-
 “ ing in the Earth, in the Hearts of the Sons of Men that obey his Voice, and
 “ that hearken unto his Counsel : His righteous and holy Law must be esta-
 “ blished, and his righteous Government and Kingdom must be set up, and
 “ your unrighteous and unholy Kingdom and Government must be overturned
 “ and destroyed by the Power of the Everlasting God, in the Day of his Eternal
 “ Power, which is come and coming to make void all your ungodly, inhuman,
 “ and bloody Laws, and to reward you according to your Works : The Lord
 “ God hath spoken it, and by him it shall be accomplished upon you ; for the
 “ Decree of the Most High is gone out against you, ye unmerciful Men, whose
 “ Wickedness and Unrighteousness doth exceed the Nations about you, for bar-
 “ barous Cruelty and unmanlike Actions : Have you not altogether lost your
 “ Senses, Reason, and Understanding, that you are become so brutish, and so
 “ unlike *Christians* ? You are gone so far in your Cruelties and unnatural Actions,
 “ that you are a Stink, and a loathsome Smell to all People that have the least
 “ Measure of Uprightness, and of the honest Principle ruling in them ; and your
 “ barbarous and cruel Actions, and bloody Deeds they abhor, and at your Cruelty
 “ that you have acted against the People of the Lord, who are by you in Scorn
 “ called *Quakers*, many of the common Sort of People do stand amazed, and
 “ wonder to hear of such Cruelty acted by such a Generation of Men, that have
 “ made such a Noise concerning Religion, concerning a Church, concerning
 “ Ministry and Magistracy, and Church-Government and Ordinances, Preach-
 “ ing, Praying, Singing, Morning and Evening-Sacrifices, Family-Duties, as
 “ you call them, that such should become so bloody and so cruel doth astonish
 “ many that are called *Heathens*, that all your Preaching, Praying, Singing,
 “ making such a Noise concerning Religion, that it should come to no more,
 “ and produce no better Fruits than *imprisoning, whipping, stocking, burning in*
 “ *the Hand, cutting off Ears, banishing upon Death*, as you have banished six
 “ already, from their Wives and Children, and from their outward Beings ; so
 “ that you do not only intend to destroy the Souls, but Bodies also. Come
 “ let us know what they have done ? What Law of God have they transgressed,
 “ that you should banish them upon pain of Death from their Families ? What,
 “ was it because their Conversations and Actions were honest and upright,
 “ and yours are evil ? What, was it because their Practices condemned yours ?
 “ What, was it because they owned a People that are by you in Scorn called
 “ *Quakers*, whom you evilly intreat ? And such as own them, you banish and
 “ despitefully use them.

“ Surely these Things will be remembered. Come, let us ask you, What
 “ Rule or Example have you that you walk by ? Let us hear what you can say
 “ for yourselves ? What Orthodox Men were these that counselled you to these
 “ barbarous Actions ? What Counsellors were they that would give Counsel to
 “ Magistrates to do these bloody Actions ? Of whom did you learn it ? Come,
 “ let us hear your strong Reasons ? for the Day is drawing near that you will
 “ be farther tried ; for the Almighty God hath put it into the Hearts of his
 “ Servants to try you, whether you will put us to Death for disobeying your un-
 “ righteous Law. We that are *free-born English-men*, we demand our Liberties
 “ for the Exercise of our pure Consciences in this Country, as well as other
 “ *English-men* ;

“ *English-men* ; we being *free-born English-men*, we may by the Law of God,
 “ claim our Liberty before many other People : We who are not Transgressors
 “ of the Law of God, neither of any Law or Decree that is according thereto,
 “ what is the Reason that we should be banished upon pain of Death out of your
 “ Jurisdiction more than other People ? What, is it because we are *Turners of*
 “ *the World upside down* ? What, is it because we are termed *Ringleaders* of a
 “ People that are in Scorn called *Quakers* ? What, is it because the Laws of our
 “ God which we obey, are different from all the unrighteous and bloody Laws
 “ of *New-England* ? What, is it because we cannot obey the Commandment of
 “ the Rulers of *New-England*, that have commanded us to bow to the Spirit that
 “ ruled in *Haman*, which now rules in the bloody Rulers of *Boston*, and elsewhere
 “ in *New-England* ? Nay, I say, the Lord our God hath raised, and is raising
 “ the Royal Seed and Spirit that ruled in *Mordecai*, that could not, nor cannot
 “ stoop nor bow to the Spirit that ruleth in proud *Haman* : I say, see and behold
 “ if the same Spirit rules not in you, ye Rulers, Chief-Priests, and Inhabitants
 “ of *Boston*, and elsewhere ; mark, if the same Spirit doth not rule in you that
 “ ruled in *Haman*, who sought not only the Destruction of *Mordecai* alone, but
 “ sought to destroy all the Seed of the *Jews*. Are you not of *Haman's* Off-spring,
 “ and ruling in his Nature, who was so cruel and so bloody ; who did give a
 “ Sum of Money for destroying the Seed of the *Jews* ? Mark, what was it for ?
 “ Because *Mordecai* could not bow to him, nor do him Reverence. Mark, it
 “ was not for the Transgression of any Law of God ; yet he disobeyed the Com-
 “ mandment of King *Abasuerus*, who reigned from *India* even unto *Ethiopia*,
 “ over an Hundred and seven-and twenty Provinces. Or is your Law and Com-
 “ mandment of more Force than his was, who had commanded that they should
 “ reverence *Haman* ? For so had the King commanded. Are you greater than he
 “ was ? Read the *third* of *Esther* throughout. And yet, did not *Mordecai* trans-
 “ gress his Commandment in not bowing to *Haman* ? At which *Haman* was full
 “ of *Wrath*. Is it not so with you ? Are not you mad and full of *Wrath* against
 “ the People called *Quakers*, because they testify to your Faces, that *your Deeds*
 “ *are evil* ? Are not you full of *Wrath* and *Envy*, because the *Quakers* will not
 “ obey your unlawful Commands, and unrighteous Decrees ? Now, you that are
 “ in *Haman's* Nature, and ruled by *Haman's* Spirit, in Cruelty, seeking and la-
 “ bouring to destroy the Royal Seed, and true *Jew*, from off the Earth in this
 “ Country of *New-England*, as *Haman* did labour to destroy the Seed of the
 “ *Jews*, the People of *Mordecai*, within the Kingdom of *Abasuerus*, so do ye
 “ seek to destroy the People of God called *Quakers*, that are come or coming into
 “ your Jurisdiction : Is it not because they cannot bow to you ? Now, did
 “ *Mordecai* in disobeying the King's Commandment disobey the *Higher Power*,
 “ yea or nay, unto which every Soul is to be subject for Conscience-sake ? And
 “ such as disobey this Power, disobey the Ordinance of God. Give us in your An-
 “ swer, ye Rulers and Chief-Priests, you that seek and receive Honour from
 “ Man, How can you believe that receive Honour one of another, and seek not the
 “ Honour that comes from God only ? Well, is your Commandment and Decree
 “ of more Force to us, than the King's was concerning *Haman* to *Mordecai*,
 “ seeing they are of one Nature ? We can obey your Commandment no more
 “ than *Mordecai* did bow to *Haman*, though the King had commanded it. Now
 “ we say, Are not you preparing a Gallows to hang us thereon, as *Haman* did
 “ for *Mordecai* ? But take heed, we warn you in the Name of the Lord God,
 “ consider what you are going to do. In the Name of the Lord God we demand
 “ that we may have Liberty for the Exercise of our pure Consciences, within
 “ your Jurisdiction, as well as other *English-men*, seeing that you cannot lay to
 “ our Charge the Transgression of any Law of God, we being Men that fear the
 “ Lord God of Heaven and Earth ; and we come not for any Thing of yours,
 “ God is our Witness ; it is not for any Thing that you have that we come for,
 “ for we do not lack any outward Thing ; for many of us have both Houses
 “ and Land of our own, and Silver also in *Old-England*, so that we seek not
 “ any Thing that you have, God is our Witness, whom we serve in the Spirit

NEW-
ENGLAND
1665.

“ of Truth, who hath constrained us to leave all and to follow him, that it is
 “ not the World, (*that doth perish with the handling thereof*) that we seek or
 “ labour for, but the Good and Eternal Welfare of the Sons of Men : For the
 “ Seed’s Sake, which is oppressed in *New-England*, and other Parts of the
 “ World, do we labour, and travel, and suffer all Manner of Hardships : For
 “ Christ’s Sake are we become Fools, and do suffer all Manner of Evil
 “ to be done unto us : Christ said unto his Disciples, *They shall do all Manner of*
 “ *Evil to you for my Name’s Sake*, but those that did it, and those that do it,
 “ know neither God, nor his Son Jesus Christ, neither have they the Love of
 “ God abiding in them : *For such as love not him whom they have seen, how can*
 “ *they love God whom they have not seen ?* And such have not Eternal Life
 “ abiding in them ; but are of the Devil, as their Fruits do make manifest ;
 “ and are the Thorns of which Men cannot gather Grapes, except it be such
 “ Grapes as *Sodom* and *Gomorrab* did bring forth, which provoked the Holy
 “ One, the Most High, to arise in his Wrath, and consume them in his Anger.
 “ Come, ye Rulers, let us farther ask you a Question : Of whom did you
 “ receive, or from whence had you your Rule to imprison any for coming to
 “ visit one another ? Did you find any such Example in the Scripture, which
 “ you call *your Rule* ? Did ever any Magistrate do such a Thing, to imprison
 “ any of the Prisoners Acquaintance or Friends for only coming to visit them ?
 “ Had not *Paul’s* Friends and Acquaintance Liberty to come and visit and to
 “ minister unto him ? Now, you do not only hinder that which the *Heathen*
 “ granted, but exceed such in Cruelty which imprisoned *Paul*, who did let his
 “ Friends and Acquaintance come to him, and minister to him : Now, this you
 “ hinder, and will not suffer any of our Friends nor Acquaintance to come to
 “ visit us, nor to minister unto us ; much more when your Cruelty is become so
 “ great, to imprison such as come many Miles to visit us, as you have done
 “ *Mary Dyer*, who came from *Rhode-Island* to visit us, and to minister to our
 “ Necessities, if we stood in Need. Now, you do not only hinder many from
 “ coming or ministering to us, but shut such up in Prison, (to be kept close Pri-
 “ soners) as remember *Joseph’s* Afflictions, whose Bowels were opened to such
 “ whom you despitefully use. Is this *your doing as you would be done by* ? Oh
 “ shameless Men ! Are you without all Natural Affection ? What Rule is it
 “ you walk by ? You say, that she affirmed, that *The Light within her is the*
 “ *Rule* : But I say, *The Light which enlightneth every Man that cometh into the*
 “ *World*, which condemneth the World for evil Deeds and unnatural Actions ;
 “ this Light, which is the Saints Rule, is the World’s Condemnation : This
 “ Light was not your Rule for what you have done : Ye took not Counsel at
 “ this Light, which is the *Quakers* Rule : For this Light, which shines in the
 “ Heart of Man, beholding all his Actions, this Light doth condemn all blind
 “ Persecutors and Judges, such to be worse than they that imprisoned *Paul*,
 “ who would suffer him to speak for himself ; which many Times you are so
 “ mad, you will not suffer the *Quakers* to speak for themselves, but you will
 “ call to your Officers to take them away to Prison.

“ Again, It is written in the Warrant whereby we were committed to Prison,
 “ that *We shall be tried according to Law* : We desire no more than to be tried
 “ according to *Equity, Truth, and true Judgment*, to be tried according to the
 “ *Law of God* : But your Law, you unjust Men, we deny to be tried by it ; for
 “ you are both our Accusers and Judges, which is not according to the Law of
 “ God : For *Equity and Truth* judgeth and condemneth all *unsound Judgment,*
 “ *Unrighteousness, Partiality, and Respecting of Persons.* Therefore, all you Magi-
 “ strates and Rulers, so called, stoop to the Witness of God, and bow to the
 “ Light of *Jesus Christ*, own the Light of the Son of God ; for until you own
 “ and be led by the Light of Jesus Christ, which leads into Union with God,
 “ you cannot judge aright of the Things of God. So take heed how you do ;
 “ for the Line of true Judgment is stretched over you all, with which you are
 “ measured, weighed, and tried in the just Balance of Truth, and according to
 “ true Judgment, you are found wanting, and are found, tried, and judged by
 “ the

“ the Spirit of Truth, to be too light. Therefore be awakenèd, all you Rulers
 “ and Inhabitants of *Boston*, and elsewhere within your Jurisdiction, and give
 “ over persecuting the Saints of the Most High God.
 “ This is a Warning to all you in *New-England*, who have had an Hand in
 “ persecuting the Saints and Children of the Lord, who are by you in Scorn
 “ called *Quakers*: Give over your Cruelty, and cease from oppressing the In-
 “ nocent; for the Lord God hath Regard unto their Sufferings, and the Lord
 “ God is risen, and arising, to plead their Cause against all their Enemies, and
 “ all their Adversaries must fall before them, for the Lord is with them, and
 “ the Shout of a mighty Prince is among the innocent People called *Quakers*;
 “ and this is the Day of their Suffering, and the Day of your Cruelties and Per-
 “ secution upon them within this *New-England*: But the Day of their Deliver-
 “ ance draweth near, and the Day wherein they shall rejoice in the Lord, the
 “ God of their Salvation, who is mighty to save, and able to deliver out of the
 “ Hands, and out of the Mouths of the Devourers, and from the Jaws of the
 “ ungodly and cruel Men; who will take Vengeance at that Day upon all
 “ bloody-minded Men and blind Persecutors. And at that Day you shall find,
 “ that the Lord will be too hard for you, though now you boast in your Wick-
 “ edness. And thus far I am clear, and have cleared my Conscience to you at this
 “ Time. And whether you will hear or forbear, I am clear of your Blood, who
 “ am now a Sufferer under you, with my Brother and Companion, whose Lives
 “ are not dear unto us, to lay them down as a Witness against such a bloody,
 “ and unrighteous, and hypocritical Generation. And this we are ready to seal
 “ with our Blood, for the breaking of your BLOODY LAW.

NEW-
 ENGLAND
 1665.

“ *In the Common Goal in the BLOODY TOWN of BOSTON.*

*From us who are in Scorn called
 Quakers, who are Sufferers
 under Zion's Oppressors, the
 Sixth Month 1659.*

“ WILLIAM ROBINSON,
 “ MARMADUKE STEVENSON.”

“ II. A LETTER of WILLIAM ROBINSON to his Fellow-Prisoners,
 “ *written but eleven Days before his Death.*

“ *Dear Brethren and Sisters!*

“ **T**O whom my Love abounds; I am filled with pure Love unto you all,
 “ *Dear Lambs*, feel it in your own Lives, and receive it into your own
 “ Hearts as new Oyl; for truly the Fear of the Lord is our Strength, and the
 “ Blessing of the Lord is our Portion, which the Lord doth daily give unto us;
 “ blessed be his Name for ever. Oh! let us all keep in Lowliness, and Holi-
 “ ness, and Meekness, and tender Love one towards another, which is the Seal
 “ and Witness that the Lord is with us; where the Lord for ever keeps us staid
 “ on him, to receive our daily Bread, which satisfieth the hungry Soul. *Dear*
 “ *Friends, Brethren, and Sisters*, this I am constrained to let you know, how
 “ mightily the Love of the Lord our God abounds in my Heart, and from my
 “ Life towards you all, it runs forth as a living Stream, refreshing the Spirit and
 “ Life within us all; and every one as you feel it, and according to your Mea-
 “ sures receive it into your Hearts, to the refreshing and strengthening of one
 “ another. *Dear Lambs*, I was the first that the Lord God, our Heavenly
 “ Father, did lay this Thing upon, for which I now suffer Bonds near unto
 “ Death, from the first Day until now, the weight of the Thing laid upon me
 “ from the Lord God, in Obedience to his holy Will and Command I gave up,
 “ in which Obedience the Arm and Power of the Lord hath been, and is with
 “ me this Day; and the Thing which the Lord hath said unto me, from the Be-
 “ ginning of it unto this Day, which still remains with me, that my Life must
 “ accomplish the Thing, and by it must the Powers of Darkness fall, and yet
 “ will they seek and labour to take it from me, and through much Difficulty
 “ and

*A Letter of
 W. Robinson
 to his Fellow-
 Prisoners.*

NEW-
ENGLAND
1665.

“ and Bustling will they be suffered, to the Glory of our God, and to the
“ Rejoicing of the Elect. So, my *Dear Brethren and Sisters*, my Love and my
“ Life feel in your Hearts, for I am full unto you all in heavenly Joy, and my
“ Life is ever with you. The Lord for ever keep us all as we are now, to the
“ Glory of his Name, *Amen*. This was I moved to write unto you all, my *Dear*
“ *Brethren and Sisters*, my *Fellow-Prisoners*, that have any Part, or do partake
“ with me herein. Your *Dear Brother*, in holy and heavenly Joy, and true
“ Love and Peace.

*Written in the Hole of the Condemned, in
Boston Goal in New-England, the
First-day of the Week, being the 16th
Day of the Eighth Month 1659.*

“ WILLIAM ROBINSON.”

“ III. A LETTER of WILLIAM ROBINSON, directed to the LORD's
“ People, and written but four Days before he was put to Death.

A Letter of
W. Robinson
to the Lord's
People.

“ THE Streams of my Father's Love run daily through me, from the *holy*
“ *Fountain of Life*, to the Seed throughout the whole Creation: I am
“ overcome with Love, for it is my Life and Length of my Days; it is my
“ Glory, and my daily Strength: I am swallowed up with Love, in Love I
“ live, and with it I am overcome, and in it I dwell with the holy Seed, to
“ which the Blessing of Love is given from God, who is Love, who hath shed
“ it abroad in my Heart, which daily fills me with living Joy, from the Life
“ from whence it comes: Ye Children of the Living God, feel me when you
“ are waiting in it, when your Hearts and Minds are gathered into it, when in
“ the Strength of it you are travelling, feel me when it runs from the Fountain
“ into your Vessel, when it issues gently, like new Wine into your Bosoms;
“ When the Strength and Power of it you feel, when you are overcome with
“ Strength of Love, which is God, then feel me present in the Fountain of
“ Love, wherein are many Mansions: You Children of the Lord, feel me
“ wrapt up with you in the pure Love, which destroys the Love which is in
“ Enmity with God, which warreth against the Seed, which proceedeth from the
“ Father of Love, the God of Truth. Let nothing separate you from this
“ Love, which is my Life, neither Words, nor Thoughts, nor nothing else enter
“ betwixt, which is contrary to it, for it will stain the Place of its Abode. So,
“ *Dear Children*, who are begotten by Love into the Covenant of Life and
“ Love, keep daily in it, this is the Portion that God hath given to his Chil-
“ dren, to continue in his Love, which is the Life of the Seed, which is raised
“ by the Power of the endless Love of God in the Creature. I am full of the
“ quickning Power of the Lord Jesus Christ, and my Lamp is filled with pure
“ Oyl, so that it gives a clear Light and pleasant Smell: And I shall enter with
“ my Beloved into Eternal Rest and Peace, wherein I am swallowed up; with
“ the Life of it I am filled, and in it I shall depart with Everlasting Joy in my
“ Heart, and Praises in my Mouth, singing *Hallelujah* unto the Lord, who hath
“ redeemed me by his Living Power, from amongst Kindreds, Tongues, and
“ Nations. And now the Day of my Departure draweth near, *I have fought a*
“ *good Fight*, *I have kept the Holy Faith*, *I have near finished my Course*; my
“ Travelling is near at an End, my Testimony is near to be finished, and an
“ Eternal Crown is laid up for me, and all whose Feet are shod with Righteous-
“ nefs and the Preparation of Peace, even such whose Names are written in
“ the Book of Life, wherein I live and rejoice with all the Faithful Seed for
“ evermore.

“ Written by a Servant of JESUS CHRIST,

*The 23d of the Eighth
Month 1659.*

“ WILLIAM ROBINSON.”

“ IV. A

“ IV. A LETTER of MARMADUKE STEVENSON to the
“ LORD's People.

NEW-
ENGLAND
1665.

“ **O**H! my *Dear* and *Well-beloved Ones*, who are sealed with me in the
“ Holy Covenant of our Father's Love, my Love and Life runs out to
“ you all, who are chosen of God and faithful, for you are dear unto me, the
“ Lord knows it, and are as Seals upon my Breast; you *Lambs* of my Father's
“ Fold, and *Sheep* of his Pasture, the Remembrance of you is precious to me,
“ my *Dearly beloved Ones*, who are of the Holy Seed, and bear the right
“ Image, which springs from the true Vine and Off-spring of *David*, and Stock
“ of *Abraham*, the Father of the Faithful, and the Redeemed Ones, who are
“ reconciled to God, and one to another, in that which Sea and Land cannot
“ separate, where you may feel me knit and joined to you in the Spirit of
“ Truth, and linked to you as Members of his Body, who is our Head and
“ Rock of sure Defence for us to fly unto, where we are kept safe in the Hour
“ of Temptation, and in the Day of Trial shall we be preserved in the Hollow
“ of his Hand, where his Banner of Love will be over us to compass us about,
“ where we shall have Recourse to the Living Springs, which come from the
“ pure Fountain and Well-spring of Life, which issues forth abundantly, to
“ refresh the Hungry, and strengthen the Feeble-minded, where you may
“ feel me, my *Beloved Ones*, in the Green Pastures, among the Lillies of the
“ pleasant Springs, where our Souls are bathed and refreshed together with the
“ Overcomings of God's Love, and the Virtue of his Presence, which is as
“ *precious Ointment poured forth, giving a pleasant Smell*: So, my *Dear Friends*,
“ let us always wait at the Altar of the Lord, to see the Table spread, that so we
“ may sit down and eat together, and be refreshed with the *bidden Manna* and
“ living Food of Life, which comes from him who is our Life, our Peace,
“ our Strength, and our Preserver Night and Day. Oh! my *Beloved Ones*, let
“ us all go on in his Strength, who is our Prince and Saviour, that his Image
“ we may bear, who is meek and lowly in Heart, and mind the true and sure
“ Foundation of many Generations, the chief *Corner-Stone, Elect and precious*,
“ the *Rock of Ages*, on which the Saints were built; and if we all abide thereon,
“ we shall never be moved, but stand for ever as Trees of Righteousness, rooted
“ and grounded in him, who will be with us in all our Trials and Temptations
“ which we may meet withal; and here will the Lord our God be honoured by
“ us all that are faithful unto Death, we shall assuredly have a Crown of Life
“ which will never be taken from us. Oh! my *Beloved Ones*, what shall I say
“ unto you, who drink with me at the Living Fountain, where we are nourished
“ and brought up, as Twins in the Womb, at the *Breasts of Consolation*, where I
“ do embrace you in the Bond of Peace, which never will be broken. Oh! feel
“ me and read me in your Hearts, for I am filled with Love when I think upon
“ you, and broken into Tears; for the Remembrance of you doth refresh my
“ Soul, which makes me often to think upon you, and have you in Remem-
“ brance, you *Jewels* of my Father, and *First-fruits* of his Increase, if I forget
“ you, then let the Lord forget me; nay, verily, you cannot be forgotten by
“ me: So long as I abide in the Vine, I am a Branch of the same Nature with
“ you, which springs from the same Nature which the Lord hath blessed, where
“ we do grow together in his Life and Image, as Members of his Body, where
“ we shall live together to all Eternity, and sit down in the Kingdom of Rest
“ and Peace with *Abraham, Isaac, and Jacob*, to sing the Songs of Deliverance
“ to the Most High that sits on the Throne, who alone is worthy of all Honour
“ and Living Praise, to whom it is due, now and for ever, *Amen*. And this will
“ be *the Portion of our Cup*, if we all stand stedfast to that we have received, and
“ be faithful in our Measures, in doing the Will of God, we shall find Peace
“ and Unity with the Lord, which is Joy unspeakable and glorious, which will
“ never be taken from us. So, *Dear Hearts*, let us all press forward to the
“ Mark of the *High Calling*, so shall we obtain the Crown from him, where our
“ Lives are hid with Christ in God, where we shall remain for ever with him;

A Letter of
M. Stevenson
to the Lord's
People.

NEW-
ENGLAND
1665.

“ after our Testimony is finished, we shall lay down our Heads with Joy and
“ Peace, and receive the Reward of Everlasting Life, which is laid up for us in
“ Christ Jesus. Oh! my *Beloved Ones*, who are of the Royal Seed, which the
“ Lord hath blessed, my Life is bound up with you in the Holy Covenant,
“ where we are linked together as in a Chain, and moulded into one Mould,
“ where nothing must remain that is not good, for it must be purged out that
“ would defile, that so we may appear like the *Fine Gold* which is tried in the
“ Fire, to shine forth in the Image of the Father, as *Lights to the World*, and as
“ *Cities set on an Hill, which cannot be hid*; so will the Lord have Praise, to
“ whom it is due, by our upright Walking and honest Conversation, so shall we
“ all be a sweet Smell and a good Savour in them that are saved, and in them
“ that perish. Oh! my *Dear Friends* and *Brethren*, how doth my Love abound
“ towards you? Oh! feel it, and let it fill your Hearts, for verily you are dear
“ to me, the Lord knows it, whom I serve, that you are often in my Remem-
“ brance, though my Body be far beyond the Seas, separated from you, yet
“ doth my Soul and Life remain with you in the *Holy Covenant*, sealed by the
“ Spirit of Promise, where we shall remain together, in Rest and sweet Peace for
“ evermore, after our Testimony is finished: So, all you, who are upright in
“ Heart, feel my Love, and receive my Salutation, which springs from the
“ Fountain of Love, where I am with you, as by the Waters of *Shiloh*, which
“ run softly, where we are watered and refreshed together Day by Day, that so
“ we may grow as Plants of Righteousness in the true Vine, where we are recon-
“ ciled to the Father, and one to another in that which Sea and Land cannot
“ separate; where you may all feel me, and read me in your Hearts, with that
“ which was before Words were; and if I never see your Faces more in the
“ Flesh, the Will of the Lord be done, for verily my Life is not dear to me,
“ to lay it down for his Sake, who hath called me out of Darkness into his
“ *marvellous Light*; and hath counted me worthy to bear witness of his Truth,
“ amongst a *Blood-thirsty People*, whose Hearts are removed far from the Lord,
“ that so I may finish my Testimony with Joy, as the rest of my Brethren have
“ done, which are gone before me; for I am freely given up, with my dear
“ Brother *William Robinson*, whose Love is dear to you all, to lay down our
“ Lives as a Witness against this People; for us to live is *Christ*, but to die is
“ *Gain*; for we know that our Reward is sure, where we shall enjoy the pure
“ Presence of the Living God, and be in Favour with him for evermore. Oh!
“ how doth my Love abound, and run out in Tenderness to you all: Oh!
“ my Tongue cannot express it, nor my Mouth utter it forth as it flows to you
“ from the Living Stream which waters the whole City of God: Oh! feel it,
“ and be refreshed.

“ MARMADUKE STEVENSON.”

“ V. A PAPER written by MARMADUKE STEVENSON, intituled,
“ *A CALL from Death to Life, and out of the dark Ways and*
“ *Worships of the World, where the Seed is held in Bondage under the*
“ *Merchants of Babylon.*

A Paper writ
by M. Steven-
son.

“ OH! my dear Neighbours and People in the Town of *Skipton* and
“ *Wighton*, and elsewhere, where this may come, who have been spending
“ long your Money for that which is not Bread, and your Labour for that
“ which does not satisfy, as I have done: Oh! *come buy Wine and Milk without*
“ *Money and without Price*, while it is held forth to you, lest the Day come that
“ you be deprived of it; for long hath the Spirit of the Lord been striving with
“ you (as it did with me) but you have resisted it Time after Time, because it
“ testified against you, when you went on in Sin, and reprov'd in Secret for
“ the Evil of your Doings: Therefore you do not regard it, but fly from it. So
“ in Bowels of tender Love to you all do I speak, and in Love and Pity to your
“ Souls, prize the Love of God, and his tender Mercy and Forbearance to you,
“ that

“ that he did not cut you off in the Heighth of your Iniquity, but hath spared
 “ you until this Day, though you have long taken Pleasure in Sin, not regard-
 “ ing God that made you; yet hath his Spirit been striving with you many
 “ Days and Years, as it did with me, and hath reprov’d you Time after Time
 “ for the Evil of your Doings, but you regarded it not, though it often called
 “ upon you, in Love and Meekness, to depart from your Iniquity, and that
 “ which you have been addicted to; it hath reprov’d and called you that have
 “ been addicted to Drunkenness, Lying, and Swearing, to depart from these
 “ Things, for they are Evil; and it hath called upon you that are proud
 “ and covetous, to depart from them; and hath reprov’d you that have been
 “ wild and wanton, and given to Sports and Pleasures, to depart from them,
 “ and run no longer in Vanity, but you did not regard it, but took Pleasure in
 “ Sin. Oh! consider, dear Neighbours and People, what you have been doing
 “ ever since you came to Years of Maturity, and let the Witness of God, which
 “ is faithful and true, in you all arise and answer, and it will let you see that
 “ you have provoked the Lord, and vexed his good Spirit from Day to Day,
 “ and have pressed him with your Sins and Iniquities, as a Cart is pressed with
 “ Sheaves; yet hath he born it with Patience, and hath suffered long, not
 “ willing that you should perish and die in your Sins; but still he hath waited
 “ Year after Year upon you, to be gracious to you; but you have refused to
 “ return and hearken to his Call and Counsel, but have run on in the broad
 “ Way; as your Fore-fathers have done, so do ye, and follow their Customs and
 “ Traditions, which are vain, and will not profit you at all in the Day of the
 “ Lord, when he comes to call you to an Account how you have spent your
 “ Time: So consider, and lay it to Heart, before the evil Day come upon you,
 “ lest the Spirit of the Lord cease striving with you; for verily the Day is
 “ coming on apace, that the Spirit of the Lord will cease striving with Man,
 “ who puts the Day of God far from him, then it will be said, *He that is righte-*
 “ *teous, let him be righteous still; and he that is filthy, let him be filthy still.* So,
 “ dear Friends and People, young and old, prize your Time while you have it,
 “ and do not flight the Counsel of the Lord any longer, lest the Day of your
 “ Visitation pass over your Heads at unawares, which cannot be called again;
 “ and as I said before, spend your Money no longer for that which is not Bread,
 “ in following Diviners of Lies, for they cause you to err and go astray, by their
 “ Lies and by their Lightness, like Sheep without a Shepherd; for they are
 “ blind Watchmen, which lead you out of the Way, like *Troops of Robbers* to
 “ devour you, *Hosea vi. 9.* and make Merchandize of your Souls, as they did
 “ upon me and Thousands besides, whom the Lord hath delivered, as Birds
 “ out of the Fowler’s Net: So, being escaped from them, we see their Deceit
 “ and subtle Hypocrisy, which long hath lodged in them, and therefore we
 “ cannot but declare against them, because they are seen to be such as *devour*
 “ *Widows Houses* for dishonest Gain, and make a Prey upon you, as they have
 “ done upon us, for *they seek their Gain from their Quarter, and feed themselves*
 “ *with the Fat, and clothe themselves with the best of the Wool,* as the false Pro-
 “ phets did of old, which the true Prophets declared against; and with the
 “ same Light that the true Prophets saw the false Prophets of old, do we see
 “ the Priests of this Generation, for their Fruits make them manifest, what Trees
 “ they are, for they *sue Men at the Law for Tithes, and take them by Force,* false
 “ Prophet like; and who cannot put into their Mouths for Conscience-sake,
 “ they *prepare War against them, and with Cruelty and Oppression cause their*
 “ *Goods to be taken from them,* to satisfy their Wills and greedy Desires; so
 “ they make themselves manifest to be of that Generation, and to walk in their
 “ Steps, that the true Prophets spake of, who were *greedy Dogs, that can never*
 “ *have enough,* as Thousands do witness at this Day; and you may see it to be
 “ so with the Priests of this Generation, for in *Balaam’s* Steps they are walking,
 “ who *loved the Wages of Unrighteousness,* as they do in this Generation; but they
 “ exceed him in Cruelty, for though he loved it, he did not sue for it; but these
 “ Priests do in this Generation, of which I am a Witness, and Thousands
 “ besides,

NEW-
ENGLAND
1665.

besides, who have suffered by them to the Spoiling of their Goods and Estates :
 Oh ! it is seen, it is seen in this our Day, that the filthy and abominable Thing is
 committed in the Land, as it was of old, The Prophets prophesy falsely, and the
 Priests bear Rule by their Means, and the People love to have it so, but what
 will you do in the End thereof, saith the Lord Almighty : For they have daubed
 you up with untempered Mortar, and are Physicians of no Value to you ; for they
 have long been sowing Pillows under your Arm-boles, and have spoken smooth
 Things to you, in healing that which is for Destruction, and seeking to kill that
 which should live, that so they might rule over you as Kings in the Earth, and you
 to worship the Beast and his Image, who is making War with the Lamb ; but the
 Day of their Downfall is at Hand, and the Lamb shall have the Victory, and
 rule and reign in his People for ever and ever ; for now he is arisen in the
 Power of his Spirit, with great Dominion and Authority, to slay the Wicked,
 and cut down his Enemies that resist him in his Way : And they that will
 not have him to reign over them, must fall before him, who is our Head,
 who will render Vengeance in Flames of Fire upon all his Enemies. So, dear
 People, be awakened, and stand up to Judgment, and live no longer in
 Carelessness and carnal Security, but own the Light of Christ to be your Guide,
 for a Measure of it is given to every one of you to profit withal, and it is nigh you,
 in your Hearts and in your Mouths, the Word of Faith, which is able to save
 your Souls ; so all take heed to it, that by it you may be quickened and
 revived again out of your fallen Estate wherein you lie, by reason of your
 Transgressions, which have made a Separation between you and your Maker ;
 and verily I say unto you, Except you be regenerate and born again, you cannot
 enter into the Kingdom of God. So, dear People, young and old, I speak to you
 all as one, Consider how you have spent your Time, and let a true Search
 pass through you all, that you may see whom you have been serving all your
 Time, for his Servants you are to whom you do obey. So, dear People, be not
 deceived, God is not mocked, such as you sow, such must you reap from the
 Hand of the Lord, and receive according to your Deeds, whether they be
 good or evil, who will give a Reward to every Man according as his Works
 shall be ; for he is a God that will not wink at Wickedness, nor let the Trans-
 gressor go unpunished ; to whom every Knee shall bow, and every Tongue
 confess, who created Heaven and Earth, whom we serve and worship, who is
 our Lord, and King, and Captain of our Salvation, our Leader, and Guider,
 and our Preserver Night and Day, our Mighty and Strong One, the Mighty
 God of Israel is his Name, the wonderful Counsellor, and Prince of our
 Peace, whose Presence is with us, to the confounding of our Enemies that rise
 up in Opposition against us ; for he goes before us, who is our Life, to tread
 down our Enemies under his Feet, who is terrible to the Wicked, and all that
 forget him must be turned into Hell, where the Worm dies not, and the Fire
 never goes out ; the Swearer and the Liar must go thither, that is their Por-
 tion ; and the Drunkard and the Whoremonger must go thither ; the Proud
 and the Covetous cannot escape the Damnation of Hell ; and all they that
 live Dives-like, must partake of Dives's Torment, which is coming upon
 them, from which they cannot escape nor fly ; and all such must go into the
 Lake, with the Beast and the false Prophet, which have long born Rule by
 their Means in England, and in the Nations abroad, for they have wounded my
 Flock, saith the Lord Almighty, who will be avenged on them, for the Wounded
 they have not healed, nor comforted those who were sick, neither have they brought
 back again that which was driven away, but with Force and Cruelty have they
 ruled ; but the Lord God is now come in his mighty Power, to take their
 Power from them, and to deliver his People out of their Hands, which have
 long been made a Prey upon by them, and reward them double for their
 Doings. So you, my dear Neighbours, do not uphold them any longer in
 their Sin, in satisfying their greedy Desires, lest you partake with them of
 their Plagues, and of the Wrath of God that is coming upon them, from which
 they cannot escape, for they have grieved the Spirit of the Lord from Day
 to

“ to Day, to see what Havock they have made in the Nation of *England*, by
 “ spoiling, and causing Spoil to be made of People’s Goods and Estates. Oh!
 “ their Sin is great and grievous to be born, and the Cry of their Oppression
 “ and their Iniquity is entred into the Ears of the Lord, that he is even grieved
 “ and sore vexed at them, for they have trampled upon his Witness in them,
 “ and have pressed him with *their Sin, as a Cart is pressed with Sheaves*, so that
 “ he can bear no longer with them, because *their Iniquity doth abound*. Oh!
 “ search the Scriptures, and see if they do not exceed the false Prophets of old
 “ in Deceit and subtle Hypocrisy : Oh ! they might even blush for Shame, to
 “ consider what they have done, and caused to be done, which will fall sad and
 “ heavy upon them when the Lord calls them to an Account, and requires his
 “ Flock at their Hands ; then shall they roar and weep bitterly, and wish they
 “ had never been born, when Calamity and Anguish of Spirit overtakes them,
 “ which they will certainly meet withal, for the Lord hath spoken it, who will
 “ perform his Promise, *That the Beast and the false Prophet shall go into the Lake*
 “ *together, and for ever be tormented with the Devil and his Angels*, for thither
 “ must they go, and all that join with them must partake of their Punishment.
 “ So, dear Friends and People, take heed what you do, in joining with such
 “ who lead you to Destruction, for in the broad Way they are walking them-
 “ selves, and lead you after them into the Pit of Perdition, where they must
 “ remain for ever ; for they will not enter into the Kingdom themselves, nor
 “ suffer you, if they can hinder : And will not the Lord arise for the Redemption
 “ of his Seed ? Yea, surely, he is arisen already, to shake the Nations that resist
 “ him, and hath given the Power to his Son, which shall rule the Nations with a
 “ Rod of Iron, and they that will not bow to his Government must be destroyed
 “ and broken to pieces, the Mouth of the Lord of Hosts hath spoken it.

“ So, dear Friends and People, young and old, mind well what is written, and
 “ ponder it in your Hearts, for in Love to you all do I speak, the Lord is my
 “ Witness, that this is not written in any Prejudice of Mind to any Man’s Person,
 “ neither in Prejudice nor Envy against the Priests or the false Prophets, but
 “ against their evil Actions which we see in them, which we loath and detest ;
 “ for never did the true Prophets of the Lord *seek their Gain from their Quarter*,
 “ as these Priests now do in this Generation, nor ever did they *sue Men at Law*
 “ *for Tithes*, as these Priests do now ; neither did they, that the Lord sent forth
 “ to declare his Mind and Will, *make Bargains with People for so much a Year*,
 “ or *abide in one Town for many Years together*, as these Priests now do ; nay,
 “ they went from one Place to another, from City to City, and from Country
 “ to Country, in Obedience to the Command of the Lord, as *Jeremiah* and the
 “ rest of the true Ministers did, to whom the Word of the Lord came, *I have*
 “ *ordained thee a Prophet to the Nations* : Mark, not *to a Town or City*, to remain
 “ in for many Years together, but *to the Nations* ; and in Obedience to the
 “ Living God, he testified against the World, that *their Deeds were evil*, but
 “ they would not bear his Words, but said, *He was worthy to die* : And so the
 “ Priests and false Prophets joined with the Princes and Rulers of the People,
 “ and cast him into Prison, and into the Dungeon, where he did sink amongst
 “ the Mire that was in it. Read in his *Prophecy*, and you will find it so. And
 “ this was that which the true Prophets and Ministers of Christ received from the
 “ World, where they went, stocking, whipping, and Imprisonments ; thus
 “ were they requited Evil for Good in all Ages, for their Love which they bare
 “ to the Souls of the Sons of Men : And the same must we expect from this
 “ Generation wherein we live, we whom the Lord hath called to place his Name
 “ in, and hath sent us forth in this Day of his Love, to preach his Everlasting
 “ Gospel to them which dwell upon the Earth, in Love and Pity to their Souls ;
 “ but they regard it not, though we go Thousands of Miles for the Seed’s
 “ Sake, which lies in Death ; yet the Reward of our Labour from them is
 “ Prisons, and Whips to scourge us withal, and Knives prepared to cut off
 “ Ears, and Irons hot to burn in the Hand ; thus are we requited Evil for
 “ Good for testifying against the World, that *their Deeds are evil*, and therefore

NEW.
ENGLAND
1665.

“ do they hate us, as they did Christ and his Apostles, and call us *Deceivers*,
 “ *Fools*, and *Hereticks*, *Jesuits*, and the like, because we speak Truth to them,
 “ and cannot join with them in their Abominations, but stand as Witnesses for
 “ the Lord God against them : Therefore do the Priests and Rulers join Hand
 “ in Hand together against us, as they did against the true Prophets, Christ,
 “ and his Apostles, as you may read in the Scriptures of Truth, which bear
 “ Testimony to these Things. So, dear Neighbours and People, where this may
 “ come, consider my End in writing this unto you ; the Lord is my Witness,
 “ that this is not written as to set up ourselves and pull down others ; but it is
 “ written for your Sakes, that you might come to see the Deceit of your own
 “ Hearts, which hath long lodged in you, and also the Deceit of the Priests in
 “ this Generation, that *seek their Gain from their Quarter*, and keep you captive
 “ in *Babylon* and *Egypt*, where our Lord is crucified, as they did many of us in
 “ Time past, where we were bewitched by their Sorceries and their smooth
 “ Words, in speaking Peace to us, when our Souls lay in Death, unconverted in
 “ our fallen Estates, as they are at this Day, so they could not help us out of it,
 “ being in it themselves : Thus were we led by them in Blindness for many
 “ Years together, ever learning, and never able to come to the Knowledge of
 “ the Truth by them ; if the Lord had not looked upon us with an Eye of
 “ Pity, we had surely perished under their Teaching, because they are out of
 “ the Doctrine of Christ and his Apostle, who was sent to open blind Eyes,
 “ and turn People from Darkness to the Light of Christ in them, and from the
 “ Power of Satan to God ; but these Priests labour in this Generation, to keep
 “ People in Darkness, in Blindness, and in Ignorance ; in Death, in their un-
 “ converted Estate, that so they might not see their Deceit, as we do : The
 “ Lord open your Eyes, that you may see how you have been led astray out of
 “ the true Way which leads unto Eternal Life. Oh ! my Love in Tenderness
 “ runs out to you all, my dear Neighbours and Acquaintance, in Bowels of
 “ Compassion and Pity to your Souls, which lie in Death, as mine hath done ;
 “ but the Lord in his Eternal Love and Pity to my Soul, hath redeemed me
 “ from my fallen Estate, and raised my Soul from Death to Life, and out of
 “ the Pit, wherein it lay dead in Trespasses and Sins ; and seeing the Lord hath
 “ done this for me, I cannot but declare it to the Sons of Men, and praise his
 “ Name in the Land of the Living, who hath done great Things for me ; and
 “ when I consider and ponder it in my Heart, my Soul is ravished with his
 “ Love, and broken into Tears, to consider his Kindness toward me, who was
 “ by Nature a Child of Wrath as well as others. Oh ! the Consideration of his
 “ Love hath constrained me to follow him, and to give up All for his Sake, if
 “ it be for the laying down of my Life ; for none are the Disciples of Christ,
 “ but they that follow him in his Cross and through Sufferings, and *they that love*
 “ *any Thing more than him, are not worthy of him*. Now, mind well, and con-
 “ sider what I say, The true unfeigned Love to God doth not break the Love
 “ from one another ; but it breaks the Bands of Wickedness, as Strife, Debate,
 “ Anger, and Envy, that have lodged in the Mind one against another ; and
 “ when these Things are destroyed in Men and Women, then comes the Love
 “ of God to abound in them, and increase one to another ; and this I witness,
 “ and the Lord beareth me Testimony to what I speak, that my Love is dear
 “ and nearer to those in Relation to me, than ever it was before ; and I know
 “ some of them feel it so ; yea, the Lord knows my Heart, whom I serve,
 “ that I lie not, but speak the Truth to you all, that so you might not stumble,
 “ nor have any Prejudice in your Minds against me without a Cause, who am a
 “ Lover of all your Souls, and for that Cause is this written to you, that you
 “ may know it is so : For the Lord knows I do not forget you, though I be
 “ Thousands of Miles from you, because of the Simplicity that was in some of
 “ you, who were my Neighbours and Acquaintance, for I am one who have
 “ obtained Mercy from the Lord, through Judgment and great Tribulation,
 “ which all must pass through before they come into the Land of *Canaan* ;
 “ they must be regenerate and born again, and know a dying to Sin, and that
 “ which

“ which they have delighted in, before they witness a living to Righteousness ;
 “ the old Man must be put off with his Deeds, before the new Man be put on,
 “ Christ Jesus, the Son of the Living God, who is the express Image of his
 “ Father’s Glory, who is taking his People to himself, out of the Jaws of the
 “ Beast and false Prophets, who have long made a Prey upon them ; but the
 “ Day is come, and coming, that they shall make no longer a Prey upon them,
 “ for the Lord hath said it, that *He will teach his People himself*, and under his
 “ Government shall they dwell safely from the Devourer and venomous Beast,
 “ which hath long had his Seat in the Earth, amongst the Sons of Men ; and
 “ by him they have been led captive at his Will, to do his Work and Service,
 “ for it was pleasing to them ; thus hath the Devil’s Work been done for a
 “ long Time together, and the Lord’s Work neglected, which should have
 “ been done : Thus have Men and Women been growing as Trees of Unrighteousness,
 “ bringing forth Fruit to the unrighteous One, the Prince of Darkness,
 “ which hath long reigned, and had Possession in the Heart of Man. So,
 “ all dear People, consider well of your Conditions, that you may see what Trees
 “ you are, and to whom you bring forth Fruit ; and this concerns you all to
 “ know, from the least to the greatest, for the Lord is no Respector of Persons,
 “ *but in every Nation, he that feareth God, and worketh Righteousness, is accepted*
 “ *of him* ; who is our *Hiding-place*, and *Rock of sure Defence* for us to flee
 “ unto, where we are kept safe as in the Hollow of his Hand. So, dear Neigh-
 “ bours and People, consider that you have long been labouring for the Meat
 “ that must perish and come to an End ; now it stands you all in hand, to seek
 “ after the Living Bread and hidden *Manna* that comes down from Above, and
 “ is given to feed the Hungry, and strengthen the Feeble-minded : And verily
 “ it is so, in Love and Plainness to you do I speak, that you who can live
 “ without this Living Bread, your Souls lie in Death still, and the Witness lies
 “ slain in *Sodom* and *Egypt* in you, and the Seed is covered under the Clods of
 “ the Earth in you ; and unless it arise and live in you, you cannot be saved,
 “ nor enter into the Land of Rest, which is prepared for the Faithful, who are
 “ regenerate and born again of the Holy Seed, which shall inherit the Blessing,
 “ the Son of God, which is Heir of the Promise, and in him is our Life hid with
 “ God, from the vulturous Eye and venomous Beast ; and from the Lord we
 “ are refreshed Day by Day. So, dear People, let the Witness of God arise and
 “ be awakened in you all, that the Seed may come forth from under the Clods
 “ of your hard and stony Hearts, that so the Prisoner may be set at Liberty,
 “ which long hath been oppressed ; and for the Sake of it in you, am I con-
 “ strained to write unto you, not knowing whether I may see your Faces in the
 “ Flesh any more, yea or nay. Oh ! that you would lay these Things to
 “ Heart, which I in Love have written to you, not knowing how soon your
 “ Breath may be stopped, and your Life taken from you, and as Death leaves
 “ you, so must you appear before the Lord, and be judged according to your
 “ Doing. So, dear Hearts, do not slight the Day of your Visitation, nor the
 “ Tenders of God’s Love, which is yet held forth to you, lest you be taken away
 “ in your Sins, and die in your Iniquities, and then I know your Portion will
 “ be sad : Therefore do I warn you in Bowels of tender Love, and in Pity to
 “ your captive Souls, that you run no longer in your former Vanities, in spend-
 “ ing your Time out of the Fear of God ; for all they that live out of the Fear
 “ of God, do not feel his Presence, nor enjoy his Blessing. So all hearken to
 “ the Counsel of God, be attentive to his Voice, and lend your Ear to his Call,
 “ while he is knocking at the Door of your Hearts : Oh ! do not resist him, but
 “ let him in, that he may take Possession, whose Right it is ; for verily, if you
 “ resist him, when he calls upon you, and will not lend an Ear to his Counsel,
 “ nor give Ear to his Words, a Day of Trouble and Perplexity of Spirit will
 “ assuredly come upon you ; then will you call upon the Lord, but he will not
 “ hear you, but will hide his Face from you ; even so will it be with you at
 “ that Day, because the Lord called, and you would not hear him, so when you
 “ call upon him, he will not hear you. And this from the Lord God I declare
 “ unto

NEW-
ENGLAND
1665.

“ unto you, that if you perish, your Destruction is of yourselves, and the Lord
 “ will be clear of your Blood in the Day of your Account. So, dear People,
 “ let the Patience and Forbearance of our God towards you, lead you to
 “ Repentance ; and now no longer go on in Sin against that of God in your Con-
 “ sciences, but all stoop down to the Witness of God in you, that the Seed may
 “ arise to live in you, for the Blessing is upon *England* for the Seed's Sake,
 “ which God hath raised, and it is growing, and the Virtue of it is spreading
 “ over the Nations, and the Kingdom of Christ begins to flourish in the Earth ;
 “ but this I say unto you, that unless you feel the Seed of God to arise and live in
 “ you, you cannot inherit the Blessing, for the Blessing is to the Seed, the Plant
 “ of God's Renown, which he hath Regard unto, for it is of his Nature and
 “ Image, and proceeds from him who is meek and lowly, and easy to be
 “ intreated by the Upright, for his Ear is open to their Cry, who hunger and
 “ thirst after his Presence, to refresh their Souls. So, dear People, live no
 “ longer in Death, but come out of the Grave of carnal Security, wherein you
 “ lie, that your Souls may live, then will you prize with me the Love and
 “ Presence of the Lord above all Things : But unless that be restored to Life in
 “ you which lies in Death, you cannot prize the Love of God, for you do not
 “ feel his Presence ; and this you know by Experience, that a dead Child is not
 “ sensible of Want, neither doth it hunger after the Breast ; but a living Child,
 “ that is born into the World, is soon sensible of Want, and in it is an Hunger
 “ raised after the Milk, which comes from the Breast to refresh it withal, for it
 “ cannot live without it, or some other Food like unto it ; and this is a true
 “ Figure to you all, and through it you may read yourselves, and how your
 “ Conditions are every one in particular, that so you may no longer be deceived,
 “ nor rest in a false Hope, which will fail you ; and even so it is with you all
 “ who never found a true Hunger raised after the Lord, and after his Presence,
 “ to refresh your Souls ; but you who can live content, and rest satisfied without
 “ Nourishment from him, you are as a dead Child, which feels neither Hunger
 “ nor Want ; and this is the Truth to you all, the Lord revive your Senses,
 “ and quicken your Understandings, that you may be sensible how your Con-
 “ ditions are, which is the Desire of my Soul, that so you may not perish in
 “ your Gain-sayings ; and for this very End was this written unto you, as I was
 “ moved of the Lord in Bowels of Compassion to you, knowing that you are
 “ where I once was in the perishing State, like the Prodigal from the Father's
 “ House, in the far Country, feeding upon the Husks with the Swine ; and this
 “ was my State and Condition for many Years ; but in the Time appointed the
 “ Lord looked upon me with an Eye of Pity, and called me home to himself,
 “ out of the far Country, where I was feeding on the Husks with the Swine,
 “ into the Banqueting-house, where my Soul is refreshed, nourished, and fed
 “ with the hidden *Manna* and Bread of Life, which is prepared for the Hungry
 “ and Feeble-minded to feed upon. So, all dear People, turn in your Minds, and
 “ read *within*, I speak not to the Thing *without*, for all they that go from the
 “ Lord, they go into the strange Land, into the far Country, and all such are
 “ Adulterers, that spend their Portion upon Harlots, and hide their Talent in
 “ the Earth, which was given them to profit withal ; and all such are Wanderers
 “ and Vagabonds, which have not an Habitation in the Lord, and are in *Cain's*
 “ Nature ; and though they may be Builders of Cities, as *Cain* was, yet being
 “ from God, as he was, they are Strangers and Wanderers, being separated
 “ from the Lord, who hath prepared a Rest for his People, where they are safe,
 “ and feed together in the good Land, where they are at Home with their
 “ Maker, who fills Heaven and Earth with his Presence : Glory unto his Name
 “ for evermore. So, all People, turn Home into your own Tents, that you
 “ may see where you are, and what you are feeding upon, and wander no longer
 “ Abroad, with your Minds in the Earth, after that which will perish and come
 “ to an End, where the Moth and Rust doth corrupt, and Thieves break
 “ through and steal, and deprive you of your Substance that you have gathered
 “ together, which may be soon taken from you, and you left desolate, naked
 “ and

“ and bare ; therefore it stands you all in hand, to seek after that which will
“ endure for ever, the Pearl of great Price, which doth exceed all the Treasures
“ in *Egypt*, for it's durable, and will last for ever ; the Rock of Ages, on
“ which the Saints were built, the Chief Corner-Stone, Elect, and precious,
“ the sure Foundation of many Generations, the Pillar and Ground of Truth,
“ Christ the Light, the Bright and Morning-Star, the Sun of Righteousness,
“ which is now arisen with Healing in his Wings, to cleanse the Leper of his
“ Leprosy, and hath caused the Dumb to speak, and the Deaf to hear his
“ Voice, and follow him ; and this hath he done in this Day of his Power,
“ which makes the *Heathen* to wonder and be confounded at his Appearance in
“ his Sons and Daughters, who bear his Image, who are meek and lowly,
“ Lamb-like ; the Righteous know him, who love his Appearance ; but to
“ the Wicked his Presence is dreadful and terrible, like a Lion of the Tribe of
“ *Judah*, to consume with the Breath of his Mouth, and break to pieces like a
“ Potter's Vessel, all the Stiff-necked and strong Ones, who live in the Pride
“ of their Hearts, and at Ease in the Flesh, like fat Bulls of *Bashan*, spending
“ the Creation upon their Lusts : Oh ! the Day is at Hand, that all such must
“ be as Chaff before the Wind, and as Stubble before the Fire, which will con-
“ sume them, and leave them neither Root nor Branch, the Mouth of the Lord
“ of Hosts hath spoken it : Therefore take heed what you do, and follow not
“ the Multitude to do Evil, for they walk in the Broad-way, which leads to
“ Destruction, and to the Chambers of Death, where the Souls of Men and
“ Women are plunged into Misery and Torment, and into the Pit of Perdition,
“ where they cannot come out, nor be loosed from their cruel Bonds, where they
“ are chained and fettered fast under the Prince of the Powers of Darkness, who is
“ King of the Bottomless-pit, the old Dragon, which goes about like a roaring
“ Lion, seeking whom he may devour ; and they that are from the Watch, they
“ are from the Rock and sure Foundation, Christ, the Light and Life of his
“ People, and all that are from him, they are in Darkness, and such are taken in
“ the Snares of the Devil, who rules in the Dark, for there he hath his Seat, in the
“ earthly Part of Man, which is one with him who is the unclean Spirit, which
“ seeks to destroy and lay waste the Heritage of God, that so his Kingdom
“ might be set up, who is a Liar and a Murderer. But now is the Day come,
“ that Christ is risen to reign as Lord and King in his People, and therefore doth
“ Antichrist rage in his Members, because his Destruction is at hand, and his
“ Torment is coming upon him, wherein he must have and receive a just Re-
“ compence of his Reward, and all that join with him must partake of his
“ Torment for what they have done against God and his People. And so, dear
“ Neighbours and People, join with him no longer, who is the Enemy of God,
“ lest you be cut off from the Face of the Earth, and destroyed with *Leviathan*,
“ that crooked Serpent, which must go into Everlasting Burning, there to
“ remain for Evermore, where there is Weeping and Gnashing of Teeth, and
“ no Comfort nor Ease to be found, but Howling and bitter Lamentation
“ Night and Day ; and this will be the Portion of the Wicked, that live wan-
“ tonly upon the Earth. Oh ! the Day will come, that they will wish they had
“ their Time to spend over again, when their Misery comes upon them, and the
“ Darts of the Almighty strike them, and wound them to the Heart, then will
“ their Pain be great, which cannot be expressed, which they must feel Night
“ and Day. Oh ! that you would lay these Things to Heart, and consider
“ your Latter-end ! and this I speak in Love to you all, whether you will hear
“ or forbear ; you shall one Day know, and be made to confess, that which is
“ written to you is true : Therefore take heed what you do, that resist and
“ quench the Motions of the Spirit of God in you, when it doth arise to shew
“ you your Conditions wherein you lie ; for you that do resist the Lord in his
“ Way, you do Despite unto the Spirit of Grace. So, dear People, young and
“ old, resist the Lord no longer in his Appearance in you, for you that do,
“ slay the Witness (the Messenger of the Covenant in you) and so become guilty
“ of Blood : Therefore take heed of going on in the Hardness of your Hearts,

NEW-
ENGLAND
1665.

“ and in speaking Evil of the Truth: Though *Balaam* erred from the Spirit of
“ Truth, yet it was the same then that it is now; though *Judas* betrayed it,
“ and *Demas* forsook it, and embraced the World, yet Truth is Truth, and
“ will stand for ever over the Heads of its Enemies; and here comes the Scrip-
“ ture to be fulfilled, for *many are called, but few are chosen*: And this hath ap-
“ peared in our Generation, that many have had a true Taste of the Love of God,
“ and of the Powers of the World to come, but they are gone from it again,
“ and are turned aside into the crooked Path, like the Dog to his Vornit, and
“ like the Sow that was washed, into the Mire again; where they are defiled
“ with the Flesh-pots of *Egypt*, which they lusted after. Oh! mark and behold
“ the End of all such that depart from the Living God. Oh! is not the unclean
“ Spirit entred into them again, and become worse than before; so, let none
“ rejoice at the hearing of those that turn from the Truth which they were once in;
“ for verily it will not ease you of your Misery and Torment, which will come
“ upon you, if you go on in Sin, and despise the Day of your Visitation. So to
“ you all I have cleared my Conscience in the Sight of God.

“ *From a Friend of the Truth, and a Sufferer for the Seed's Sake, which is kept*
“ *in Bondage under Pharaoh and his Task-Masters: My Name in the Flesh is*

Written in the Common-Goal of
Boston in New-England, in
America, in the Beginning of
the Seventh Month 1659.

“ MARMADUKE STEVENSON.”

Remarks on
the foregoing
Letters.

The foregoing Letters and Papers carry with them clear and convincing
Evidences of that *universal Christian Charity* which influenced the Hearts of those
who writ them: With what Ardency of Affection, and Oneness of Spirit, do
they salute their Friends and Brethren, Partakers of the same Sufferings, and of
the same Consolation in Christ, the Hope of their Glory! With what moving
and pathetick Expressions do they invite all Mankind in the Extensions of that
Love which flows forth from the Spirit of Christ, who *will have all Men to be*
saved, and to come unto the Knowledge of the Truth! With what Fervency of Zeal
do they reprove *hard-hearted Transgressors*, and *persecuting Priests* and *Magi-*
strates! What *Christian Meekness*, and patient Resignation to the Will of
God, do they express in the Midst of their grievous Sufferings and Tribulations!
Being divinely supported, through the Exercise of Faith and Patience, they were
enabled to endure to the End, and to make full Proof of their Ministry, by
offering up their Lives in Obedience to the Will of God, and in full Assurance of
Faith, that he who had enabled them to perform his holy Will, would reward
them with the Blessing of Everlasting Rest and Peace in the Kingdom of his Son,
where there shall be no more Death, neither Sorrow nor Crying, neither shall there
be any more Pain, where the Dead that die in the Lord, shall rest from their
Labours, and their Works do follow them.

Inclination of
the Rulers in
N. England
to persecute.

We mentioned before, pag. 237, that the *Dutch Governour of Flushing*, after
he had sentenced *John Bound* and others to Banishment, relented, and repenting
of his Cruelty, gave Evidence of a better and more *Christian Disposition*. We
now return to the Persecutors in *New-England*, whose Inclination to persecute
was still the same; for though the Power they exercised of putting the *Quakers*
to Death was taken from them by Authority of the King of *England*, as is
herein before mentioned, yet their Submission to his *Mandate* was of Constraint,
not willingly, as was evident by the barbarous Whippings before related, which
they still continued to inflict on that innocent People during the Government of
John Endicot, which terminated with his Death, some of the last Warrants he had
executed, being those for the cruel Punishments of *Edward Wharton*, already
described.

Death of
Governour
Endicot;
whom Belling-
ham succeed-
ed.

After the Death of *Endicot*, *Richard Bellingham*, who had been his Deputy,
succeeded him in the Government: He had, during *Endicot's* Life, been an
active Instrument in whatsoever Laws were enacted against the *Quakers*, and
particularly

particularly in that for putting them to Death. But though his Power was less extensive than that of his Predecessor, and the Eyes of the People began to be opened to see the Evil of Persecution for Religion, yet he in several Instances discovered a Disposition to have revived the Execution of former Laws against this People: He caused *Solomon Eccles*, and *Nicholas Alexander* of *Jamaica*, who was a Justice of the Peace there, to be banished. And when *William Coddington*, of *Rhode-Island*, had ten Pounds-worth of Books sent him from *England*, the Officers searched the Vessel, seized the Books, and carried them to *Bellingham*, who detained them: They also took another Parcel of Books from *John Tyfoe*, and seized him and his Goods by a Constable before he came on shore, and committed him to Prison, in a close stinking Place, only because he was a Quaker. The said Governour, and his Assistants, also laid a Penalty of 100*l.* on the Master of the Ship *Tyfoe* came in, in case he did not send him away again the first Opportunity. He also imprisoned *James Lancaster*, *John Stubbs*, *John Rance*, *Thomas Eaton*, and *Robert Hornden*, five Strangers, and also *George Heathcot*, on the 1st of the Sixth Month 1672, an Owner and Commander of a Ship, for delivering him a Letter and not putting off his Hat. And when the aforesaid *William Coddington* writ to him for his Books, warning him and others of their persecuting Inclination, he tore the Letter and burnt it, and threatened *Nicholas Moulder*, a Merchant of *Boston*, to send him to Prison, only because the Letter was left at his House for him. This was but a little Time before the Death of the said Governour *Bellingham*, who became distracted, and so died on the 7th of December 1672.

ANNO 1675. But the Spirit of Oppression was not yet wholly extinct, for in November this Year, a Law was made, that Every Person found at a Quaker's Meeting, should be apprehended ex Officio by the Constable, and by a Warrant from a Magistrate be committed to the House of Correction, and then to have the Discipline of the House, and be kept to Work with Bread and Water, or else to pay 5*l.* And all Constables neglecting their Duty, were to incur the Penalty of 5*l.* And that the Law against Importation of Quakers should be more strictly executed, and that the Penalty (which was formerly 100*l.*) be in no Case abated to less than 20*l.* And accordingly they did not long after forcibly drive *Thomas Curwin*, and *Alice* his Wife, out of their Meeting at *Boston*, through the Street, to the Prison or House of Correction, where they were confined, which tended to the Convincing some others who visited them there: On the third Day they were brought to the Whipping-post, where the Presence of the Lord attending them, enabled them to praise his Name in the Midst of their Sufferings, to the Confusion and Amazement of their Persecutors. The next Day, being set at Liberty, they went to the Meeting again, which was held peaceably; for the great Tribulation of that Time, by reason of the Wars with the *Indians*, and other Calamities, made the Inhabitants of the Land to faint for Fear, and weakned the Hands of their Persecutors from practising the Severities they had not yet repented of.

ANNO 1677. In this Year a Law or Order was made, Requiring all Persons, as well Inhabitants as Strangers, to take an Oath of Fidelity to the Country, &c. and that all that refused to take such Oath, should be disabled to implead any at Law, or recover any Debt, or have any Protection from the Government. This Law made no Provision for the Quakers, who it was well known could not for Conscience-sake Swear at all: Wherefore *Margaret Brewster*, a Woman who came thither from *Barbadoes*, delivered to the Governour of *Boston*, a Warning or Caution against it in Writing, being as follows, viz.

“ A WARNING from the Great God of Heaven and Earth to the
 “ Rulers and Magistrates of *Boston* in *New-England*, that they put not
 “ in Practice that cruel Law that they have made concerning Swearing. Now
 “ this is the Word of the Lord unto you all: Thus saith the Lord God of
 “ *ISRAEL*, *Provoke not, nor cause my People to break nor violate my Holy Law*
 “ *recorded in the Scriptures of Truth, that saith, SWEAR NOT AT ALL: For thus*
 “ *saith the Lord, My Spirit shall not always strive with Man, whose Breath is in*
 “ *his*

NEW-
ENGLAND
1672.

Banishment of
S. Eccles and
N. Alexander.

Imprisonment
of several
others.

Death of
Bellingham.

A Law against
Quakers
Meetings.

Persecution of
T. and A.
Curwin.

A Law to
enforce
Swearing.

M. Brewster
her Caution
against that
Law.

NEW-
ENGLAND
1677.

“ his Nostrils, but I will arise, saith the Lord, and will ease myself of mine Enemies,
“ and be avenged of mine Adversaries, and they shall know that I the Lord will
“ rule, and do bear Rule in the Consciences of a tender-hearted People, that dare
“ not break nor violate that Holy Law and Command that saith, SWEAR NOT AT
“ ALL. Those few Words were laid upon me from the Lord to write unto
“ you : And whether you will hear or forbear, I shall be clear of your Blood
“ thus far.

“ This from One who is a Lover of your Souls, and am known by
“ the Name of

“ MARGARET BREWSTER..”

Her Prediction
of the Black-
Pox.

The said Margaret Brewster had also a Fore-sight given her of that grievous Calamity called the *Black-Pox*, which afterward spread there to the cutting off many of the People : Wherefore she was constrained in a prophetick Manner to warn them thereof, by entring into their publick Assembly, clothed in Sackcloth and Ashes, and with her Face made black. For this faithful Warning and Prophecy, which the Event did shortly after verify, she with four of her Friends who accompanied her, were forthwith apprehended by a Constable, and carried to Prison, where they (with others taken at a Meeting the same Day) were continued by the following Warrant, viz.

“ To the Keeper of the Prison at BOSTON.

Warrant con-
cerning the
Commitment
of her and
others.

“ W H E R E A S there was one Man and four Women, *Quakers*, com-
“ mitted to Prison Yesterday, being the *Lord's Day*, for making an
“ horrible Disturbance, and affrighting the People in the *South-Church* in *Boston*,
“ in the Time of the publick dispensing of the Word, whereby several Women,
“ as I am informed, are in great Danger of miscarrying : These are therefore,
“ in his Majesty's Name, to will and require you to keep the said *Quakers*
“ carefully, till they be thence discharged by Order of Law. And for the other
“ *Quakers* taken at their Meeting, and committed to Prison by the Constable,
“ the Law of the 3d of *November* 1675, directs you what to do : Which you
“ are to observe at your Peril.

Dated the 9th of July 1677.

“ SIMON BROADSTREET.”

This Warrant is expressed in Terms of Aggravation, there being no other Disturbance than what was caused by the unusual Manner of her Appearance, nor was there found upon Enquiry any such Danger as was pretended. A circumstantial Account of this Matter, and its Consequences, are contained in a Letter writ by *William Coddington* of *Rhode-Island*, to *Ralph Fretwell* in *Barbadoes*, which Letter is as follows, viz.

“ RALPH FRETWELL !

“ Friend,

A Letter of
W. Coddington
to R.
Fretwell.

“ I Have written to thee already concerning the Apprehending of *Margaret Brewster*, and committing her to Prison, upon her going into *Thatcher's* Meeting in Sackcloth, with Ashes upon her Head, and barefoot, and her Face blacked. With her was *Lydia Wright* of *Long-Island*, and *Sarah Miles* and *Elizabeth Bowers jun.* and *John Easton jun.* who took her Riding-Clothes and Shoes when she went into the House. The 4th of this Month they were called before their Court at *Boston*, and she was sentenced to be whipt at a Cart's Tail up and down the Town with twenty Lashes, and the three Maids were to follow the Cart, that was all their Punishment : And *John Easton* was called and askt, *Whether he was a married Man or a single Man*, and had nothing more said to him. This Sentence was executed the 9th of this present Month, and *Margaret* and *Lydia Wright* are at *Sandwich*, it is like,
“ but

NEW-
ENGLAND
1677.

“ but are not come yet to this Island. The same Day that the four above-mentioned were apprehended, these other were apprehended at their ordinary Place of Meeting, viz. Robert Edmunds, Edward Sheppey, John Soames, George Walker, Jeremy Deeble, George Danson, Miles Foster, Thomas Scott, Humphry Hodges, William Neale, Bridget Phillips, Eliphal Stratton, Elizabeth Bowers sen. and Elizabeth Bowers jun. these were all of them whipt, but Miles Foster and Thomas Scott, for some paid their Fines against their Minds. The next Day after, that is, the next Meeting-day, these were whipt, Robert Edmunds, Edward Sheppey, John Soames, Miles Foster, William Richardson, Humphry Hodges, Jeremy Deeble, Thomas Hilbourn, Robert Levy, Josiah Southick, George Danson, William Mumford, Bridget Phillips, Eliphal Stratton, and Anne Wilson: Three of these afore said were Strangers and Masters of Ships, and some of them complained to the Government of their bad Entertainment to Strangers as to whip them. The next Meeting-day after, seven of our Friends went to their Meeting at Boston, and there was so many came in, that *Fearfulness surprized the Hypocrites*, so that never since they have whipt any for coming into Friends Meetings, for now they do stink of the Blood of the Innocent. This forty Years, to my Knowledge, they have had many Warnings from the Spirit of the Lord in his Servants, all crying out against their *Idolatrous Practices*, and their *confused Principles* and *fighting Spirit*, long before that reproachful Name of Quakers got up, and before they were sent of God to call them to Repentance and Amendment of Life; but these they evil intreated, as they have done John Wheelwright and Anne Hutchinson, and others, banishing them at a Court at Boston in 1636, Henry Vane Governour, and twelve Magistrates, twelve Priests, and thirty three Deputies: Notwithstanding the Governour, and myself, who was then a Magistrate and Treasurer of the Country, being against it, had for two Days the major Part of the Magistrates and Deputies holding with us; till the third Day the Priests got two of the Magistrates on their Side, and so got the major Part with them; though we entred our Protest against it: Yet they proceeded to banish them, as they have done these forty Years as I am able to declare, for these forty Years have their Priests and Ruling-Church-Members banded themselves against God and his Appearance in his Sons and Daughters, but by the Power of his Spirit they have triumphed over them, not loving their Lives unto the Death, for greater is he that is in us than he that is in them. There is a Book lately come to hand concerning some Sufferings before the Name of Quakers was known, which must be corrected before dispersed. Nothing else at present, but remain with dear Love to you and all Friends, and am

Rhode-Island, August the 16th 1677.

“ WILLIAM CODDINGTON.”

The Writer of the foregoing Letter, when he writ it, was about seventy five Years of Age, and had been a Magistrate in *New-England*, and stood firm against the Practice of Persecution there before the Name of Quaker was known, for the Preachers among them had before that instilled into the Magistrates and Rulers of the People there, a false Zeal for promoting their Church and Interest by crushing every Appearance of farther Light and Knowledge.

We shall next insert the above-mentioned Trial or Examination of the said Margaret Brewster, and others, at the Court in Boston, on the 4th of the Sixth Month 1677, viz.

Clerk. MARGARET BREWSTER.

M. B. Here.

Clerk. Are you the Woman?

M. B. Yes, I am the Woman.

Governour. Read her Mittimus.

The Mittimus was read.

Governour, to the People. What have you to lay to her Charge?

VOL. II.

U u u

Constable.

Examination
or Trial of
M. Brewster,
&c.

NEW-
ENGLAND
1677.

Constable. *If this be the Woman, I don't know; for she was then in the Shape of a Devil: I thought her Hair had been a Perriwigg, but it was her own Hair.*
The Constable said more, but so faintly and low as not to be understood.

Gov. *You bear your Accusation.*

M. B. I do not hear it.

Gov. *Are you the Woman that came into Mr. Thatcher's Meeting-house with your Hair fruzled; and dressed in the Shape of a Devil?*

M. B. I am the Woman that came into Priest Thatcher's House of Worship with my Hair about my Shoulders, Ashes upon my Head, my Face coloured black, and Sackcloth upon my upper Garments.

Gov. *You own yourself to be the Woman.*

M. B. Yea, I do.

Gov. *What made you come so?*

M. B. I came in Obedience to the Lord.

Gov. *The Lord! The Lord never sent you, for you came like a Devil, and in the Shape of a Devil incarnate.*

M. B. Noble Governour! Thy Name is spread in other Parts of the World for a moderate Man, now I desire thee and thy Assistants to hear me with Patience, that I may give an Account of my so coming among you.

Gov. *Too moderate for such as you: But go on.*

M. B. The Lord God of Heaven and Earth, the Maker and Creator of all Mankind, laid this Service upon me more than three Years ago to visit this bloody Town of Boston.

Here some spake to the Governour to stop her from speaking any more; but the Governour said, *Let her go on.*

M. B. And when the appointed Time drew near, the Lord pleased to visit me with Sicknes, before I could clearly give up to this Service, and as I may say, I was raised as one from the Dead, and came from my sick Bed to visit the bloody Town of Boston, and to bear a living Testimony for the God of my Life, and go as a Sign among you; and as I gave up to this Service, my Sicknes went away. It is said the Prophet Jonah was three Days in the Whale's Belly, but I could compare my Condition to nothing, but as if I had been in the Belly of Hell for many Weeks, and I think I may so say for some Months, until I gave up to this Service; and now if you be suffered to take away my Life, I am very well contented.

Gov. *You shall escape with your Life.*

Simon Broadstreet. *You are a Blasphemer.*

M. B. I have not blasphemed.

S. Broadstreet. *I cannot believe what you say to be true.*

M. B. Canst thou not believe? Well, I am sorry thou canst not believe.

Gov. *Are you a married Woman?*

M. B. I am.

Gov. *Did your Husband give Consent to your Coming?*

M. B. Yea, he did.

Gov. *Have you any Thing to shew under his Hand?*

M. B. He gave his Consent before many Witnesses in Barbadoes, and said, *He did believe this Service was of God, and he durst not withstand it, but was willing to give me up to this Service, as many in Barbadoes can witness; and now, if you be suffered to take away my Life, I can now lay down my Head in Peace, for I have thus far done what the Lord required at my Hands, and am clear of the Blood of all People in this Place, so far as I know; and the Desire of my Soul is, that it may be with this Town as it was with Nineveh of old, for when the Lord sent his Prophet Jonah to cry against Nineveh, it is said, They put on Sackcloth, and covered their Heads with Ashes, and repented, and the Lord withdrew his Judgments for forty Years: And my Soul cries to the Lord that this People may repent, that the Lord may spare them yet forty Years: For it was in true Obedience to the Lord, and in Love to your Souls, that I was made to come as a Sign amongst you, for I feel that in my Heart at this Moment, that I could*

could even give up my Life to be sacrificed for the Good of your Souls. I have nothing but Love in my Heart to the worst of my Enemies here in this Town.

Gov. *Hold, hold Woman, you run too fast.* Silence in the Court.

M. B. Governour! I desire thee to hear me a little, for I have something to say in Behalf of my Friends in this Place: I desire thee and thine Assistants to put an End to these cruel Laws that you have made to prosecute my Friends for meeting together to worship the True and Living God. Oh Governour! I cannot but press thee again and again, to put an End to these cruel Laws that you have made to fetch my Friends from their peaceable Meetings, and keep them three Days in the House of Correction, and then whip them for worshipping the True and Living God: Governour! Let me intreat thee to put an End to these Laws, for the Desire of my Soul is, that you may act for God, and then would you prosper, but if you act against the Lord and his blessed Truth, you will assuredly come to nothing, the Mouth of the Lord hath spoken it; for if you will draw your Swords against the Lord and his People, the Lord will assuredly draw his Sword against you; for there never was any Weapon formed against God and his blessed Truth that ever prospered: It's my Testimony for the Lord God of my Life.

Gov. *Hold Woman.* Call Lydia Wright.

Clerk. Call Lydia Wright of Long-Island.

L. Wright. Here.

Gov. *Are you one of the Women that came in with this Woman into Mr. Thatcher's Meeting-house to disturb him at his Worship?*

L. W. I was; but I disturbed none, for I came in peaceably, and spake not a Word to Man, Woman, or Child.

Gov. *What came you for then?*

L. W. Have you not made a Law that we should come to your Meeting? For we were peaceably met together at our own Meeting-house, and some of your Constables came in, and haled some of our Friends out, and said, *This is not a Place for you to worship God in.* Then we asked him, *Where we should worship God?* Then they said, *We must come to your publick Worship.* And upon the First-day following I had something upon my Heart to come to your publick Worship, when we came in peaceably, and spake not a Word, yet we were haled to Prison, and there have been kept near a Month.

S. Broadstreet. *Did you come there to hear the Word?*

L. W. If the Word of God was there, I was ready to hear it.

Gov. *Did your Parents give Consent you should come thither?*

L. W. Yes, my Mother did.

Gov. *Shew it.*

L. W. If you will stay till I can send Home, I will engage to get from under my Mother's Hand, that she gave her Consent.

Juggins, a Magistrate, said, *You are led by the Spirit of the Devil, to ramble up and down the Country, like Whores and Rogues a Cater-wawling.*

L. W. Such Words do not become those who call themselves *Christians*, for they that sit to judge for God in Matters of Conscience, ought to be sober and serious, for Sobriety becomes the People of God, for these are a weighty and ponderous People.

Gov. *Did you own this Woman?*

L. W. I own her, and have Unity with her, and I do believe so have all the faithful Servants of the Lord, for I know the Power and Presence of the Lord was with us.

Juggins. *You are mistaken: You do not know the Power of God; you are led by the Spirit and Light within you, which is of the Devil: There is but one God, and you do not worship that God which we worship.*

L. W. I believe thou speakest Truth, for if you worshipped that God which we worship, you would not persecute his People, for we worship the God of Abraham, Isaac, and Jacob, and the same God that Daniel worshipped.

So they cried, *Take her away.*

Then

NEW-
ENGLAND
1677.

Then *Mary Miles* was called.

Clerk. *Mary Miles of Black-point.*

M. M. I am here.

Gov. *Do you live at Black-point?*

M. M. Nay : My former Living was there, but my outward Living is now at *Salem*, when I am at Home.

Gov. *Are you a married Woman?*

M. M. Nay, I am not married.

Gov. *Did you come into Mr. Thatcher's Meeting-house with this Woman that had a black Face?*

M. M. Yea, I did.

Gov. *What was the Cause?*

M. M. My Freedom was in the Lord, and in Obedience to his Will, and the Unity of his Spirit, I came.

Gov. *So, so, then you had Unity with her, it seems, but you had not Communion with her, for you had not a black Face.*

M. M. I had good Unity with her, and do believe, and witness, and bear my Testimony for the Lord, that it was his Work and Service that she went in ; therefore I had Unity and Fellowship with her, and the Lord in his due Time will reveal and manifest his own Work.

Gov. *Hold your Tongue, you prating Housewife ; you are led by the Spirit of the Devil to run about the Country a wandering, like Whores and Rogues.*

M. M. They that are led by the Spirit of God deny the Works of the Devil : The Earth is the Lord's, and the Fulness thereof ; and he can command his Servants to go wheresoever he pleaseth to send them ; and none can hinder his Power, for it is unlimited.

Cryer. *Take them away, and carry them to Prison.*

M. M. Yea, I am made willing to go to Prison, and to Death, if it were required of me to seal the Testimony of *Jesus* with my Blood, as some of my Friends and Brethren have done, whose Blood you have shed, which cries to the Lord for Vengeance, and the Cry will not cease till Vengeance come upon you.

Then *Barbara Bowers* was called.

Margaret Brewster answered, *Barbara Bowers* was not concerned with us in this Service.

Gov. *Let us hear what she says.*

B. Bowers. I was in the Meeting-house, but did not go in with them.

Then they were all carried to Prison again, and about an Hour after brought again into the Court, when the Governour being present, the Clerk read the Sentence as follows, viz.

Margaret Brewster, You are to have your Clothes stript off to the Middle, and to be tied to a Cart's Tail at the South Meeting-house, and to be drawn through the Town, and to receive twenty Stripes upon your naked Body.

M. B. The Will of the Lord be done : I am contented.

The Clerk proceeded, saying, *Lydia Wright and Mary Miles, You are to be tied to the Cart's Tail also. Barbara Bowers, You are to be tied also.*

M. Brewster. I told the Court before, that *Barbara* was not concerned with us in the Service, and therefore I desire you may remit her Sentence ; for I knew not of her Coming with us, neither did I see her with us, till we came into the Common-Goal : Therefore I desire she may not suffer.

Gov. *Take her away.*

Goaler. *I am loth to pull you.*

M. B. I will go without pulling, and go as chearfully as *Daniel* went to the Lion's Den, for the God of *Daniel* is with me ; and the God of *Abraham, Isaac, and Jacob*, goes along with me : The same God that was with the three Children in the fiery Furnace goes with me now ; and I am glad that I am worthy to be a Sufferer in this bloody Town, and to be numbred amongst my dearly and well-beloved Brethren and Sisters, that sealed their Testimonies with their Blood.

So

So they were carried to Prison again, this being the Seventh-day of the Week ; and on the Fifth-day following, the Sentence was executed.

During the *Examination* of these Women, they appeared altogether unconcerned as to themselves, being fully resigned to whatsoever Sufferings might be their Portion ; stedfastly maintaining their full Assurance of a divine Call to the Service they went upon, and a perfect Peace and Serenity of Mind in yielding Obedience thereunto : In all which they seem to have really exercised the Faith and Patience of the Saints and People of God.

ANNO 1679. In this Year they made a Law against erecting Meeting-houses without Leave of the County Court, &c. And in case any Person or Persons should be convicted of transgressing that Law, such House or Houses, with the Land whereon they stood, should be forfeited to the Use of the Country.

That this Law was not afterward put into Execution, cannot in Justice be attributed to the Disposition of those who made it, but must be ascribed to other Causes and Circumstances which prevented the Purposes of those, whose false Zeal and mistaken Principles of Religion had yet involved them in Blindness and Error.

That the Intelligent Reader may have the more perfect Knowledge and Understanding of the early Rise of *Persecution* in *New-England*, and of the Causes and Motives which induced it, we shall next recommend to his Perusal another Letter, written about the Year 1674, by the aforesaid *William Coddington*, Governour of *Rhode-Island*, to the Governour of *New-England*.

“ *Worthy Friend !*

“ **S**ALUTATIONS presented. Upon the Dispatch of a Post to thyself, that rode Day and Night, and was with you with my Letters in about twenty four Hours, to give speedy Notice of the Enemy’s taking a Sloop, &c. In the Close of the said Letter I presented my loving Salutations to thyself and Assistants, especially to such as have formerly known me before *Persecution* was, when I was one of you ; to which thou art pleased to answer,

“ BOSTON, May the 11th, 1674. I gave your Salutation to Mr. Broadstreet, the only surviving Magistrate that was so when you were in that Capacity in this Place, but that you should date *Persecution* so low, it is from your not heeding the Scriptures.

“ To which I answer, as Christ did, *Mat. xxii. 29.* to a professing People, You do err, not knowing the Scriptures, nor the Power of God ; for we, which have a Measure of the same Spirit and Power of God by which the Scriptures were written, do distinguish between the Writing of Christ and holy Men guided by the same Spirit and Power, and Christ himself, who is the ingrafted Word, which is able to save our Souls, and which we must have in us, or else we are Reprobates, and therefore exhorted *1 Cor. xiii. 5.* Prove your selves, know ye not your own selves, how that Jesus Christ is in you except ye be Reprobates ; to which I know you have been often warned ; so that we do make a Difference between the Words of God, and Christ himself, the Word and Power of God, whose Name is called *The Word of God*.

“ Thou addest, And that you apply to those of your Way, for the Name was not then known in the World, at least in our English World.

“ That *Persecution* hath been in *New-England* is apparent, and must not nor cannot be denied, and it is the Shame and Reproach of *New-England*, that those that were persecuted in *England*, and bore their Testimony there against Bishops and Ceremonies, should in *New-England* put to Death four of the Servants of the Ever-living God, banish upon pain of Death, cut off Ears, fine, whip and imprison for keeping their Conscience pure to God ; the like, all Things considered, is hardly paralleled, which hath been in the former Governour’s Days, and not only of those of my Way, as thou callest it ; Christ is the Way, the Truth, and the Life, he is the New and Living Way : He is my Beloved, and I am his : Nothing that can be desired is to be compared to him : But there were Baptists also, whom I have visited in Prison. There is

NEW-
ENGLAND
1677.

The Christian
Resignation of
M. Brewster,
&c.

A Law against
Meeting-
houses.

A Letter of
W. Coddington
to the
Governour of
N. England.

NEW-
ENGLAND
1679.

“ an Enmity that God hath put between the *Seed of the Woman* and the *Seed of the Serpent* ; though blessed be God, the Head of the Serpent is well bruised
“ in other Colonies, and in the *Massachusetts* also, since thou wast Governour :
“ So that the Seed of the Woman is but one in all Generations, and the Seed of
“ the Serpent is but one ; which Seed was and now is ruling and reigning in the
“ Children of Disobedience, who are disobedient to the Light of God which is in
“ them ; and betwixt these two Seeds is Enmity, *He that is born after the Flesh,*
“ *persecutes him that is born after the Spirit,* even as it is now ; if thou canst receive
“ it, receive it.

“ Thou proceedest thus, Sir, it will become those that have professed the Name
“ of Christ, according to the Command, to depart from Iniquity. I remember many
“ Years since yourself was accounted an exemplary Professor of that Name. What
“ Evil have you found in him to decline him according to your former Profession and
“ Practices ? It's too hard for you to assign.

“ *Ans.* True it is, that they which profess the Name of Christ, that is, the
“ Power of Christ, as the King's Name is the King's Power, and the Name of the
“ Lord, Prov. xviii 10. is the strong Tower ; the Righteous run unto it, and are
“ safe. Friend, I know not any Safety elsewhere, and sad is the Lord's Com-
“ plaint, Jer. xxiii. of the Prophets that stood not in the Counsel or Secrets,
“ that they did not turn them to the Lord from the Evil of their Doings, but
“ from them is Prophaneness and Hypocrisy gone forth in all the Land :
“ How long shall it be in their Hearts to prophesy Lies, which think to cause my
“ People to forsake my Name. O ye Heavens, at this be ye horribly afraid, be ye
“ desolate, saith the Lord, for my People have committed two Evils, Jer. xii. 13.
“ in forsaking the Lord, the Fountain of Living Water, and digging to themselves
“ broken Cisterns that hold no Water. Let us seek the Lord together, for he is
“ near us, and we may meet him in every Thought. Our Profession in England,
“ which thou mentionest, about fifty Years ago, was far before yours in the
“ *Massachusetts* : We persecuted not, but stood together for the publick Good.
“ I was one of those many *Lincolnsbire* Gentlemen, so called, that denied the
“ royal Loan, and suffered for it in K. Charles the First's Days, and Bishops
“ and Ceremonies were denied by us, and all * Evils. But yours of the *Massa-*
“ *chusetts* is such, as caused one of the Martyrs of Jesus, *William Leddra*, who
“ suffered in your Jurisdiction, to say, *If I join with such as you, then let every*
“ *Man that meets me say, This is he that hath denied the Lord Jesus.* Assure
“ thyself I am supported by that Power, that I shall never dishonour my Grey-
“ head to come to you, for I am the Servant of the Lord, that worship him in
“ Spirit, rejoice in Christ Jesus, and have no Confidence in your fleshly Worship.
“ I do remember what *Polycarpus* said, *Eighty six Years I have been the Lord's*
“ *Servant, yet in all this Time hath he not so much as once hurt me ; how may I*
“ *then speak Evil of my King and Sovereign Lord, who hath thus preserved me ?*
“ This Martyr of Jesus suffered at *Smyrna*, the Spirit of God and of Glory
“ resting upon him. I am old, in the seventy third Year, and thou not young,
“ I suppose near sixty : I have known thee from thy Childhood, and thou me
“ many Years : I do desire that thou and all that ever knew me, were as I am ;
“ thou mightest lose by it in some Respects, but thy Gain in the Enjoyment of
“ the Power and Presence of the Lord, would be one Hundred-fold in this
“ Life, and in the World to come Eternal Glory.

“ Thou addest, *By the Providence of God, you are at the uppermost End of the*
“ *Seat in Authority ; doubtless an Account must be given to God of that Trust : I*
“ *desire we may be found faithful to him in Reference to both Tables, Light, accord-*
“ *ing to Scripture, and walking thereto will be found in the Issue to be Sight ; and*
“ *pretending to other Light, issues in Darkness and Disappointment. I am free with*
“ *you, &c.*

“ *Ans.*

* See John Cotton's Description of Puritans, in Verse, which I sent thee.

“ *Answ.* Friend, there was a Time, about seven Years from our first Coming, which was to SALEM, *June* the 12th, 1630, we brought over the *Massachusetts* Patent, myself being chosen in *England* an Assistant to the Governour; and for that seven Years a Magistrate and Treasurer, which was the best Time that ever the *Massachusetts* saw, God exercising us with Sicknes and Wants; but after seven Years the *New-England* Ministers, so called, being out of the Persecution, began now to persecute about the Testimony of the Spirit, the Light within: *John Wheelwright* and *Anne Hutchinson* were against them: *John Cotton* gave in, that *If the Magistrate was Keeper of both Fables, we might question their preaching false Propheets to Death.* *John Wheelwright* and *Anne Hutchinson* were now banished: Now was the Time the Magistrates were Priest-ridden, and now others and myself did draw up our Remonstrance as Members of the Court against Persecution for succeeding Times; for now it was that the Priests would have Accommodations of Lands, with the best Houses built for them, and they hired for their preaching, some at 100*l.* per Year, some more, some less; now were they grown warm in their Accommodations, so that *John Cotton* preached against them, as having lost their Garment, which they should not have been found without, which they kept in the blustering Times of the Bishops in *England*, but now the warm Sunshine of their great Accommodations and Revenues had got their Cloak from them: Now they were like them that having suffered in the Times of *Queen Mary*, in *Queen Elizabeth's* Days became Bishops; and some of them, *said he*, had lost the inward Consolation of the Spirit, and that they never saw good Days after: Now was the *Iron Bed*, like that of the Tyrant, made Use of; that cut all according to it shorter or longer: Now was Contention about the Grace of God *within us*, and *without us*: Now it is about thirty eight Years ago, that the Priests began first to usher in Persecution in the *Massachusetts*: They attributed all to Man: *Cæsar* might take God's Share, and his own too against the Scriptures, *Luke* xx. 21, 22, 23, 24, 25; for if Men in Reference to Soul and Body, Things appertaining both to this and the other World, shall be subject to their fellow Creatures, what follows, but that *Cæsar*, however he got it, has all God's Share and his own too, and being Lord of both, both are *Cæsar's*, and nothing God's. Now it was that that royal Law began to be neglected, *Whatsoever ye would that Men should do unto you, do ye even so to them*, *Mat.* vii. 12. *Luke* vi. 31. That *John Cotton* did teach you how to distinguish between the Scriptures and the Spirit, and that the one was a dark *Lanthorn* without the other, and that the Things of God should not be given to *Cæsar*, and yet *Cæsar* should have his own.

“ Thou writest, that *thou art free with me*, and the rather because thy former Freedom had Acceptance.

“ *I answer*, When thou didst meet me in the Street at *Boston*, we spoke freely against Persecution, speaking to thee of the Friendship that was between thy Father and me, and my Knowledge of thee from thy Childhood, and therefore that thou shouldst not forsake thy Father's Friend and thy Friend, to persecute: Thou saidst, *Thou badst not, and would not persecute any of my Friends*: This was spoken before *Daniel Searles* of *Barbadoes*, and others also. When *John Tysoe* was in Prison, I sought thee out, and had thy Consent, and also thy Assistance to have him out, and I also spoke to thee of thy owning the poor despised *Quakers* in Life and Doctrine to have espoused the Cause of God, and to be undoubtedly the Followers of *Jesus Christ* in his most holy, strait and narrow Way that leads to the Eternal Rest; and not only I, and others in this Government of *Rhode-Island* and *Providence* Plantations, but divers others, Hundreds in the *Massachusetts* and in other Governments: Blessed be God, that so many are come to the Sun-rising, which shall rise more and more, until the Knowledge of the Lord cover the Earth, as the Waters cover the Sea. Behold ye Despisers, and wonder!

“ Thou writest, that *thou gavest my Salutation to Simon Broadstreet, the only surviving Magistrate, when I was in that Capacity in the Massachusetts.*

“ *Answ.*

NEW-
ENGLAND
1679.

Answ. I take Notice of thy Love therein : I have written against both
 “ Richard Bellingham’s and his Persecution, and do judge that thou wast
 “ nearer in John Cotton’s Time about thirty eight Year’s past, to thy entring
 “ into thy Eternal Rest to know Christ in thee the Hope of Glory than now ;
 “ so that thou hast lost thirty eight Years of thy Growth, and art now farther
 “ off than thou wast ; for then thou assentedst to, and didst not differ from us
 “ that were his Hearers in his Dissent, *as he said*, from the Priests ; but now thou
 “ must needs act and write in the Darknes, until thou comest to own *the true*
 “ *Light that lighteth every Man that cometh into the World*, which is the Door by
 “ which Entrance is into God’s Kingdom, John x. 7, 9. Jesus said, *I am the*
 “ *Door of the Sheep, and if any Man enter at this Door, he shall be saved, and*
 “ *go in and out and find Pasture*. So, Friend, come to the true Light wherewith
 “ thou art enlightned, then shalt thou *not walk in Darknes, but shalt have the*
 “ *Light of Life* ; he is the first Gift given, the first revealed, and should be first
 “ in all Things, in all our Actings, as John Cotton often declared. Come to
 “ put a Difference between the Teachings of Men *without*, and the Teachings
 “ of the Grace of God *within*, which, *he said*, was as great, as between Heaven
 “ and Hell, Light and Darknes, Life and Death. Know this in thyself, Death
 “ and Life ; *if Christ be in thee, the Body is dead because of Sin, but the Spirit is*
 “ *Life because of Righteousness* ; and know the Spirit of God dwelling in thee, to
 “ be the Life and Quickning of thy mortal Body, Rom. viii. 10. Feel the
 “ Life and the Power of God in thee, and there in that Feeling, dwell con-
 “ tinually ; so put thou on Jesus as a Garment, (to which you used to be
 “ exhorted by J. C.) as a Garment never to be put off, Rom. viii. 10, 11.
 “ Then thou writest *of the Way of Faith, Repentance, and new Obedience, the*
 “ *Effects of the Spirit of God working in the Hearts of his People*.

Answ. Now grant me what I have said, and that if any have not the Spirit
 “ of the Lord Jesus they are none of his, it used to be said in our Times at
 “ Boston, that the Spirit, and the Effects, or Fruit of it, cannot be separated :
 “ So James saith, that *Faith without Works is dead*. Therefore come to the Faith
 “ of God’s Elect, the Power of God to Salvation, and to Repentance from
 “ dead Works, from all your dead praying and preaching without the Spirit of
 “ God, to know the Birth which is to speak, and that which is to be silent, and
 “ come to the serving of the Living God in Spirit and in Truth, that worship
 “ that Christ set up above 1600 Years since, and new Obedience. So, according
 “ to 2 Cor. v. 17. *If any Man be in Christ, he is a new Creature : Old Things are*
 “ *past away, and behold all Things are become new* : The New Covenant is ever
 “ new : New Knowledge of Christ in Spirit, waiting on the Lord continually for
 “ renewed Strength, the Spiritual Food of the Soul, as needful now, or more
 “ than the Food of the Body, our Daily Bread, the Manna gathered daily, or
 “ else it would stink. David saith, *Thy Mercies are new every Moment, so great*
 “ *is thy Faithfulness*.

“ Thou farther addest, *By his Word and Ordinances*.

“ *Answ.* If by Word thou intendest the Scripture ; that the first Ages of
 “ the World wanted, but the Spirit of the Lord in the Hearts of his, was never
 “ wanting to lead them and guide them in his Requirings, and in the Unity of
 “ the Spirit, which was and now is the Bond of Peace and Love to such as
 “ have it.

“ Farther thou addest, *And Ordinances, &c.*

“ *Answ.* Now because I have heard in your Jurisdiction some Pleaders for
 “ Persecution say, that *We might believe what we would, if we did not publish it,*
 “ *and so might enjoy the Liberty of our Consciences* : I say, This is no Liberty,
 “ unless we might exercise ourselves in a visible Way of Worship, upon our
 “ believing it to be indispensably required at our Hands ; so that if we neglect
 “ it for Fear or Favour of mortal Man, we sin, and incur Divine Wrath. So
 “ that now for you to inforce by your Authority your Worship, which thou
 “ callest your Ordinances, by Fines and Imprisonments, &c. which is not
 “ established by Divine Authority, that Christ Jesus set up above 1600 Years
 “ since

“ since in Spirit and in Truth : We believe that you cannot prove your said
 “ Ordinances to be worshipping God in Spirit, nor commanded by the Letter
 “ of the Scriptures : And seeing that yourselves are *Dissenters*, as well as we,
 “ from the established Worship of our Nation the Kingdom of *England*, for one
 “ *Dissenter* to prosecute another about such Way of Worship, not set up by
 “ Christ Jesus, is not justifiable. And also for you to fine and imprison *George*
 “ *Coale*, a young Man, a Merchant, who brought into your Jurisdiction a very
 “ considerable Cargo of *English* Goods, in Time of War much wanted in the
 “ Country, and which he sold and disposed of, built a Ship, which Ship and
 “ Cargo at his Command or Disposal, being ready or near ready to sail for his
 “ Port, in the Morning in his Bed, the Marshal with a special Warrant came
 “ to secure his Person without Bail or Mainprize ; (a Capital Offence no doubt
 “ such bad Spirits would have made it, as put *W. Leddra* to Death for speaking
 “ proper *English*, and not putting off his Hat.) but the Governour was so far a
 “ just Magistrate, that he took Bail till the Court. At the Court he appeared ;
 “ a Jury was impanelled, and a Bill of Indictment read : The Matter of Fact
 “ proved was, that *he was at two Quakers Meetings, and spake at one*. Your
 “ sworn Witnesses proved it. Suppose he had been at an Hundred Meetings, and
 “ had spoken at all of them, or prayed, as it seems he did at one of them, (for
 “ our Meetings are well known in the Nations) it is not for any Evil but Good,
 “ and you ought to have justified him therein, if he had prayed at an Hundred
 “ Meetings, the more the better. Whose Wills shall stand ? Your Laws made
 “ in your own Wills, or God’s. *Paul*, the Teacher of the *Gentiles*, saith,
 “ *1 Tim. ii. 8. I will that Men pray every where, lifting up holy Hands, without*
 “ *Wrath and Doubting*. Such Laws are null and void by *England’s* great Charter,
 “ *England’s* Birthright, grounded on the Scriptures of Truth, against which
 “ you by *Patent* cannot make any Law. I know what I say : I have writ at
 “ large to *Richard Bellingham* and *Simon Broadstreet*, and whom else it might
 “ concern, to which I refer you. Would your Merchants in *England* or *Barba-*
 “ *does*, or in this Jurisdiction or elsewhere, where there are free Ports, be
 “ contented to be so dealt with ? Thou mentionest *the Law and the Prophets* ;
 “ that is, *to do to others as you would be done by*. It is our Conscience where-ever
 “ we come, to exercise our Consciences in a visible Way of Worship, upon our
 “ believing it, as I have said, to be indispensably required, that no mortal Man
 “ can with-hold us : I say, for you to fine and imprison, as you have done this
 “ last Summer, *Benanuel Bowers*, *Nicholas Moulder* and his Wife, *Eliphal*
 “ *Stratton*, *Mary Hooper*, *John Soames* and his Wife, and others, for not coming
 “ to your Worship, which is contrary to their Consciences, so to do is an Im-
 “ position on Conscience, contrary to perfect Liberty in the Exercise of the
 “ same, and is the only Matter and material Support, Prop and Defence of the
 “ Kingdom of Antichrist in the World at this Day, as might be shewed. This
 “ is not to do as you would *England*, *Barbadoes*, or our Government should
 “ do by you ; and it doth evidently prove it not to be that Worship that Christ
 “ set up : For there were *Dissenters* in his Time, his Disciples saw it, and would
 “ have commanded Fire to come down from Heaven and destroy them, but he
 “ rebuked them, and said, *Ye know not what Spirit ye are of, for the Son of Man*
 “ *is not come to destroy Men’s Lives, but to save them*, *Luke ix. 54, 55, 56.*
 “ but leaves them to the gentle Leadings of the Spirit into all Truth, *John i.*
 “ *6, 8.* And that *Anointing which ye have received of him abideth in you, and*
 “ *you need not that any Man teach you* (much less impose on any that, or restrain
 “ them from what they are persuaded it leads to) *but as the same Anointing*
 “ *teaches you all Things, and is Truth, and is no Lie*, *1 John ii. 27.* For though
 “ *we walk in the Flesh*, that is, in the Body or visible World, *we do not war*
 “ *after the Flesh ; for the Weapons of our Warfare are not carnal*, *2 Cor. x. 3,*
 “ *4, 5.* but Fines and Imprisonments are. So having answered thy Letter
 “ according as the Truth is with me, desiring not in the least to accuse thee
 “ whereof thou art not blame-worthy, for the Vote may determine it against
 “ thee, but that every one may bear his own Burden, and I clear my
 VOL. II. Y y y “ Testimony :

NEW-
ENGLAND
1679.

" Testimony : So I end. *Let your Moderation be known unto all Men, the Lord*
" *is at hand, who will judge every Man according to his Deeds : To whom I*
" *commit thee, and in whom I am*

" *Thy Assured Loving Friend,*

" W. CODDINGTON."

W. Coddington
a zealous
Asserter of
Liberty.

Thus continued this good old Governour a zealous Asserter of the Rights of Mankind, granting under his own Government the Liberty of Conscience he pleaded for, having been from his Youth upward of a truly Christian Principle, and a constant Opposer of persecuting Practices. But during the whole Course of this Persecution, the principal Actors of it stopped their Ears, and hardened their Hearts against all Reproof, rejecting and despising the many Predictions and Warnings given them, in order to have prevented their Effusion of the Blood of the Innocent, and the dreadful Consequences of the Guilt they would thereby incur. Those Predictions and Warnings were abundantly verified by such an unusual Concurrence of Judgments and Calamities, both Personal and National, as did visibly manifest the Divine Displeasure against the Oppressors of his People, of which the following particular Instances were remarkable :

Deaths of
Persecutors,
viz.

1. J. Endicot.

And the
Executioner.

1. *John Endicot*, Governour of the *Massachusetts* Colony, a principal Promoter of the Persecution there ; soon after he had signed a Warrant for the barbarous whipping of *Edward Wharton*, herein before mentioned, was visited with a filthy and loathsome Disease, so that he stunk alive, and died with Rottenness. It was observed, that at the Time when this Governour lay on his Death-bed, the common Executioner, or Hangman, who by his Commands had imbrued his Hands in the Blood of the Innocent, was also cut off, and died in great Horror of Mind, and Torment of Body. Their Deaths thus concurring, were remarked by some, who said, *Who would have thought the Head and Tail should go so near together !*

2. H. Adderton.

2. *Humphry Adderton*, who at the Trial of *Wenlock Christison* (pag. 222 foregoing) did as it were bid Defiance to Heaven, by saying to *Wenlock*, *You pronounce Woes and Judgments, and those that are gone before you, pronounced Woes and Judgments ; but the Judgments of the Lord God are not come upon us yet*, was suddenly surprized : He was an Officer or Major of the Soldiery, and having been, on a certain Day, exercising his Men with much Pomp and Ostentation, he was returning Home in the Evening, near the Place where they usually loosed the Quakers from the Cart, after they had whipt them, his Horse, suddenly affrighted, threw him with such Violence, that he instantly died, his Eyes being dashed out of his Head, and his Brains coming out at his Nose, his Tongue hanging out at his Mouth, and the Blood running out at his Ears : Being taken up, and brought into the Court-house, the Place where he had been active in sentencing the Innocent to Death, his Blood ran through the Floor, exhibiting to the Spectators a shocking Instance of the Divine Vengeance against a daring and hardened Persecutor, thus made a fearful Example of that Divine Judgment, which when forewarned of, he had openly despised, and treated with Disdain.

3. J. Norton.

3. *John Norton*, one of their Chief-Priests, a principal Exciter of the Magistrates to persecute the Innocent and put them to Death, was cut off by a sudden and unexpected Stroke, for having been at his Worship in the Fore-part of the Day, and intending to go thither again in the Afternoon, as he was walking in his own House, he was observed to fetch a great Groan, and leaning his Head against the Chimney-piece, was heard to say, *The Hand, or Judgment, of the Lord is upon me*, and so sunk down, and spake no more, and had fallen into the Fire, had not an ancient Man, then present, prevented it.

4. J. Danfort.

4. *John Danfort*, a Member of their Church, and Captain of their Castle by Boston, as he lay, in the Heat of the Day, upon his Bed, was struck dead in a strange Manner, by Thunder and Lightning.

5. J. Webb.

5. *John Webb*, who with armed Men led *Mary Dyer* to her Execution, as he with others were busy in killing a Whale, or great Fish, was on a sudden, after a strange Manner, carried into the Sea and drowned.

6. Timothy

6. Timothy Dalton, a persecuting Priest at Hampton, and his Brother Philemon, both inveterate Opposers of the People called Quakers, were soon taken away; the said Philemon was killed by the Fall of a Tree on his Leg, and the other by another Visitation. This Priest had called it Blasphemy to say, *The Light within was the Light of Christ.*

NEW-
ENGLAND

6. T. Dalton,
and his Bro-
ther Phile-
mon.

7. Captain Johnson, who led forth William Leddra to be put to Death, was afterward taken with a Distemper which deprived him of his Reason and Understanding as a Man.

7. Captain
Johnson.

8. Marshal Brown of Ipswich, a rapacious Plunderer of the Quakers Goods, was soon after cast upon a Bed of Languishing, where he lay in great Affliction of Body, and Horror of Conscience, and so departed this Life.

8. Marshal
Brown.

9. Edward Norris, a Priest at Salem, who excited the Rulers and People there against the Innocent, saying, *What they did to the Quakers was not Persecution, but Prosecution*; at a Time when he was vindicating the Proceedings against them in a Sermon to the People, was suddenly struck dumb in his Pulpit, and after a short Time died.

9. E. Norris.

10. Priest Mitchel of Cambridge, soon after he had endeavoured to stir up the Rulers there to Persecution, was smitten by the Hand of the Lord, and it was related of him, that *His Tongue, while he was yet alive, was turned exceeding black in his Mouth*; and in that Condition he died.

10. Priest
Mitchel.

11. Richard Bellingham, often before mentioned, for his violent prosecuting this People even to Death, having completed the Measure of his Iniquity, ended his Government with his Life, being bereft of his Understanding, and dying distracted.

11. R. Bel-
lingham.

12. Samuel Archer, a Marshal in Salem, who had frequently taken away the Quakers Goods, to defray his Masters Reckonings at the Tavern, was suddenly removed and cut off.

12. S. Archer.

Many other particular Persons, who had been noted Instruments in carrying on the Work of Persecution, were afterwards observed to fall under several calamitous Disasters and Casualties, which were esteemed by those who knew them, as Tokens of the Divine Displeasure manifested against them, by reason of the particular Share of Guilt which their personal Concern in shedding innocent Blood had brought upon them.

Personal
Judgments.

But if we extend our Observations yet farther, and take a View of that terrible Scene of Judgments and Calamities which for many Years, after the putting those *innocent Martyrs* to Death, fell upon the Inhabitants of this Province in general, we shall have Reason to conclude, that as there was a Concurrence of the Magistrates, Priests, and many of the People, in making and executing those Laws, by which the Innocent were devoted to Destruction, their general Guilt might draw down a Degree of the Divine Vengeance upon them, and that the Variety of heavy Judgments which followed were of the Lord, who *ordaineth his Arrows against the Persecutors*, Psal. vii. 13.

National
Calamities.

Hear a Description of the terrible Calamities and Distresses which for a long Series of Years continued upon this Province, as transcribed from Cotton Mather's History of New-England, viz.

A Description
of publick
Calamities,
taken out of
C. Mather's
History.

Book I. pag. 27. "For now more than twenty Years, the blasting Strokes of Heaven upon the secular Affairs of this Country have been such, as rather to abate, than enlarge the Growth of it.

Blasting
Strokes for
20 Years.

Pag. 29. "The many Calamities which have ever since been waisting of the Country, have so nipt the Growth of it, that its latter Progress hath held no Proportion with what was from the Beginning.—The Calamities that have carried off the Inhabitants of our several Towns have not been all of one Sort, nor have all our Towns had an equal Share in any Sort: *Pestilential Sickneses* have made fearful Havock in divers Places, where the Sound have not perhaps been enough to tend the Sick, while others have not had one Touch from the Angel of Death, and the Sword hath cut off Scores in fundry Places, when others it may be have not lost a Man by that Avenger.

Pestilential
Sickneses.

NEW-
ENGLAND

Famine.

Small-Pox.

Fire.

Shipwrecks.

Death and
Disasters on
young Men.

Blast of Corn.

Worms and
Droughts.

Losses by Sea.

Infectious Air.

Epidemical
Sicknesses.

Indian Wars.

Tokens of
Divine
Displeasure.

Pag. 31. " There have been several Years wherein the terrible Famine hath
" terribly struck the Town in the Face.—The Angel of Death hath often
" shot the Arrow of Death into the Midst of the Town: The *Small-Pox* hath
" especially four Times been a great Plague upon us.—Never was any Town
" under the Copes of Heaven more liable to be laid in Ashes, either through
" the Carelessness or Wickedness of them that sleep in it.

Pag. 32. " Ten Times hath the * *Fire* made notable Ruins among us, and
" our good Servant been almost our Master.

Pag. 38. " Ah *Boston*! thou hast seen the Vanity of all worldly Possessions:
" One fatal Morning which laid fourscore of thy Dwelling-houses, and seventy
" of thy Ware-houses in a ruinous Heap, not nineteen Years ago, gave thee to
" read it in *fiery Characters*; and an huge Fleet of thy Vessels, if they were
" altogether, that have miscarried in the late War, has given thee to read
" more of it.

Cap. 2. He tells how the consuming Wrath of God is every Day on the young
Men, saying, " *New-England* has been like a tottering House, the very Foun-
" dations of it have been shaking, but the House thus over-setting by the Wrath
" of God hath been like *Job's* House, *It falls upon the young Men, and they are*
" *dead*: The Disasters on our young Folks have been so multiplied, that there
" are few Parents among us, but what will go with wounded Hearts down unto
" their Graves: Their daily Moans are, *Ab! my Son, cut off in his Youth!*
" *my Son! my Son!*

Book V. Cap. 1. pag. 85. " By Land, some of the principal Grains,
" especially our Wheat and our Pease, fell under an unaccountable Blast, from
" which we are not yet even unto this Day delivered: And besides that constant
" Frown of Heaven upon our Husbandry recurring every Year, few Years have
" passed wherein either Worms, or Droughts, or some consuming Disasters,
" have not befallen the Labour of the Husbandmen. By Sea, we were visited
" with multiplied Shipwrecks; Enemies preyed upon our Vessels and our Sailors;
" and the Affairs of the Merchant were clogged with Losses abroad, or Fires,
" breaking forth in the Chief Seats of Trade at Home, wasted their Substance
" with yet more costly Desolations: Nor did the Land and Sea more proclaim
" the Controversy of our God against us, than that other Element of the Air,
" by the contagious Vapours whereof several pestilential Sicknesses did some-
" times become epidemical among us; yea, the Judgments of God having
" done the first Part of the *Moth* upon us, proceeded then to do the Part of a
" *Lion* in lamentable Wars, wherein the barbarous *Indians* cruelly butchered
" many Hundreds of our Inhabitants, and scattered whole Towns with miserable
" Ruins.

Pag. 68. He enumerates the Sins that *Cyprian* counted the Causes of the
Calamities that came upon the primitive *Christians*, and says, " Truly if *New-*
" *England* had not abounded with the like Offences, it may be supposed such
" Calamities had not befallen it. It intimated a more than ordinary Displeasure
" of God for some Offences, when he proceeded so far as to put over his poor
" People into the Hands of tawny and bloody Savages; and the whole Army
" had cause to enquire into their own Rebellions, when they saw the Lord of
" Hosts, with a dreadful Decimation, taking off so many of our Brethren by
" the worst of Executioners. The serious People throughout the Country were
" awakened, by these Intimations of Divine Displeasure, to † enquire into the
" Causes and Matters of the Controversy.

Pag. 87. " The Scourges of Heaven were employed upon the Churches of
" *New-England* for their Miscarriages, and they were sorely lashed with one
" Blow after another.

Pag. 88.

* This answers to the Prediction of *George Wilson*, who when he was carrying to Prison
there, cried in the Streets, saying, *The Lord is coming with Fire and Sword to plead with Boston.*

† Many serious People did reflect on the crying Sin of Persecution, which both the Rulers,
Priests and People were involved in, and did apprehend that the Lord had a Controversy
against them because of it.

Pag. 88. " That God hath a Controversy with his *New-England* People is undeniable; the Lord having written his Displeasure in dismal Characters against us; though personal Afflictions do oftentimes come only or chiefly for Probation; yet as to publick Judgments it is not wont so to be, especially when by a continued Series of Providence the Lord doth appear and plead against his People, 2 *Sam.* xxi. 11. as with us it hath been from Year to Year. Would the Lord have whetted his glittering Sword, and his Hand have taken hold on Judgments? Would he have sent such a mortal Contagion, like a Befom of Destruction, in the Midst of us? Would he have said, *Sword, go through the Land, and cut off Man and Beast?* Or, would he have kindled such devouring Fires, and made such fearful Desolations in the Earth, if he had not been angry? It is not for nothing that the merciful God, who doth not willingly afflict nor grieve the Children of Men, hath done all these Things unto us; yea, and with a Cloud hath covered himself, that our Prayer could not pass through.

Pag. 90. " Inordinate Passions, sinful Heats and Hatreds, and that among Church-Members themselves, who abound with evil Surmisings, uncharitable and unrighteous Censures, Backbitings, hearing and telling Tales.—Moreover, the Sword, Sicknes, Poverty, and almost all the Judgments which have been upon *New-England*, are mentioned in the Scripture as the woful Effects of that * Sin.—And the Lord hath threatned for that † Transgression, to give his People into the Hands of their Enemies, and that their dead Bodies should be for Meat unto the Fowls of Heaven, and to the Beasts of the Earth; which Judgments have been verified upon us.

Pag. 91. " God for a continued Series of Providences for many Years, one after another, hath been blasting the Fruits of the Earth in a great Measure, and this Year more abundantly.

Pag. 97. " This poor Land hath laboured under a long Series of Afflictions and Calamities, whereby we have suffered successively in all our precious and pleasant Things, and have seen the Anger of the Righteous God against us, expressed in Characters which ought to be as terrible, as they must needs be visible unto us.

Pag. 99. " Being also awakened by the most heavy Judgments of Heaven, under which the Country hath been weltring and wasting for many latter Years, to suspect, lest in the Hearts and Lives of us in particular, there be found some of those accursed Things, which have brought upon the Land such a long Variety of fore Calamities.

Book VI. pag. 14. " *New-England* hath been a Country signalized with Mischiefs done by Thunders, as much perhaps as most in the World. If Things that are smitten with Lightning were to be esteemed sacred, this were a sacred Country. Rarely a Summer passes without some Strokes from the Thunders on the Persons, or Houses, or Cattle of our People. To enumerate the Instances of Damages done by Thunders in this Land, Houses fired, Cattle slain, Trees pulled in pieces, Rocks pulverized, Bricks vitrified, and Sheep mortified, would be to fill a Volume.

Pag. 28. " It may be said about the young Men of *New-England*, as it was said of old about the young Men of *Israel*, in *Psal.* lxxviii. 63. *The Fire consumed their young Men.*—Behold! O our young Folks, the Earth, and the Sea, and the Pit, have been terribly swallowing up your Brethren.—Young People, Oh! that you would suitably lay to Heart the dreadful Judgments of God which are consuming of your Generation among us: Behold! vain Youths, behold how the wasting Judgments of God have been upon you, till we cry out, *The Curse has devoured our Land, and few young Men are left!* Know you not, that when our young Men have been pressed into the Wars, they have been numbred for the Slaughter, and brought forth for the

NEW-
ENGLAND

Evident Signs of God's Controversy with N. England.

Divisions and Heats among Church-Members.

Blastings many Years.

Suffering in all their precious and pleasant Things.

Thunder and Lightning.

Great Destruction of young Men.

Z z z

" Murderer?

* Drinking Healths.

† Promise-breaking.

NEW-
ENGLANDYoung Men
taken Cap-
tives.Judgments
following their
Despise of the
Gospel.Torturing of
Captives by
the Indians.A backsliding
Heart the
greatest Enemy.A Succession of
Calamities.Fruitful Land
turned into
Barrenness.Desolations in
the Land.Gross Igno-
rance.

" Murderer? Know ye not that our young Men, hoping to mend their
 " Condition at Sea, have but fail'd the sooner to their long Home in running
 " Abroad? Know you not, that the Angels of Death have struck our young
 " Folk with the Arrows of Death in Epidemical Sickneses? Know you not,
 " that one strange Casualty after another brings many of our most hopeful
 " young Folk to an untimely End? And Oh! how doleful, doleful Things
 " have our young People seen, when they have been Captives in the Hands
 " of barbarous Infidels! The Canibals of the East have hideously tormented
 " them; and as far off as the scorching Tents of Africa, they have been
 " fainting under the bitter Servitude of Mahometans.

Page 37. " Take a due and a deep Notice, I beseech you, of the notable
 " Judgments with which we have seen the Contempt of the glorious Gospel
 " revenged by the God of Glory: We have seen the Gospel, or the glad
 " Tidings of Salvation by the Lord Jesus Christ, for miserable Sinners gra-
 " ciously offered; we have seen the Offers of his Gospel most ungratefully refused;
 " but of this * Refusal what Event have we seen? Truly a very terrible Event.
 " Book VII. pag. 47. " Heaven saw more Blood must be drawn from the
 " Colonies, before Health could be restored to them.—Until the Flame of
 " War was raging all over the Massachusetts Colony.

Pag. 51. " They (the Indians) stript these unhappy Prisoners, and caused
 " them to run the Gantlet, and † whipped them after a cruel and bloody
 " Manner; they then threw hot Ashes upon them, and cutting off Collops of
 " their Flesh, put Fire into their Wounds, and so with exquisite, leisurely,
 " horrible Torments, roasted them out of the World!

Pag. 56. " But it must after all be confessed, that we have had one Enemy
 " more pernicious to us than all the rest, and that is, *our own backsliding Heart*,
 " which has plunged the whole Country into so wonderful a Degeneracy, that
 " I have sometimes been discouraged from writing the Church-History of the
 " Country.—And since this Degeneracy has obtained so much among us, the
 " Wrath of Heaven has raised up against us a Succession of other Adversaries and
 " Calamities, which have cast the Land into great Confusions, to rescue us from
 " which, the jealous Kindness of Heaven has not made such quick Descents as
 " in former Times.—God knows what will be the End.

Pag. 106. " That the Judgments of God, under which we have been lan-
 " guishing for ten Years together, are a Sort of a Book put into our Hands, a
 " Book indeed all written in Blood! a Book yet full of divine Lessons for us.
 " In this War we have seen the fruitful Land of almost one whole Province, and
 " another whole Country, turned into *Barrenness*, doubtless not without Provo-
 " cations of *Wickedness in them who dwell therein*.

Pag. 107. " And I must herewithal say, *Come, behold the Works of the Lord*,
 " *what Desolations he hath made in the Land!*—The *Gadarenes* of old, were loth
 " to have any Thing of Christ in their Coast, and anon comes a *Roman War*,
 " which distressed all the Land, but the woful Town of *Gadara* was the very
 " first Town besieged in that War, and sad Things were done unto it.—
 " I would never have told you that some young Men, † twenty Years old, in
 " this Land, never so much as once heard the Name of *Christ* in all their Lives,
 " if I did not think that the God of Heaven required us all to mourn before
 " him, for such an horrible Thing in the Land.

" Pag.

* This Refusal was notorious, when the *Quakers*, who were sent to publish the gracious Offers of the Gospel, and glorious Light of Christ, were barbarously persecuted and put to Death. The Event of this Refusal of those Messengers of the Gospel, was by many judged to be the righteous Judgments which followed that Refusal, even all the Miseries and Calamities which this Author hath enumerated.

† Is not this a plain and visible Character of Judgment for your cruel whipping of the poor *Quakers*, when they were sent amongst you?

‡ If young Men of twenty Years old had never heard of *Christ*, what were all their Pre- tensions to *Christ* and *Christianity* come to? Had they been permitted to frequent the *Quakers* Meetings, they would have heard of *Christ*, and have been directed to him.

NEW-
ENGLAND

Pag. 108. "The Sword, by which we have been so grievously harrassed, hath been in the Hands of God; and if our Father had not been very angry, would he have taken a Sword into his Hands? We are blind before Lightning, we are deaf unto Thunder, if we do not sensibly perceive the Anger of God in the tremendous Rebukes that we have suffered; and we are unaccountably and inexcusably stupid, if we do not enquire what means the Heat of this Anger. It was once the Commination of God in *Ezek. vii. 24, 27.* *I will bring the worst of the Heathen, and they shall possess their Houses, and the Hands of the People of the Land shall be troubled:* Such Trouble hath come upon us from the worst of the Heathen: But what was the Cause of all? It follows, *I will do unto them after their Way, and I will judge them according to their Deceits, and they shall know that I am the Lord.* It is but seasonable for us now to look back upon our own Way, and see how much we have deserved all this Vengeance, by going * out of the Way.

Unaccountable
Stupidity.

Deserved
Vengeance.

Pag. 110. "Inasmuch as all Ranks of Men have smarted under it, yea, it has fetcht Blood from all Ranks of Men among us.

Pag. 111. "But our young Men are they whom the Fury of War hath been chiefly poured out upon. Alas! Alas! for our young Men, they are the Persons with whom it seems to have been the very Errand of this War, to manage the terrible Controversy of God. *New-England* sets a peculiar Accent of Grief upon this among all her Lamentations. *The Lord has troden under Foot my mighty Men in the Midst of me: He hath called an Assembly against me to crush my young Men.* Yea, these *Babylonians* have dashed out the Brains of our little ones against the Stones, and our little ones have been hideously whipt unto Death by those merciless Tygers, whose tender Mercies are cruel.—Several Hundreds of our Neighbours, first and last, have been carried into Captivity, by the most beastly and bloody Things that ever wore the Shape of Men in the World. *New-England* makes that Moan in *Lam. i. 18.* *Hear, I pray you, all People, and behold my Sorrow, my Virgins and my young Men are gone into Captivity!* But, Oh! the prodigious and stupendious Things that they have undergone in this Captivity! What † weary Days and Nights have rouled over the miserable Captives, while they have not had a bit of Meat allowed them, except what a Dog would hardly meddle with, while they have sometimes been pinched with the bitter Frost, without Rags to cover their Nakedness; and sometimes been parched with the burning Heat, without any Cordial or Shelter to refresh them, while they have seen their nearest Relations torn in pieces before their Eyes, and yet those Eyes afraid of dropping a Tear at the mournful Sight. Yea, while they have every Hour lookt when they should be themselves roasted alive, to make a Feast and a Sport for the horrid *Canibals*. Need I tell you, that those Devils incarnate, have tied their Captives unto Trees, and first || cutting off their Ears, have made them to eat their own Ears, and then have broiled their whole Bodies with slow Fires, dancing the mean while about them, and cutting out Collops of their Flesh, till with lingring Torments they have martyr'd them to Death: Such Things have been done by the inhuman Savages upon our Captives, that it is a sort of Inhumanity barely to mention them.

Lamentation
over the
Youth.

Miserable
State of the
Captives.

Pag. 112. "We must all ascribe it unto the meer Sovereign Mercy of God, that we are not every one of us broken in the Place of Dragons, as these desolate Captives were.—In the War that has been upon us, who so is wise may observe a Work, a strange Work of Heaven, as it were devising of

Dreadful
State of the
Country for
ten Years.

" Ways

* Especially in persecuting those who sought to turn you into the Way.

† What weary Days and Nights had many of the *Quakers* in your Goals, without Food, or such as was very bad; and how have they been pinched with cold Irons and Whips in frosty Winter, and near stifled for Want of Air in Heat of Summer; and saw their dear Friends and Relations taken from them, and cruelly put to Death by you: And how were they abused if they did but complain of their hard Usage. Oh that you would lay these Things to Heart, and acknowledge the righteous Judgments of God!

|| These Persecutors for Religion did also cut off the *Quakers* Ears, who were their Friends, not their Enemies.

NEW-
ENGLANDEvil Angels
let loose.Terrible
Famine.The Course
of Nature
altered.

Depredations.

Multiplied
Shipwrecks.Untimely
Deaths.

“ Ways very strangely, to distress all Sorts of People in all Sorts of Interests.
 “ Truly the very Character of our Calamity hath all along been this, the Great
 “ God hath written still upon it, we may read upon it in a very legible Character
 “ those Words in *Jer. xviii. 11.* *Thus saith the Lord, behold I frame Evil against*
 “ *you, I devise a Device against you*; it hath been as if Ways had been deliberately
 “ and exquisitely studied, and as if with much Contrivance plotted, for to bring
 “ us all within the Reach of the general Calamity: We have now languished
 “ through ten Years, which have been the saddest, and the darkest, and the
 “ stormiest Years that ever we saw: If the History of these ten Years were to be
 “ written, I am thinking what should be the Title, truly it might be entituled
 “ as *Ezekiel's* Roll was, *Lamentation, and Mourning, and Wo*: Yea, you shall
 “ now have the History of these ten Years written for you: I'll give it you in
 “ as expressive Words as can be, even in those Words, *2 Chron. xv. 5, 6.* *In*
 “ *those Times there was no Peace to him that went out, nor to him that came in,*
 “ *but great Vexations were upon all the Inhabitants of the Countries, for God did*
 “ *vex them with all Adversity.* Truly the ten Years of our War have set many
 “ ten Hundreds of Persons a mourning over their dead Friends, we have seen
 “ every where the Mourners go about the Streets.—I say nothing of that
 “ amazing Time, when the evil Angels in a preternatural and in an un-
 “ parallel'd Manner, being let loose among us, God cast upon us the Fierceness
 “ of his Anger and Wrath, and Indignation and Trouble,—for our Apostacy;
 “ the very Sin of the evil Spirits. The God of Heaven a while ago, turned in
 “ the Armies of Hell upon us, and in that matchless Dispensation of God, we
 “ underwent a bitter Destruction from the Poison of the Serpents of the Dust:
 “ But there are other Points, not a few, wherein the great God hath heaped up
 “ Mischiefs upon us, and fulfilled unto us that holy Commination, *Ezek. vii.*
 “ *26.* *Mischief shall come upon Mischief.* What shall I say, while the Lord of
 “ Hosts hath been against us, the Hosts of the Lord have been so too: All the
 “ Elements have as it were been up in Arms against us.

Pag. 113. “ Again you may observe, that the Harvest hath once and
 “ again grievously failed in these Years, and we have been struck through with
 “ the terrible Famine.—The very Course of Nature hath been altered among
 “ us; a lamentable Cry for *Bread, Bread*, hath been heard in our Streets;
 “ the Towns that formerly supplied other Places with Grain, had now been
 “ famished, if other Places had not sent in a Supply to them, and had a black
 “ Prospect of being famished, notwithstanding that Supply: Once more you
 “ may observe, that the Sea hath been in these Years swallowing up our Neigh-
 “ bours, and their Estates, far more than the Sword of the Wilderness.—No
 “ Part of the *English* Nation hath been more frequently or sensibly prey'd upon
 “ by the *French*, than what hath gone out of *New-England*, ever since the War
 “ began: I say, has this been enough? No, the Wrath of God said, *This is not*
 “ *enough.* I appeal to you that have been Owners of Vessels, or Sailors in them,
 “ whether horrible Shipwrecks have not been multiplied since the War began?
 “ —Ah! Lord, how many of us have shed Rivers of Tears over our dead
 “ Friends that have been buried in the Ocean! Moreover, you may observe,
 “ that in these Years, those very Things which were intended for our Defence,
 “ have oftentimes been so much improved for our Damage, that it was hard for
 “ us to say, which was the greater, the Defence, or the Damage which we had
 “ from them. It was a lamentable Time with the *Jews*, when that Curse came
 “ upon them, *That which should have been for their Welfare, let it become a Trap,*
 “ *and pour out thine Indignation upon them.* Truly the Indignation of God hath
 “ been poured out upon us in this Fruit of the Curse, no less frequently than
 “ sensibly.—Finally, you may observe what untimely Ends, and what surprizing
 “ Fates have come upon our Sons, in these Years of the Wrath of the Right
 “ Hand of the Most High. Truly, *Sirs*, our Time of War has in various
 “ Ways of Mortality been imbitter'd with this Remark, *The Fathers have been*
 “ *burying their Sons all the Country over.* Many of us have had our Sons, even
 “ those very Sons of whom we said, *This same shall comfort us*; we have had
 “ them violently snatcht away from us, and cropt in the very Flower of their
 “ Youth,

“ Youth, and they have left us deploring, *Ob! my Son! with all my Heart*
 “ *could I have died for thee; my Son! my Son!*

NEW-
 ENGLAND

“ Thus in our long War, we have seen those Changes on all Hands, and in
 “ all Kinds, which have witnessed against us the dreadful Indignation of God.—
 “ And a wise Observation of these Things will cause you to see, *That the War*
 “ *which hath been upon us, hath been a War of God.* The Indians have been but
 “ a small Part of those Armies, which the Great God hath been bringing out
 “ against us for ten Years together, and we may conclude that all the Land
 “ have been more or less concerned in those Crimes, for which the Almighty
 “ God hath been with these Armies managing his Controversy with us.

God warring
 against New-
 England.

Pag. 114. “ Ah! *New-England*, thy Father hath been spitting in thy Face
 “ with most humbling Dispensations: God hath been bringing of thee down to
 “ sit in thy Dust: When the War commenced *New-England* might say, *My*
 “ *God will humble me.* Should a Child of yours be refractory, and you, Sir,
 “ should bid a *Negro* or *Indian* Slave in your House, Go, take that Child and
 “ scourge him till you fetch Blood of him; surely this would be to humble him
 “ unto the uttermost. Thus doth thy God humble thee, O *New-England*, by
 “ putting thee over into the vile Hands of those which are *not a People*, but a
 “ *foolish Nation.* Again, whose are they, by whose Means we are now crying
 “ out, *We are brought very low*, Jer. xxxvii. 10.—Truly we had smitten the
 “ whole Army of the *Indians*, that fought against us twenty three Years ago,
 “ from one End of the Land unto the other, only there were left a few wounded
 “ Men among them in the *East*; and now they have risen up every Man, and
 “ have set the whole Country on Fire: Certainly a more humbling Matter
 “ cannot be related. Moreover, is it not a very humbling Thing, that when
 “ about an *hundred Indians* durst begin a War upon all these populous Colonies,
 “ an Army of a *Thousand English* raised, must not kill one of them all, but
 “ instead thereof, more of our Soldiers perish by Sickness and Hardship, than
 “ we had Enemies in the World. *Our God has humbled us.*

Humbling
 Judgments.

Subdued by a
 few Enemies.

“ Is it not a very humbling Thing, that when the Number of our Enemies
 “ afterward increased, yet an handful of them should, for so many Summers
 “ together, continue our *unconquered Spoilers*, and put us to such vast Charges,
 “ that if we could have bought them for an Hundred Pounds an Head, we
 “ should have made a saving Bargain of it? *Our God has humbled us.*

“ Is it not a very humbling Thing, that whatever Expeditions we have
 “ undertaken, for the most Part we have come off Losers, and indeed but
 “ plunged ourselves into deeper Straits by our Undertakings? *Our God has*
 “ *humbled us.*

Expeditions
 frustrated.

“ Is it not a very humbling Thing, that we should have Evil pursuing us at
 “ such a Rate, that in other Lands afar off, and on the *Exchange* at *London*,
 “ Strangers have made this Reflection, *Doubtless New-England is a Country in*
 “ *ill Terms with Heaven?* But so *our God has humbled us.*

A Reproach to
 Strangers.

“ What shall I say? Is it not a very humbling Thing, that when Peace is
 “ restored unto the whole *English* Nation, and when Peace is enjoyed by all
 “ *America*, poor *New-England* should be the only Land still embroiled in
 “ War? But thus, our God, thou *hast humbled us*, and shewn us great and sore
 “ Troubles, and brought us down into the Depth of the Earth.—But if you
 “ will wisely observe these Things, you will now get up, and sanctify your-
 “ selves, and put away the accursed Thing from among you, O *New-English*
 “ *Israel.*—After such Humblings as these have befallen us, God forbid that it
 “ should be said of us, as in Jer. xlv. 10. *They are not humbled, even unto this*
 “ *Day.*”

Continuing in
 War.

Their Hard-
 heartedness.

Thus were the Inhabitants of *New-England* in an extraordinary Manner
 afflicted and punished, as their own *Historian* relates: Why such a Series of
 direful Calamities, as Famine, Pestilence, Fire, and the Sword, should in so dis-
 tinguishing and exemplary a Manner concur to the Destruction of that People,
 above all others, is an Enquiry naturally arising from the Premises: Those who

An Enquiry
 into the Cause
 of these Cala-
 mities.

NEW-
ENGLAND

The Guilt
of shedding
innocent Blood
a Cause of
Divine Ven-
geance.

Examples of
Egypt and
Edom.

Also of Jeru-
salem.

An humble
Confession to
the Unsearch-
ableness of
God's Judg-
ments.

are disposed to make that Enquiry, may be assisted therein by perusing the foregoing Accounts of the grievous *Persecution* they carried on against the People called *Quakers*, for the Sake of their *Conscience* and *Religion*. It upon a mature Consideration of the Nature of their Sufferings, and the Causes and Circumstances attending the same, it shall appear *that* they were persecuted and put to Death, being innocent and righteous, *that* they laid down their Lives in Opposition to unjust and wicked Laws formed against them by the Rulers, Priests, and People of *New-England*, with a malicious Design of rooting out, and totally extirpating those who openly testified against them and their Corruptions, *that* they were supported through all their Afflictions by a Divine Power, *that* they overcame Death itself through Faith and Patience, and finished their Course as Saints and Martyrs of Christ; it may also seem not altogether improbable, that the Judgments and Calamities which followed, were Manifestations of the Divine Displeasure for a *National Guilt*, incurred through the Wickedness of their Laws and Law-makers, who had deliberately destroyed the Righteous, and shed their innocent Blood: A crying Sin, for which the Divine Vengeance hath visited Nations, as is evident by the Testimony of Holy-writ, *Joel* iii. 19. *Egypt shall be a Desolation, and Edom shall be a desolate Wilderness, for the Vengeance against the Children of Judah, because they have shed innocent Blood in their Land.* So also the Destruction of *Jerusalem* is ascribed, *Lam.* iv. 13. to the Sins of her Prophets, and the Iniquities of her Priests, *that have shed the Blood of the Just in the Midst of her.* But we presume not in this Case to make any positive Determination, but rather in Lowliness and Humility of Mind, to acknowledge with the *Psalmist*, that the Judgments of the Lord are a great Deep, *Psal.* xxxvi. 6. and with the Apostle *Paul* in an holy Admiration to say, *Rom.* xi. 33, 34, 35, 36. *O the Depth of the Riches both of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and his Ways past finding out! For who hath known the Mind of the Lord, or who hath been his Counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all Things: To whom be Glory for ever. Amen.*

C H A P. VI.

BARBA-
DOES.

B A R B A D O E S.

The Causes of
Suffering.

THE principal Points, in which the steadfast Adherence of this People to their *Christian* Testimony exposed them to Sufferings in this Island, were

1. Refusing to
bear Arms.

I. Their Refusal to bear Arms or Fight; the Laws of the Country requiring the personal Service of the Inhabitants, their Servants, and Horses, and inflicting severe Penalties in case of Default.

2. Not Swear-
ing.

II. Their constant Observance of the Precept of Christ, *Swear not at all*; For their Fidelity in this Point, some of them were deprived of Posts and Places in the Government, which they had before supplied with Credit and Reputation; others of them were excluded from Offices of Trust and Authority, which they were in all other Respects well qualified for: They were also shut out from their just and legal Rights of acting as Executors and Administrators to their deceased Friends and Relations.

3. Priest's
Maintenance.

III. Their refusing to contribute to the Maintenance of the Priests by Law established, and toward the Charges of repairing the publick Worship-houses, both

both which were enforced by penal Laws, frequently executed with more than legal Severity: Of which we find the following Accounts, beginning
ANNO 1660. In this Year twenty eight Persons, assembled for the Worship of God, were taken out of their religious Meeting, and committed to Prison by the following Mittimus, viz.

“ WHEREAS by his Majesty’s Proclamation, bearing Date at Whitehall, January the 10th 1660, all unlawful Assemblies are prohibited: It having been made appear before us, that several Persons, herein after mentioned, have, in Contempt of the said Proclamation, assembled and met together in the Dwelling-house of *Walter Sheppard*, Yesterday, in the Parish of *St. Michael’s*, who, being apprehended and brought before us, have made Acknowledgment of the same, and contemptuously have refused to take the Oath of Allegiance, by his said Majesty’s Proclamation commanded to be taken by all such Persons so apprehended; they having also refused to tender Security for their good Behaviour, and Appearing at the next Sessions, to answer the Contempt of his said Majesty’s Proclamation: These are therefore, in his Majesty’s Name, to require you to receive the Bodies of *Peter Evans*, *Robert Maylins*, *John Weale*, *Robert Biswick*, *John Broadgate*, *Henry Evans*, *Robert Hewitt*, *Maximilian Cackrell*, *Daniel Dannaway*, *Stephen Nichols*, *David Fogg*, *William Cape*, *Ralph Goldsmith*, *Stephen Huffle*, *Alexander Barriman*, *Richard Moore*, *Francis Jolliffe*, *George Baker*, *John Loftus*, *Benjamin Hare*, *Walter Sheppard*, *Robert Stanfield*, *Thomas Clifton*, *Richard Ford*, *George Holmes*, *George Bayland*, *Richard Clarke*, and *Henry Hickley*; which said five last mentioned Persons brought before us, have refused to take the Oath of Allegiance aforesaid; and them have in safe Keeping, until they shall thence be delivered by due Order of Law: For which this shall be your Warrant. Given under our Hands the 18th of March 1660.

To the Provost-Marshal,
or his lawful Deputy.

“ WILLIAM BATE,
“ EDWARD THORNBURGH.”

On the 25th of the same Month, being the first Day of the next Year, viz. ANNO 1661. Eight others were committed to Prison by the underwritten Warrant, viz.

“ WHEREAS *Thomas Clark*, *William Hill*, *Josiah Goslin*, *Hugh Southfield*, *William Toomer*, *Robert Clark*, *Richard Forstal*, and *John Swinstead*, have been convened and met together contrary to one Proclamation of our Sovereign Lord the King, bearing Date the 10th of January 1660, and being apprehended and brought before us, by one of his Majesty’s Constables, for the same, and we having tendred the Oath of Allegiance unto them, according to the Tenour of the said Proclamation, and they utterly refusing to take the same: These are therefore, in his Majesty’s Name, to command you to take into your Custody the Bodies of the said *Thomas Clarke*, *William Hill*, *Josiah Goslin*, *Hugh Southfield*, *William Toomer*, *Robert Clarke*, *Richard Forstal*, and *John Swinstead*, and them, and every of them, safely to convey unto the next Constable, and so from Constable to Constable, until such Time as they be brought to the Common-Goal, and there delivered to the Provost-Marshal, who is hereby required to detain them, and every of them, until such Time as they be released by due Course of Law, according to one Statute made in the seventh Year of King James: Hereof fail not at your Peril. Given under our Hands the 25th of March 1661.

To the Provost-Marshal,
or his lawful Deputy.

“ JOHN YEAMANS,
“ SIMON LAMBARTE,
“ HENRY MILLS.”

BARRBA
DOES
1660.

Commitment
of 28 Persons
for Meeting.
Their Mitti-
mus.

Commitment
of 8 others.

Their Warrant.

How

BARBADOES.
1661.

Presentment
of Sufferings
under several
Governours.

How long the thirty six Persons, named in the foregoing Warrants, continued in Prison, our Accounts do not mention; but the Disposition of those who were then in the Magistracy, being to ingratiate themselves by shewing their Zeal for enforcing the Oath of Allegiance, renders their Confinement probably of long Continuance.

ANNO 1669. On the 30th of November, a Representation of the Sufferings of this People, for several Years before, viz. under the Government of Daniel Searle, a moderate Magistrate, as also in the Time of Colonel Humphry Walrond, President, and of Francis Lord Willoughby, and his Deputies, and of William Lord Willoughby, and his Deputies, was presented to the then present Governours of the Island, being as follows, viz.

" To the GOVERNOUR, COUNCIL, and ASSEMBLY of the
Island of Barbadoes.

" Friends!

A Letter to
the Governour
and Council.

" WE desire that your Souls may live for ever, and that the Cause of the Innocent may be heard and considered by you.

" Now here following are Part of the Sufferings of some of us the People called Quakers in this Island laid before you, lest you should be ignorant thereof, and say, *We would have redressed them had they been laid before us, and made known unto us.* Truly many of us have been great and long Sufferers, and never yet have so generally laid the Particulars of our Sufferings before the Magistrates here, but have been silent: Of late they having been redoubled, causes us thus to expose them to your View: And indeed were not our Sufferings for Conscience-sake, we should have forborn now: But lest the Judgments of God, which have fallen upon many that have persecuted People for Conscience-sake, should also fall upon you (which it is the Desire of our Hearts that they may not be the Portion of any of you) we give you this Caution, beseeching you not to persist therein.

" The Sufferings that have been inflicted upon us are for not bearing of, or sending in to Arms, and for not sending Help to build and repair Forts; we witnessing in Measure that Prophecy fulfilled, *Not to learn War any more:* And it is according to Christ's own Words where he saith, *My Kingdom is not of this World, therefore my Servants do not fight:* And it is likewise according to Christ's Precept, *to love Enemies.* And for not Swearing several of us have suffered, as herein is to be seen, which should we do in any Case, is contrary to Christ's Law written in our Hearts and Consciences, and would be doing contrary to the expresse positive Command of Christ and the Apostle James, *Mat. v. and James v.* And also other of our Sufferings are for not paying to the Priests that which they call their Dues, which is no way due from us to them, for we neither hire them nor employ them, because we witness a Teacher that instructs better than ever they did when we were their Hearers; for by the Priests we never received any Benefit to our Souls, therefore it was high Time to leave them, and not put into their Mouths any longer. These before mentioned are the Things for which we suffer Spoiling of our Goods, and Imprisonment oftentimes of our Bodies, which Things for which we suffer, should we do as you require of us, we must certainly be liable to suffer the Judgment of the Living God for our disobeying of him, which we desire you will never advise us to do. And since it lies in your Power to put a Period to our Sufferings, it may be well for you so to do.

Account of
Sufferings, viz.

1. W. Ithell
and H. Jones.

" An Account of the SUFFERINGS above mentioned, viz.

" 1. William Ithell and Henry Jones, in the Year 1664, had taken away from them one Hog, for the Demands of Priest Manwaring of Spight's, by James Brown. He was a very drunken Man, and, it was said, was drowned when miserably drunk. The Hog weighed about 150 lb. at 2½ lb. of Sugar
" per

“ per pound, amounts to 375 lb. The said *William Ibell* was another Time made a Prisoner two Days and a Night by Order of *Edmund Read* Colonel, for not sending his Horse into the Troop.

BARBA-
DOES.
1669.

“ On the 4th of the Ninth Month 1667, *John Godfrey* Marshal, took then away from them one Hog, for not trooping, weighing 200 lb. and appraised at 3 lb. of Sugar per pound, amounts to 600 lb. A little after, *Edward Wilson*, one of the Appraisers of the said Hog, said, *He had not prospered since that his Appraisement*, (for he had three Negroes died, another killed by jumping into a Well, and himself lost one of his Eyes) and said, *If it were to do again he would not do it, let what would come of it*: Shortly after, himself was drowned in a Pond at *Spight's Bay*.

“ On the 7th of the Eighth Month 1668. Then went to their House one *Christopher Kirkby*, and *Thomas Gillingham* a Constable, by Order of *John Steart*, and demanded 882 lb. of Sugar for Church-dues, as it is called, and 540 lb. more for not sending their People to work at the Fortifications, for which they attached their Cow, which was appraised by *Richard Wornell* and *Thomas Cole* at 1350 lb. of Sugar, but was worth 2000 lb. At the same Time *John Russel*, (who was either Quarter-Master or Corporal) with *William Gay jun.* by Order of *Edward Harrison* Major, took away their Horse, they having but one, which the said *Russel* rid to a general Muster, and sent his own Horse home: On the 19th of the same he returned their Horse, but the Horse fell sick and died, and about two Days after the Death of the Horse, the said *Russel* died also, which is observable. The Horse was worth 3000 lb. of Sugar. Taken from them in all to the Value of 5975 lb.

“ 2. *John Gittings*, in the Year 1668. Then taken from him by *John Higginbotham* Lieutenant-Colonel, one Iron Pot, for not bearing Arms, worth 100 lb. of Sugar. Afterward the aforesaid *Gittings* was sent for into the Field by a File of Musquetiers, by Order of the said *Higginbotham*, who made his *Mittimus* and sent him to Goal from Constable to Constable, where he remained twelve Days, but was then set at Liberty by *Daniel Searl*, Governor at that Time. *Ferdinando Busbel*, Captain of Foot, sent a Drummer with Soldiers, and took from him a fat Hog, for not serving in Arms, which was worth 500 lb. of Sugar. *Nathanael Trevanyan*, Captain, sent a Soldier with a Serjeant, and took from him a Sow worth 250 lb. of Sugar. *Ferdinando Busbel*, Captain of Horse, sent *Thomas Perry*, his Deputy-Marshal, who demanded of the said *Gittings* 2000 lb. of Sugar for not trooping, for which he took away his Horse, and never returned any Thing again, which Horse was worth 4000 lb. By Order of a Court of War he was committed to Prison for a Year and one Day for not appearing at an Alarm. The said *Ferdinando Busbel*, Major, sent *Samuel Buckley*, Marshal, to him the said *Gittings*, who demanded of him 630 lb. of Sugar for not trooping, for which he took away a Mare-Colt, appraised at 1500 lb. and returned no Overplus. *John Jennings*, *William Goodall*, and other Commissioners for the Fortifications, sent *Matthew Pinket*, Constable, who took away from him in Cotton to the Value of 840 lb. of Sugar, for not sending seven Negroes one Week to help him build Forts.

2. J. Gittings.

“ On the 26th of the Eighth Month 1669. Then *Joshua Chapell*, Deputy-Marshal to *Samuel Buckley*, together with *George Maggs* and *William Clarke*, took from him three Sheep, for not trooping, worth 500 lb. of Sugar. Taken from him in all to the Value of 7690 lb.

“ 3. *Richard Settle*, in the Year 1669. Taken away from him by *Richard Matthews*, Marshal of a Regiment, and two Serjeants, four Shoats of about 60 lb. each, and two bigger Hogs which weighed each about 140 lb. This was for not sending his People in to Arms. They were worth in Sugar 1040 lb.

3. R. Settle.

“ 4. *John Swinstead sen.* on the 22d of the Third Month 1668. Then taken from him, by *Nicholas Wadley* and *Joseph Hobbs*, in blue Linen and Holland, to the Value of 1200 lb. of Sugar, which was appraised by *David Rawleigh* and *Thomas Bootle*. On the 2d of the Eighth Month. Then taken from him,

4. J. Swinstead sen.

BARBARA
DOES.
1669.

- “ by *Thomas Gillingham* and *Christopher Kirkby*, because he sent not to work at the Fortifications for twenty Days, 860 lb. of Sugar.
- “ On the 24th of the Fifth Month 1669. Then taken from him by *John Clann*, Deputy-Marshal to *John Godfrey*, 134½ Yards of Ozenbriggs, and four Pieces of Slezy Holland, to the Value of 2076 lb. of Sugar. Taken from him in all to the Value of 4136 lb.
5. J. Taylor. “ 5. *John Taylor*, at the Bridge, in the Year 1668. Then taken from him, by *Thomas Tickner*, a Marshal, and two other Men with Guns and Swords, for not bearing Arms, two Childrens Hats worth 60 lb. of Sugar.
6. J. Loftus. “ 6. *John Loftus*, in the Year 1665. *Jeremiah Ryland*, Marshal to a Regiment of Foot, took from the said *John Loftus* one Hog, which was for not bearing of Arms, weighing about 200 lb. worth 400 lb. of Sugar. *Thomas Eagle* sent a Guard of Soldiers, and took from him two Hogs, for not bearing Arms, worth 400 lb. of Sugar. On the 29th of the Sixth Month, *Thomas Parry*, Deputy-Marshal to *Thomas Powdrey*, who was Marshal to *Henry Willoughby's* Regiment of Horse, took from him one Iron-grey Stone-horse for not going to troop. The Horse was appraised at 2600 lb. of Sugar. He demanded only 2000 lb. but never returned any of the Overplus. Sometimes his Horses were taken by them out of the Stable and rid, by which Means they were much wronged, and they would search his House, with Pistols cockt, for Saddles and Bridles.
- “ On the 18th of the Sixth Month 1666. He was committed to Prison for not appearing at an Alarm. *Urban Street*, who said he was Churchwarden, took away, for what he called Church-dues, one Hog worth 200 lb. of Sugar. *Roger Catlin*, called Churchwarden, took away, for that he called Church-dues, Cotton worth 250 lb. of Sugar.
- “ On the 15th of the Eleventh Month 1668. *Richard Nufam*, Marshal to the Foot-Regiment, of which *Henry Drax* was Colonel, took from him one Ewe and two Lambs, for not bearing Arms, worth 400 lb. of Sugar. He demanded 300 lb. On the 2d of the Twelfth Month, *Edward Wright*, called Churchwarden, took from him a Bull, which was appraised at 1700 lb. of Sugar. He demanded 800 lb. and some odd pounds for that which he called Church-dues, but kept the whole.
- “ On the 22d of the First Month 1669. *William Clark*, Constable, by Order, as he said, from *William Goodal* and *James Fauntleroy*, Commissioners, took away one Stone-horse, which was appraised at 2000 lb. of Sugar. The Demand was for 1920 lb. for not sending to the Fortifications. Other Men, who saw the Horse, said he was worth 4000 lb. On the 8th of the Second Month, *Samuel Buckley*, Marshal to the Regiment of Horse, of which *Ferdinando Busbel* was Major, took away two Hogs, for not going to trooping, which were worth 320 lb. of Sugar. On the 6th of the Fourth Month, *Richard Nufam* aforementioned, and one more with him, took away from the said *John Loftus* one Milch-Cow. His Demands were 700 lb. of Sugar, but the Cow was worth 2000 lb. None of the Overplus returned. This was for not sending in to Arms. On the 17th of the Fifth Month, *Jeremiah Ryland* Constable, took then away from him two breeding Sows and one Boar, appraised at 580 lb. of Sugar. This was done by Execution under the Hands of *Hugh Powel*, *John Higginbotham*, and *William Goodal*, Justices, because he could not Swear when they required him : So they fined him 500 lb. On the 5th of the sixth Month, *Samuel Buckley* aforementioned, took away from him three Ewes, two of them being ready to Lamb, worth 720 lb. of Sugar, for not appearing in Arms in the Troop. He demanded 630 lb. On the 26th of the Eighth Month. Then *Joshua Chappell*, Deputy-Marshal to the said *Samuel Buckley*, with *George Maggs* and *William Clark*, took from him one Ewe with Lamb, for not trooping, which was appraised at 200 lb. of Sugar, but worth 300 lb. *Thomas Eagle*, Captain, went to his House with Soldiers, demanded his Keys of a Kinswoman, opened his Chests, and threw about his Linen and other Things ; also searched his Desk, and threw his Cotton about
- “ the

“ the House, doing Injury to it, and this was to search his House for Arms. BARBA.
“ Taken from him in all to the Value of 13870 lb. DOES.
1669.

“ 7. *Joseph Borden*, in the Third Month 1669. *Samuel Buckley*, Marshal,
“ took away out of his Shop two half Cases of Knives for not appearing in
“ Arms in the Troop. The Knives he valued at 100 lb. of Sugar. On the 7. J. Borden.
“ 25th of the Fourth Month, *William Read* took from him four Pair of Thread
“ Stockings worth 130 lb. of Sugar. He demanded 100 lb. for the Poor, but
“ understanding it was for the Priest, he could not pay it, but offered to pay
“ what really was for the Poor. *Samuel Buckley* aforesaid, took out of his Shop
“ one Piece of fine coloured Fustian for not appearing in the Troop. He de-
“ manded 210 lb. of Sugar. The Fustian would yield as he sold it 270 lb. On
“ the 26th of the Eighth Month. Then the said *Buckley* took out of his Shop,
“ for not appearing in Arms in the Troop, Goods worth 240 lb. of Sugar. On
“ the 23d of the Ninth Month. Then the said *Buckley* took out of his House
“ two Silver Porringers, for not appearing in the Troop, worth 700 lb. of
“ Sugar. Taken from him in all to the Value of 1440 lb.

“ 8. *George Gray*, on the 25th of the Tenth Month 1665. Then taken 8. G. Gray.
“ away from him, by the Soldiers, his Pole and Basons which hung out, (he
“ being a Barber) the Basons cost him 150 lb. of Sugar.
“ On the 11th of the Fourth Month 1666. He was taken out of his Shop
“ by the Marshal of the Regiment, for not appearing in Arms, and detained a
“ Prisoner ten Days. On the 1st of the Eighth Month, *Thomas Booth* and
“ *William Stickland* took from him out of his Shop, by Order of *Peter Hancock*,
“ 6½ Yards of white Dimity, and 8½ Yards of Sattin Ribbon, which was for
“ 140 lb. of Sugar they demanded for Fortifications, being to the Value
“ of 192 lb.

“ On the 9th of the Tenth Month 1667. *Christopher Kirkby*, by Order of
“ *John Steart* and *Laurence Halstead*, demanded that called Church-dues from
“ him, which because he could not pay, he took from him six Pair of Shoes:
“ They were appraised at 230 lb. of Sugar.

“ On the 25th of the Second Month 1668. *Joshua Hobbs* and *Nicholas*
“ *Wadley*, Constables, demanded 400 lb. of Sugar, toward the Fortifications,
“ from him, for which they took away eighteen Pair of Shoes worth 600 lb. On
“ the 3d of the Sixth Month, *Walkup Dangerfield*, Marshal to a Regiment of
“ Foot, went to his Shop with a File of Musquetiers, and for not bearing Arms
“ took away four Pair of Shoes worth 130 lb. of Sugar.

“ On the 26th of the Third Month 1669. The said *Dangerfield* took out of
“ his Shop, for not bearing Arms, Knives to the Value of 120 lb. of Sugar.
“ Taken from him in all to the Value of 1422 lb.

“ 9. *Mary Smith* Widow, in the Year 1667. *James Piper* took away from 9. M. Smith.
“ her a great Brass Kettle, for not sending to build Forts, which cost 500 lb. of
“ Sugar.

“ In the Fourth Month 1669, *John Clunn*, Deputy-Marshal to *John Godfrey*,
“ took away from her two fat Hogs, which she judged might weigh about 350 lb.
“ of which he gave her no Account, which Hogs at 2 lb. of Sugar per pound
“ came to 700 lb. On the 8th of the Second Month. Then the said *Clunn*
“ took away from her two Hogs, which weighed as she judged 250 lb. at 2 lb.
“ of Sugar per pound amounted to 500 lb. These two last were for not sending
“ in to Arms. Taken from her in all to the Value of 1700 lb.

“ 10. *Richard Gay*. *Joseph Hobbs*, Constable, took from him one of his best 10. R. Gay.
“ Negro Men and one Horse, appraised at 7500 lb. of Sugar, the Demand was
“ 4200 lb. for not sending his People to help build Forts, and for what they
“ called Church-dues; the whole was by them kept: This was by Order of
“ *John Steart* and *Nathanael Maverich*, Commissioners.

“ On the 22d of the Second Month 1669. Then the Marshal of *John Stan-*
“ *fast's* Regiment, together with Musquetiers, went into his Plantation, and lay
“ as in Ambush near his House in his Canes, till finding their Opportunity,
“ they rushed out and took hold of two Beasts, the one a Cow, as good as most
“ in

BARBA-
DOES.
1669.

11. T. Rich-
ards.

12. J. Mack-
farling

13. J. Todd.

14. J. Jay.

15. T. Foster.

16. M. Stan-
field.

“ in the Parish, near calving ; the other an Heifer, forward with Calf : This
“ done, away they went without ever telling what they came for, or what the
“ Sum demanded was ; he hears they appraised them at 2800 lb. of Sugar,
“ which he would be adjudged by them that knew the Beasts, to be worth
“ 4000 lb. He supposed it was for not sending his People in to Arms. Taken
“ from him in all to the Value of 11500 lb.

“ 11. *Thomas Richards*, on the 22d of the Ninth Month 1662. Then
“ *Edward Elding* took out of his House one Musket, and two Pistols, and two
“ old Swords, and carried away also one Brawn, taken from him by Warrant
“ from the Governour.

“ In the Year 1664. He had taken from him one Sow, great with Pig,
“ which was for Priest *Manwaring*. The Sow was worth 300 lb. of Sugar.

“ On the 9th of the Fourth Month 1667. *John Godfrey*, by Warrant from
“ *Simon Lambarte*, took from him a Bull, appraised at 1600 lb. of Sugar. The
“ Demand was 500 lb. None of the Overplus returned. This was for not
“ trooping.

“ On the 28th of the Seventh Month 1669. *John Clunn*, Deputy to the
“ said *Godfrey*, went then to his House with *Edward Harrison's* Order, and de-
“ manded 900 lb. of Sugar for not trooping ; for which he took away three
“ Hogs, but rendred no Account of the Appraisement. Taken from him in
“ all to the Value of 2800 lb.

“ 12. *John Mackfarling*. On the 24th of the Eighth Month 1665, *Thomas*
“ *Parry*, Deputy-Marshall to *Thomas Potwrell*, took from him by Order of
“ the Governour, as he said, five Hogs weighing 411 lb. appraised by *Richard*
“ *Pocock* and *Thomas Gay* at $2\frac{1}{4}$ lb. of Sugar per pound, amounts to $924\frac{3}{4}$ lb.
“ This was for not appearing with his Horse and Arms in *Ferdinando Busbel's*
“ Troop. Once he was imprisoned almost two Weeks for being at a Meeting.
“ In the Year 1666. Once he was imprisoned by a Court-Marshall for not
“ appearing at an Alarm.

“ In the Year 1668. *Richard Baker*, Constable, took from him to the
“ Value of 600 lb. of Sugar for not sending a Man to help fortify. Taken
“ from him, by *Thomas Towy*, Marshal to the now Governour's Regiment,
“ Colonel *Codrington*, one Hog, for not appearing in Arms, worth 250 lb. of
“ Sugar. Taken from him in all to the Value of $1774\frac{3}{4}$ lb.

“ 13. *John Todd*, in 1669. In the Beginning of the Year, the Marshal
“ of a Foot-Regiment went to his House with some Officers, who took away
“ an Horse out of his Pasture, which was appraised at 700 lb. of Sugar. Their
“ Demands were only 500 lb. The Horse cost him 1600 lb. On the 4th
“ of the Sixth Month, *Samuel Buckley* aforesaid, went with two or three other
“ Men into his Plantation, and carried away an Horse-Colt, about twenty eight
“ Months old, for 1000 lb. of Sugar they demanded of him for not sending
“ his Horse to trooping. The Colt he valued at 2500 lb. Taken from him
“ in all to the Value of 4100 lb.

“ 14. *John Jay*, in the Year 1667. Taken from him one Mare, for not
“ sending to build Forts, appraised at 3000 lb. of Sugar.

“ In the Year 1669. *John Clunn* took from him one Heifer, a Weather-
“ Goat, and two Turkey-Cocks, for not sending an Horse into the Troop ; the
“ which he heard was appraised for 1440 lb. of Sugar. Some four Months
“ after, the said *Clunn* went to his House, and took away another Heifer from
“ him, which he valued at 800 lb. The Serjeants of *Thomas Blake's* Company
“ took from him two Shoaters, and rendred him no Account thereof ; he
“ valued them at 240 lb. Taken from him in all to the Value of 5480 lb.

“ 15. *Thomas Foster*, on the 3d of the Third Month 1669. Then the
“ aforesaid *John Clunn* took from him, as by his Receipt, 3396 lb. of Sugar.
“ Taken also from him an Ox, appraised at 2200 lb. The whole amounting
“ to 5596 lb.

“ 16. *Mary Stanfield*, in the Year 1661. Taken away from her, by the
“ Officers of *Timothy Thornbill's* Regiment, six Turkey-Cocks valued at 360 lb.
“ of

- “ of Sugar, and took away a Sow from her Pigs, by which Means the Pigs
 “ were lost; but when they had kept the Sow till she was poor, they returned
 “ her again: At the same Time they took away a Boar, valued at 200 lb.
 “ In the Year 1663. A Serjeant of *John Lewis's* Company took away one
 “ Hammacco, valued at 130 lb. of Sugar. Taken from him in all to the Value
 “ of 690 lb.
- “ 17. *Benoni Percy.* *John Barwick* detained in his Hands, which he owed 17. B. Percy.
 “ him the said *Benoni*, for the Priest *Francis Smith*, in Sugar 126 lb.
- “ 18. *Edward Oistine*, in the Year 1669. Taken from him by *Richard* 18. E. Oistine.
 “ *Marshall*, by Order in Writing from *Christopher Lyne* Major, for not send-
 “ ing People in Arms to the Fort, one young Negro Man, about the Age
 “ of nineteen or twenty Years, worth 3000 lb. of Sugar. Taken from him by
 “ *Samuel Buckley* afore said, by Order in Writing from *Ferdinando Bushel*, one
 “ Cow forward with Calf, appraised at 1700 lb. of Sugar. Their Demand was
 “ 1260 lb. which was for not sending his Horse into the Troop. Nothing of
 “ the Overplus was returned or tendred. The Cow was worth 2000 lb. Taken
 “ from him in all to the Value of 5000 lb.
- “ 19. *Margaret Sawyer* Widow, in the Year 1666. Taken from her by 19. M. Saw-
 “ *Thomas Powdrell*, Marshal, by Order of *John Frere*, Goods to the Value of yer.
 “ 420 lb. of Sugar, for not sending her Horse into the Troop.
- “ 20. *Thomas Robins.* On the 28th of the First Month 1668. Then 20. T. Robins.
 “ went *James Dowglas*, Constable, by Order of *William Goodal*, one of the
 “ Commissioners for the Fortifications, and attached the Cotton of the said
 “ *Thomas Robins*, as it was in Stone, and carried it away as it was unginned;
 “ which, as by the said *Dowglas's* own Calculation, was 4900 lb. it being
 “ ravel Cotton was valued to be well worth in Sugar 3500 lb.
- “ On the 8th of the Fourth Month 1669. Then he was fined by *John*
 “ *Jennings*, *Hugh Powel*, *John Higginbotham*, *William Goodal*, and *James Faunt-*
 “ *leroy*, Justices of the Peace, 1000 lb. of Sugar, because he could not take
 “ the Oath to serve as a Constable, which not paying, they committed him to
 “ Prison; he remained a Prisoner five Weeks, at which Time the Governour
 “ *Christopher Codrington* released him: He proffered to serve as a Constable,
 “ if he might have been admitted without an Oath, but the Justices would not
 “ allow it. On the 7th of the Fifth Month. Then went *Samuel Buckley* afore-
 “ mentioned, and two Corporals, and demanded 570 lb. of Sugar for not
 “ trooping, and carried away five Sheep worth 1000 lb. Taken from him in
 “ all to the Value of 4500 lb.
- “ 21. *Jonathan Fitch*, in the Year 1659. Taken away from him, by Order 21. J. Fitch.
 “ of *Philip Bell*, for not appearing in Arms, one Hammacco, worth 100 lb.
 “ of Sugar.
- “ In the Year 1660. Then was he sent to Prison, by the said *Philip Bell*,
 “ for not appearing in Arms, and there kept twenty one Days.
- “ In the Year 1666. Then committed to Prison by a Court of War, and
 “ kept about seven Weeks.
- “ In the Year 1667. Then taken away by *Robert Jack*, for that he called
 “ Church-dues, to the Value of 72 lb. of Sugar.
- “ In the Year 1668. Then taken away by him the said *Jack*, from the said
 “ *Fitch*, for that called Church-dues, to the Value of 56 lb. of Sugar. Taken
 “ away by *Richard Barker*, Constable, by Order of the Commissioners for
 “ Fortifications, for not sending a Man to work at the Forts, to the Value of
 “ 360 lb. of Sugar. Taken by *Thomas Tony*, Marshal to the Governour's
 “ Regiment, for not appearing in Arms, one Hog worth 160 lb. of Sugar
 “ Taken from him in all to the Value of 748 lb.
- “ 22. *George Foster.* One Mare taken from him, for Priest *Lesblie's* Dues, 22. J. Foster.
 “ so called, worth 3000 lb. of Sugar.
- “ In the Year 1668. Taken from him, for not sending in Arms, one Heifer
 “ appraised at 1500 lb. of Sugar.

- BARBA-DOES. 1669. " In the Year 1669. Taken from him, by the aforesaid *Samuel Buckley*, one good Horse, worth 2500 lb. of Sugar. Beside himself several Times imprisoned. Taken from him in all to the Value of 7000 lb.
23. J. Weale. " 23. *John Weale*, in the Year 1661. Then taken from him, by the Clerk of *William Johnson*, Priest of the Parish called *Christ-Church*, 12½ Yards of Serge, which was appraised at 26 lb. of Sugar per Yard, but such was then sold in the Shop at 50 lb. per Yard, which amounts to 637 lb.
- " In the Year 1662. Then taken from him, by the said *Johnson's* Clerk, 25 Yards of Ozenbrigs, which was appraised at 7 lb. of Sugar per Yard, but sold in the Shops for 12 lb. per Yard, amounts to 300 lb.
- " In the Year 1663. Then taken from him, by the said Priest's Clerk, 60 Yards of coarse Holland, appraised at 11 lb. of Sugar per Yard, but then sold for 20 lb. amounts to 1200 lb.
- " In the Year 1664. Then taken from him, by the said Priest's Clerk, 33½ Yards of coarse Holland, appraised at 10 lb. of Sugar per Yard, but then sold for 20 lb. amounts to 670 lb.
- " In the Year 1665. Then taken from him, by the said Priest's Clerk, 21½ Yards of Linen, which was appraised at 16 lb. of Sugar per Yard, such sold in Shops then at 26 lb. amounts to 552 lb.
- " In the Year 1667. Then taken from him, by *Thomas Powdrell*, Marshal to *John Freer*, 99 Yards of fine broad Dowlas, for not trooping. His Demands were 1680 lb. of Sugar. The same Sort of Dowlas was then sold at 30 lb. per Yard, amounts to 2970 lb.
- " In the Year 1668. Then taken from him, by the said Priest's Clerk, 50 Yards of coarse Linen, appraised at 7½ lb. of Sugar per Yard. Such was sold by the Piece at 10 lb. per Yard, amounts to 500 lb. Then taken from him, by the said Priest's Clerk, three Pieces of coarse Linen, containing 65½ Yards, appraised at 15 lb. of Sugar per Yard, amounts to 978 lb.
- " Taken from him in all to the Value of 7807 lb.
24. R. Barnard. " 24. *Robert Barnard*, in the Year 1660. Then committed to Prison, and there remained three Weeks, for not going in to Arms.
- " In the Year 1665. Then taken from him, because he could not take the Oath of a Constable, although he proffered to serve without Swearing, 300 lb. of Sugar.
- " In the Year 1666. Then committed by a Court of War, for not appearing at an Alarm.
- " In the Year 1668. Then taken from him, because he did not send Help to fortify, Cotton worth 412 lb. of Sugar.
- " In the Year 1669. Then taken from him by the Marshal, for not trooping, Cotton worth 254 lb. of Sugar. About three Weeks after, the said Marshal *Buckley* demanded of him 630 lb. of Sugar for not trooping, for which they took away his Horse, and appraised him at 2100 lb. The said *Buckley* said, *They would keep the Horse till his Fines had eaten him out*, and so detained him. Taken from him in all to the Value of 3066 lb.
25. P. Evans. " 25. *Peter Evans*, in the Fifth Month 1669. Then he was fined, by Judge *Walrond*, 1600 lb. of Sugar, and committed to the Marshal till Payment; which was for not Swearing, when required thereunto, to serve upon a Jury, though he proffered to serve, if he might be admitted without Swearing, which might not be.
26. R. Ellis. " 26. *Roger Ellis*, on the 13th of the Seventh Month 1669. Then did *Thomas Tickner*, with two more, go to his Shop, having *William Bates's* Warrant to distrain for 50 lb. of Sugar; for which they took away a Pair of Bellows worth 3 s. and a Pair of Brass Scales worth 7 s. 6 d. The said *Tickner* afterward told him the Scales were sold for 50 lb. of Sugar, the Sum demanded, and promised to return the Price of the Bellows, but did not.
- " Taken from him in all to the Value of 84 lb.
27. W. Plumley. " 27. *William Plumley*, in the Year 1664. Then *John Skiring* took from him one Mare, for that he called Church-dues: She was appraised at 2500 lb. of Sugar, but was worth 3000 lb.

" In

" In the Year 1669. Then taken from him, by *Samuel Buckley* aforefaid, a Mare, without making any Demand of Sugar from him; when he took her away, he faid, he expected to have met with *William's* Riding-horfe, for *William* was rid Abroad. But the faid *Buckley* threatned, that if he met with *William Plumley* upon the Horfe, he would unhorfe him, and make him go on foot. The Mare he took away was a very good large Mare, and was worth 4000 lb. of Sugar. Taken from him in all to the Value of 7000 lb.

BARBADOES.
1669.

" 28. *Miles Gollifon*, in the Twelfth Month 1668. Then taken from him, by *William Clarke*, Conftable, by Order, as he faid, of *James Faunileroy* and *William Goodal*, Commiffioners for the Fortifications, one Mare. He demanded 900 lb. of Sugar. The Mare was appraifed at 1800 lb. He kept the whole. In the fame Month *Edward Wright*, Churchwarden, fo called, took from him in Cotton 250 lb. ready ginned, worth 500 lb. of Sugar: It was for what he called Church-dues.

28. M. Gollifon.

" On the 7th of the Fifth Month 1669. *Samuel Buckley* afore-mentioned, took then from him, for not trooping, to the Value of 800 lb. of Sugar. Taken from him in all to the Value of 3100 lb.

" 29. *William Piersehouse*, on the 5th of the Fourth Month 1669. Then taken from him, by *John Clunn*, Deputy-Marſhal afore-mentioned, a Gelding and a Wanty-rope; which was for not fending his People in to Arms: The Horfe was appraifed at 3000 lb. of Sugar.

29. W. Piersehouse.

" The Total of what hath been taken away from all before mentioned, is 111,124 $\frac{3}{4}$ lb. of Sugar.

" By all theſe afore-mentioned, you may ſee what we are liable unto for the keeping of our Conſciences void of Offence, and that it's only for Conſcience-ſake may be evident, for in thoſe Things which we can pay, we do it readily, namely, to your Poor, and the Highways, and Cuſtoms, &c. We have many Poor among us ourſelves, which we maintain without being any way burdenſom to any others. We alſo build and repair our own Meeting-places, and are not chargeable to ſuch as are not of us in any Things relating to us. The Unreaſonableneſs of ſome of the Executioners of your Laws is apparent, in taking away ſometimes double and more than what is demanded, and detaining the ſame, as is particularly expreſſed in many Places herein. So that it is now verified which the Prophet in his Day complained of, *He that departs from Iniquity, makes himſelf a Prey*; and in another Place, *They eat up my People as they eat Bread.*"

Remarks on
the foregoing
Account.

A Copy of all the afore-mentioned was delivered to the Governour, Council, and Aſſembly, the 30th Day of the Ninth Month 1669, by

JOHN TODD,
THOMAS FOSTER,
JOHN LOFTUS,

GEORGE FOSTER,
WILLIAM PIERSEHOUSE.

By the foregoing particular Account of Things and Circumſtances, it is apparent, with how much Severity in many Caſes the Laws againſt this People were executed. The like Rigour was alſo in many of the following Caſes, which nevertheleſs, to avoid Prolixity, we have choſen to exhibit in a more ſummary Manner, viz.

ANNO 1674. An ACCOUNT of SUFFERINGS in this Iſland, from the Date of the former Account in 1669, to the Time of the Arrival of the Governour *Jonathan Atkins* in the Eighth Month 1674.

Sufferings
from 1669
to 1674.

Taken from

1. *William Plumley*, for not bearing Arms, 20000 lb. and for not repairing Forts, 6034 lb. In all 26034 lb. of Sugar.

1. W. Plumley.

2. *Joſeph*

BARBA-
DOES.
1674.

- The said *Joseph Borden* was twice imprisoned for refusing to take an Oath when chosen Constable, and once for opening his Shop on the Day called *Christmas-day*.
2. *J. Borden*. *Joseph Borden*, for not bearing Arms, 4004 lb. for Priest's Wages, 1020 lb. and for not Swearing, 1782 lb. In all 6806 lb.
 3. *J. Biddle*. *Joseph Biddle*, for not bearing Arms, 3516 lb.
 4. *R. Hewett*. *Robert Hewett*, for not bearing Arms, 1660 lb. and for not repairing Forts, 2800 lb. In all 4460 lb.
 5. *R. Hoskins*. *Robert Hoskins*, for not appearing in Arms, 330 lb.
 6. *R. Ellis*. *Roger Ellis*, for not bearing Arms, * 3076 lb. for Priest's Maintenance, 102 lb. and for not Swearing, 2298 lb. In all 5476 lb.
 7. *H. Hall*. *Hugh Hall*, for not bearing Arms, 2340 lb.
 8. *G. Fletcher*. *George Fletcher*, for not bearing Arms, 290 lb. and for not repairing Forts, 3750 lb. In all 4040 lb.
 9. *E. Hunt*. *Edward Hunt*, for not appearing in Arms, 1037 lb.
 10. *T. Leavy*. *Thomas Leavy*, for not bearing Arms, and not repairing the Fortifications, 300 lb.
 11. *T. Brewster*. *Thomas Brewster*, for not appearing in Major *Hallett's* Troop, 580 lb.
 12. *J. Fitch*. *Jonathan Fitch*, for not appearing in Arms, 676 lb. and for not paying Church-dues, so called, 166 lb. In all 842 lb.
 13. *R. Bernard*. *Robert Barnard*, for not appearing in the Troop, &c. 2299 lb. and for not paying Church-dues, so called, 200 lb. In all 2499 lb.
 14. *G. Foster*. *George Foster*, and *Hester* his Widow, for not bearing or sending to Arms, 11026 lb. and for Priest's and Church-dues, so called, 3366 lb. In all 14392 lb.
 15. *J. Todd sen.*. *John Todd sen.* for not appearing in, or sending to Arms, 2974 lb.
 16. *H. Griffith*. *Herbert Griffith*, for not appearing in Arms, 690 lb. and for Priest's and Church-dues, so called, 720 lb. In all 1410 lb.
 17. *N. Malzer*. *Nicholas Malzer*, for not paying Church-dues, so called, 40 lb.
N. Malzer was an aged poor Man, incapable for his Age of serving in the *Militia*, and for his Poverty was rather an Object of Compassion and Relief, than otherwise.
 18. *T. Robins*. *Thomas Robins*, for not appearing in, or sending to Arms, 3474 lb. and for Priest's and Church-dues, so called, 300 lb. In all 3774 lb.
 19. *J. Taylor jun.*. *John Taylor jun.* He being but a young Lad, for not bearing Arms, had his Neckcloth, and the Silver Buttons from his Neck and Wrists, taken from him, with divers other Abuses offered him, all which he bore patiently, persisting in his Testimony against bearing Arms and fighting.
 20. *W. Clarke*. *William Clarke*, for not appearing in Arms, 162 lb.
 21. *T. Hunt sen.*. *Thomas Hunt sen.* for not appearing in Arms, though his Age might reasonably have excused him, he being very ancient, 360 lb.
 22. *J. Frizall*. *John Frizall*, for not bearing Arms, 272 lb.
 23. *T. Rouse sen.*. *Thomas Rouse sen.* for not bearing Arms, Goods worth 2580 lb.
 24. *R. Bowman*. *Robert Bowman*, for not bearing Arms, though a poor Man, and above sixty four Years of Age, and who had at that Time let himself out on Hire for Maintenance of his Family, 250 lb.
 25. *J. Weale*. *John Weale*, for not appearing in Arms, nor sending a Man to serve in the *Militia*, 5170 lb. and for Priest's Maintenance, for a Demand of 569 lb. of Sugar, 2600 lb. In all 7770 lb.
 26. *L. Morris*. *Lewis Morris*, for not paying a Claim of Church-dues, so called, 6000 lb.
 27. *G. Gray*. *George Gray*, for not appearing in Arms, &c. 3169 lb. for not working at the Fortifications, 1015 lb. and for not paying Church-dues, so called, 200 lb. In all 4384 lb.

28. *John*

* *Thomas Forrester*, a rapacious Marshal, who made this Seizure, behaved with much Insolence, for he sent for his Wife to come to *Roger Ellis's* Shop, and to chuse there what Goods she had most mind to.

28. *John Swinstead* sen. for not appearing in Arms, &c. 1080 lb. and for refusing to Swear, 520 lb. In all 1600 lb. BARBA-DOES. 1674.
29. *Benoni Percy*, for not appearing in Arms, &c. 120 lb. The said *Benoni Percy* having invited a Justice of the Peace to a Meeting, was by his Order whipt as a Vagabond, though it was well known that he had a Dwelling and Land in the same Parish. 28. J. Swinstead sen.
30. *Nathanael Milner*, for not appearing with his Horse in the Troop, 280 lb. 29. B. Percy.
31. *Thomas Habin*, for not appearing with his Horse in the Troop, 168 lb. 30. N. Milner.
32. *William Christopher*, for not appearing in Arms to serve on Foot, 320 lb. 31. T. Habin.
33. *Philip Richards*, for not bearing Arms, by a Marshal who came with armed Men and broke open the Shop-door, 360 lb. and for not paying Church-dues, so called, 400 lb. In all 760 lb. 32. W. Christopher.
34. *Thomas Richards*, for not appearing in Arms, and for not sending a Man to serve in the Militia, 2150 lb. 33. P. Richards.
35. *Francis Gamble*, for not bearing Arms, 900 lb. 34. T. Richards.
36. *William Molineux*, Surgeon, for not appearing to serve in the Troop, 350 lb. 35. F. Gamble.
37. *Elias Luke*, for not appearing with his Horse in the Troop, 2000 lb. 36. W. Molineux.
38. *Thomas Clarke*, for not riding in Colonel *Lambert's* Regiment, 800 lb. The said *Thomas Clarke* was at another Time sent to Prison for not serving in the Militia, though he had not at that Time either Land or Horse requiring such Service. 37. E. Luke.
39. *Anthony Cade*, for not watching at Forts, and not appearing in Arms, 8180 lb. 38. T. Clarke.
40. *Robert Taylor*, for not appearing in the Troop, nor sending Men to serve in Arms, 5350 lb. 39. A. Cade.
41. *James Ashford*, for not appearing in the Troop, nor sending an Horse with Accoutrements, 1200 lb. 40. R. Taylor.
42. *Thomas Earle*, for not appearing in Colonel *Carter's* Troop, 750 lb. 41. J. Ashford.
43. *Henry Lavington*, for not appearing in Arms, 450 lb. 42. T. Earle.
44. *John Jay*, for not sending into Capt. *Gay's* Troop, 800 lb. 43. H. Lavington.
45. *John James*, for not appearing in Colonel *Carter's* Troop, 1440 lb. and for refusing to Swear when summoned to serve on a Jury, 700 lb. In all 2140 lb. 44. J. Jay.
46. *John Martindale*, for two Defaults in not appearing in the Troop, 500 lb. 45. J. James.
47. *William Williams*, for not appearing in the Troop, 1001 lb. and for not Swearing, 3200 lb. In all 4201 lb. 46. J. Martindale.
48. *Edward Wright*, Surgeon, for not appearing in Arms, &c. 600 lb. 47. W. Williams.
49. *Robert Dry*, for not appearing in Arms, 1000 lb. 48. E. Wright.
50. * *William Piersehouse*, for not sending Men in Arms to the Militia, 840 lb. and for Priest's and Church-claims, so called, 3470 lb. In all 4310 lb. 49. R. Dry.
51. *John Lewis*, formerly a Captain, for refusing to serve in the Militia, and to send to the repairing of Forts, 7253 lb. and for Priest's and Church-dues, so called, 770 lb. In all 8023 lb. 50. W. Piersehouse.
52. *Thomas Foster*, for refusing to send to, or serve in the Troop, 2680 lb. and for not paying the Priest's Demands, 1268 lb. In all 3948 lb. 51. J. Lewis.
53. *Elizabeth Piersehouse* Widow, for not sending Men to serve in the Militia, 1500 lb. 52. T. Foster.

* The said *William Piersehouse* also suffered about four Months hard Imprisonment, to the great Impairing of his Health. He was committed by the Commissioners for the Fortifications, for refusing to send Persons to work in those Preparations for War.

- BARBARA DOES. 1674.
54. W. Cox. 54. *William Cox*, for not sending Men in to the *Militia*, 500 lb. beside several Hogs and Afinecoes.
55. R. Fretwell. 55. *Ralph Fretwell*, for not sending to the *Militia*, at several Times, 6000 lb. and for Church-dues, so called, 1135 lb. In all 7135 lb.
56. J. Waite. 56. *John Waite*, for not sending to the *Militia*, 1500 lb. and for not paying Church-dues, so called, 850 lb. In all 2350 lb.
57. R. Gay. The Marshal who made this Seizure, behaved exceeding rudely, drawing his Sword, threatening and terrifying the said *Waite's* Wife, insomuch that she miscarried, and was in Danger of her Life thereby.
58. E. Gay and J. Gay. 57. *Richard Gay*, for a Demand of Priest's Maintenance, 400 lb.
59. J. Savory. 58. *Elizabeth Gay* Widow, and *John Gay* her Son, for not sending to serve in the Troop, at several Times, 8809 lb. and for Church-dues, so called, 700 lb. In all 9509 lb.
60. J. Cossier. 59. *John Savory*, for not bearing Arms, or sending to the *Militia*, 870 lb.
61. M. Matthews. 60. *John Cossier*, for not appearing in Arms, though he had been formerly excused for his Age, being above sixty Years old, 240 lb.
62. A. Pinke. 61. *Matthew Matthews*, for not appearing in Arms, 250 lb. and for not paying Priest's Maintenance, 200 lb. In all 450 lb.
63. R. Hoskins. 62. *Anthony Pinke*, for not appearing in Arms, 460 lb. and for Church-dues, so called, and Priest's Maintenance, 240 lb. In all 700 lb.
64. J. Mings. 63. *Richard Hoskins*, for not paying Church-dues, so called, 300 lb.
65. W. Tilston. 64. *James Mings*, for not appearing in Arms, 180 lb.
66. B. Newton. 65. *William Tilstone*, for not appearing to serve in the *Militia*, 435 lb. and for not paying Church-dues, so called, 426 lb. In all 861 lb.
67. P. Collyn. The said *William Tilston* was also kept Prisoner eight Days in their Guard-house.
68. J. Loftus. 66. *Basil Newton*, for not appearing in Arms, 50 lb.
69. J. Gettings. 67. *Philip Collyn*, for not appearing to serve in the Troop, 1000 lb.
70. O. Hooten. 68. *John Loftus*, for not appearing in Arms to serve in the Troop, at divers Times, 6011 lb.
71. R. Hilton. 69. *John Gettings*, for not appearing to serve in the Troop, 2900 lb.
72. J. Watts. 70. *Oliver Hooten*, for not appearing in Arms, 1594 lb.
73. T. and M. Brewster. 71. *Rowland Hilton*, for not sending in to the *Militia*, 300 lb. Beside which he had an Heifer taken away worth 8 l. Sterling.
74. M. Gollifson. 72. *John Watts*, for refusing to bear Arms, or send to the *Militia*, 3100 lb.
75. M. Chapman. 73. *Thomas and Margaret Brewster*, for not sending to the *Militia*, 500 lb. and for Church-Claims and Priest's Maintenance, 798 lb. In all 1298 lb.
76. J. Braithwaite. 74. *Michael Gollifson*, for not appearing in Arms, 260 lb. and for not paying Church-dues, so called, 1029 lb. In all 1289 lb.
77. J. Taylor. He was also imprisoned eight Weeks for not appearing on an Alarm.
78. J. Wright. 75. *Matthew Chapman*, for refusing to take the Oath of a Constable, 1040 lb.
79. M. Sawyer. 76. *John Braithwaite*, for not appearing to serve in the Troop, 2000 lb. and for not paying Church-dues, so called, 447 lb. In all 2447.
80. R. Ellis. 77. *John Taylor*, Shoemaker, for not appearing in Captain *Robinson's* Troop, 2300 lb.
80. R. Ellis. 78. *John Wright*, for not appearing in Colonel *Newton's* Troop, 870 lb.
80. R. Ellis. 79. *Mar. Sawyer*, for refusing to bear Arms, 500 lb. and for refusing to pay Church and Priest's Claims, 798 lb. In all 1298 lb.
80. R. Ellis. 80. *Roger Ellis*, for refusing to send in to the *Militia*, 3076 lb. for Priest's Wages, &c. 102 lb. and for refusing to Swear, 2298 lb. In all 5476 lb.

The Total Sum of the foregoing Account, in pounds of Sugar, amounts to 209,496 lb.

It happened that *William Cox*, one of the fore-mentioned Sufferers, and another Friend with him, passing through a Town about their Business, many rude People came upon them, and told them, they should go and drink Wine with them,

them, which when they refused, they abused them grossly, punching them with their Elbows, and bending Canes let them fly in their Faces; after which they whipt them with Horse-whips through the Town, threw them under their Horses Feet, and whipt the Horses to make them tread upon them, drove one of them into the Sea, and then stoned him to drive him out again, and then took him to an Heap of Sea-coals, to make him, as they said, look like a Devil. After which they put him into a Butt, and scoffingly bid him preach; then they threw down the Butt, and said, they would roll him into the Sea. Thus they continued abusing the poor Men till Evening, and then left them, who in Return for all this Barbarity, only exhorted them to the Practice of Godliness, seeming more concerned at the Wickedness of their Persecutors, than at their own Sufferings.

It happened also, that *Ralph Fretwell* afore-mentioned, at the Time of his first professing himself a *Quaker*, was one of the chief Judges of the Court of *Common-pleas* in this Island, into which Office he had been regularly sworn, and had duly executed the same: But, after his Profession of the *Quakers* Principles, his Adversaries insisted upon his being sworn again, on purpose that they might take Advantage of his religious Scruple; and procured it to be put to the Vote in Council, whether he should not be sworn again: Many of the Council disapproved the Motion, and upon putting the Question, they were equally divided, but the Governour, having the casting Vote, gave it against him. Thus was he removed from an Office which he had supplied with Honour and Integrity.

Upon presenting of the last mentioned Account of Sufferings, more particularly and at large expressed, to the Governour, Sir *Jonathan Atkins*, upon his Arrival in that Island, the Friends there also drew up and delivered therewith the following Representation of their Case, *viz.*

“ To Governour ATKINS, the COUNCIL, and ASSEMBLY.

“ Friends!

“ **W**E, the People of God called *Quakers*, being demanded of the late Governour, *William Lord Willoughby*, of *Parbam*, why we could not serve in Arms, we drew up what is contained in the following Lines: But before we presented the same, he laid down the Body; and the President Sir *Peter Colleton* afterward requiring the same, it was presented unto him, but whether or no he hath shewed it unto thee, the Council, or Assembly, we know not.

“ And it having been our Portion to be rendred and deemed *stubborn*, because for Conscience-sake only we dare not disobey our Lord and Saviour, the Prince of Peace, *To whom every Knee must bow, and Tongue confess to his Government*, *Acts* iii. 20, 21, 22, 23. or their Souls be cut off from the Land of the Living, God having given him for his Covenant of Light, Peace, and Salvation to all that obey him, by loving and keeping his Commandments: We, in the Love and Fear of God, desire that thou wilt read the following Lines, and weigh them in the Ballance of God's holy Truth, whether we are Breakers of the Law of Jesus, *yea* or *nay*; or stubborn, or perverse, or Disobeyers of the Magistrates, in lawful Commands, who have shewn our Readiness and Diligence in watching, and warding, and patrolling in our own Persons and Horses, which for some Time was accepted, since the late wicked Contrivance of the Negroes, which the Lord by his Witness in the Heart made known for the Preservation of the Island and Inhabitants, and if thou and we be faithful to his holy Requiring, he will assuredly yet bring every hidden Work of Darkness to Light, and will disappoint the Counsels of *Achitophel*, and turn the Hearts of Kings as Rivers of Water, that his Ransomed may pass and lie down in Safety, for *Except the Lord keep the City, the Watchmen watch in vain*; and a Sparrow cannot fall to the Ground without his Providence, and those that fear the Living God are of more Value

“ than

BARBARA-
DOES.
1674.

Grievous
Abuses.

R. Fretwell
discharged
from being
a Judge.

Address to
Governour
Atkins and
his Council.

BARBA- " than many Sparrows : And for their Sakes Kings, Princes, and Judges, have
DOES. " been reprov'd, whom King *David* still forewarns, *Pſalm* ii.
1674. " After the primitive Purity, a great and long Night of Apostacy came and
" spread over all, which some of the Apostles mentioned, so that *Darkness*
" covered the Earth, and gross *Darkness* the People, which extended unto our
" Times : But in this apostatized State, People (in that which is called *Chri-*
" *tendom*) would be professing the Scriptures and *Christianity*, and had gotten a
" Form of Godliness, but the Power was wanting. In this Time the Woman,
" the true Church, that brought forth the Man-Child, fled into the Wilderness,
" where she was to be, until the Time of her Return, hid in God : But praised
" be the Lord, she is now coming again out of the Wilderness in these our
" Days, and the Lord is now bringing again to the primitive Power and
" Purity, and his gathering Arm is extended hither also to this our Island, his
" Power is manifested in and among a Remnant here, for our Redemption out
" of the Hand of the Enemy, who had enslaved us, and kept us in Bondage
" through Sin and Iniquity, for the Lord hath caused his Light to spring up in
" us, which discovereth unto us where we were, and what we were doing ; and
" that manifested unto us we were walking in the Broad-way with the Multitude,
" even a crucifying unto ourselves the Lord of Life and Glory, as the *Jews* did
" when he appeared in that Body of Flesh, as we read of in the Scriptures of
" Truth : So this that thus manifested our Condition unto us, gave us to under-
" stand, that if we persisted therein, eternal Destruction would unavoidably fall
" upon us : In a Sense of this, a Cry went unto the Lord to be delivered from
" the Works of the Devil within ourselves, that we might be set free there-
" from. To which End the Lord executed his Wrath upon the Man of Sin in
" us, and his Judgments were known, by which *Sion* is redeemed, holy Praises
" to his Name : So Christ Jesus, who hath thus appeared in us, in our Behalfs,
" is now become the Captain of our Salvation, and him we are now resolved to
" follow, and observe his Commands which are pure, for we have a potent
" fierce Enemy to encounter with, who seeks continually to devour us, namely,
" to draw us into those Things again, which we took Pleasure in, where we
" were serving him : So that it very nearly concerns us to eye our Captain,
" and follow him whithersoever he leads us, and that is out of the Lust of the
" Eye, the Lust of the Flesh, and the Pride of Life, which are not of God ;
" and these are Enemies that are of our own House ; these are they that make
" Assaults upon us, and seek to get a Place in us again. So whatever Man
" may do unto us, we are resolved in the Strength of the Lord, to have Regard
" unto our Captain, who is not of this World, nor his Kingdom, for, saith he
" in the xviiith of *John*, Ver. 36. *My Kingdom is not of this World : if my*
" *Kingdom were of this World, then would my Servants fight* : And so it is a
" Kingdom we are fighting for under our Captain, but not of this World.
" But that Kingdom consists of Joy, of Peace and Righteousness in the Holy
" Ghost. It's the unrighteous Nature in ourselves we are fighting against ;
" for if the Unrighteousness be standing in us, we shall not enter the Kingdom
" that stands in Righteousness : So it's this, and not against Men's Persons we
" war and fight ; for if should we war against, and so destroy Men's Persons, we
" should do that we have no Command for from our Captain *Christ Jesus* : We
" are not to do any Thing he commands us not to do, for we are not to move
" or act without the Word of Command, for should we, it would be said unto us
" by him, *Who hath required these Things at your Hands ?* Our Commander
" came not to destroy Men's Lives, but to save them, according unto his own
" Words, *Luke* ix. 56. One of his Commands is, *Love your Enemies* ; also,
" *Bless them that curse you ; do Good to them that hate you ; and pray for them*
" *that despitefully use you and persecute you*, *Mat.* v. 44. *Luke* vi. 27. He
" never commanded us to kill and destroy our Enemies, viz. Men and
" Women : But one that was a Follower of him indeed, viz. *Paul*, in
" *Romans* xii. 20, says, *If thy Enemy hunger, give him Meat ; if he thirst,*
" *give him Drink, &c.* So these are Things we learn. Our Commander, when
" one

“ one drew Sword in his Defence, and hurt a Man therewith, reprehended
 “ him for it, and bid him *put his Sword into his Place, for, saith he, All they*
 “ *that take the Sword, shall perish with the Sword, Mat. xxvi. 52.* This was
 “ in a defensive Way, yet he might not do it. Now our Enemies that we
 “ encounter with, are not Men’s Persons without us, but Lusts within us ;
 “ neither do we make Use of such Weapons as Men use to kill and destroy one
 “ another with, but suitable Weapons and Armour, such as will defend us, and
 “ kill that we fight against ; for saith the Apostle, *Rom. xiii. 12. Let us put*
 “ *on the Armour of Light ;* and in his Epistle to the *Ephesians, Chap. vi.*
 “ *Ver. 11, 12, 13, 14, 15, 16.* he particularly describes the Armour and
 “ Weapons, and there tells us, what they wrestle not against, *viz. Flesh and*
 “ *Blood, Men’s Persons ;* and what they wrestle against, *viz. Against Princi-*
 “ *palities, against Powers, against Rulers of Darknes of this World, viz. the God*
 “ *of this World, the Prince of the Power of the Air, the Spirit that now worketh*
 “ *in the Children of Disobedience, against spiritual Wickedness in high Places.* So
 “ the fleshly Lusts that war against the Soul, is what we are fighting against,
 “ which where they are lived in, are the Causes of Wars and Fightings out-
 “ ward, as saith the Apostle, *James iv. 1, 2. From whence come Wars and*
 “ *Fightings among you, come they not hence, even of your Lusts that war in your*
 “ *Members ? Ye lust and have not ; ye kill and desire to have, and cannot obtain :*
 “ *Ye fight and War, yet ye have not, because ye ask not : Ye ask and receive not,*
 “ *because ye ask amiss, that ye may consume it upon your Lusts.* So now we can-
 “ not go back again to build up those Things we have destroyed, for the Lusts
 “ being in us in Measure destroyed, we cannot without manifest Prejudice unto
 “ ourselves go back again into them, for till then we cannot go into the War
 “ outward, for if we should, we should be Transgressors, and disobey our
 “ Captain. So be it known unto all People, that from henceforward we are
 “ resolved to fight under no other Commander, but the Lord Jesus Christ,
 “ because he is the Captain of our Salvation, and no other Armour do we
 “ intend to put on, but the Armour of God, for that will defend us against the
 “ Assaults of our grand Enemy the Devil, and no other offensive Weapons can
 “ we wear, but such as surely will do Execution upon those our Enemies, *viz.*
 “ *The Sword of the Spirit, which is the Word of God,* which is now known by us
 “ to be as an Hammer to break the Rocks, the hard Hearts caused by Sin, in
 “ pieces : And it is known to be as a Fire within us, to burn up that there
 “ which is contrary to God : *It is quick and powerful, sharper than any Two-*
 “ *edged Sword, piercing even unto the dividing asunder of Soul and Spirit, and of*
 “ *the Joints and Marrow, and is a Discerner of the Thoughts and Intents of the*
 “ *Heart, Hebrews iv. 12.* The Operation of which is known within : These
 “ are the Weapons that reach the Lusts, and will slay them, which if they
 “ were not slain, would slay the Soul, for they war against it ; and would,
 “ were they not slain, bring Indignation and Wrath, Tribulation and Anguish,
 “ upon us, such as will never have End, because of our Evil-doing : So we
 “ cannot, directly nor indirectly, war, fight against, kill nor destroy Men’s
 “ Persons, neither be aiding nor assisting therein ; but if we must suffer from
 “ Men for obeying our Commander, we must bear it with Patience, until he
 “ shall arise to plead our Cause.

“ And now, as to answering the Thing which is commonly objected against
 “ us, *That if all were of your Mind, our Enemies would come and take the*
 “ *Island from us.* To which we say, If all were of our Mind, *viz. To depart*
 “ *from Ungodliness and worldly Lusts, and to live soberly, righteously, and godlily*
 “ *in this World,* then they would depart from that which the Wrath of God is
 “ unto ; for look into the Scriptures of Truth all along, and see there, if Sin,
 “ Iniquity, and Disobedience, and Transgression of the holy Commands of
 “ God, were not the very Cause and Ground of the Judgments of the Lord
 “ coming upon a Nation, a City, or a People ; one whereof is War : So that
 “ if the Lord’s Determination be to punish, or destroy any Nation, City,
 “ Island or People, what Strength and Force, or Power of Mankind upon

BARBA-
DOES.
1674.

BARBA-
DOES.
1674.

“ the Face of the Earth can hinder it? If the Lord be minded to visit with the
 “ Pestilence or Contagion, as he did lately in *England*, and something of that
 “ Nature here also, who can avert it? Or if he be minded to punish with War,
 “ can the Force of Arms withstand him? Is he not Almighty, and can do what
 “ he pleases? He is also as able to succour, defend and preserve all those who
 “ obey him, and put their Trust in him; of which there are many Examples
 “ in the Scriptures of Truth, one amongst which we desire Notice may be
 “ taken of, that is *Exodus xxxiv. 23, 24. Thrice in a Year shall all your Male-*
 “ *Children appear before the Lord God, the God of Israel; for I will cast out the*
 “ *Nations before thee, and enlarge thy Borders, neither shall any Man desire thy*
 “ *Land, when thou shalt go up to appear before the Lord thy God thrice in the*
 “ *Year. Jerusalem* was the Place where they were to assemble together to wor-
 “ ship the Lord. The Nations round about them envied them much, and
 “ sought their Hurt and Destruction; but the Lord was on their Side, as long
 “ as they obeyed his Statutes, and kept his Commandments, and preserved
 “ them. But when they fell into Idolatry and served strange Gods, their Neigh-
 “ bour Nations were made Scourges to them, and the People of *Israel* became
 “ their Tributaries, as we may read often in the Book of *Judges*, and other
 “ Places. What is Man then, whose Breath is in his Nostrils, and the Lord,
 “ if he take away his Breath, (as he doth at his Pleasure) he brings him into the
 “ Dust; yea, even the greatest as well as the least, for that there is none able
 “ to deliver out of his Hand. So we see, that Sin only is the Cause the Lord
 “ doth punish after this Manner, for he doth not willingly afflict the Sons of
 “ Men, nor grieve them, *Lam. iii. 33.* Therefore we say, if the People of
 “ this Island were come to the forsaking of their Sins and Iniquities, that God’s
 “ Anger and Displeasure would be turned away from our Island, for saith the
 “ Apostle, *1 Pet. iii. 13. Who is he that will harm you, if ye be Followers of*
 “ *that which is good.* And says *Solomon, Prov. xvi. 7. When a Man’s Ways*
 “ *please the Lord, he maketh even his Enemies to be at Peace with him.* So if the
 “ People of this Island were come to please the Lord, then he would keep our
 “ Island: *For if the Lord keep not the City, the Watchmen watch in vain.* And
 “ Arms will be all in vain, if the Lord will pluck down and destroy. For
 “ let none think to establish themselves by Wickedness, for it is Wickedness
 “ overthrows the Sinner. But upon their Repentance, the Lord is ready to
 “ forgive, as he did *Nineveh.* It is Righteousness establisheth the King’s
 “ Throne, a Kingdom, a Nation, a People, or an Island. So we desire for
 “ the People of this Island, that they would come out of their Sin, it alone
 “ being that which the Lord’s Controversy is against, and with Man, because
 “ he is thereunto joined, and which God will never be reconciled unto.
 “ And for that other Objection which is commonly made against us, *That*
 “ *we decline serving the Country as Jurymen, and in some other Offices.* To this
 “ we say, That we do not refuse to serve the Country, wherein we may with a
 “ safe Conscience: But we do indeed *refuse to Swear in any Case*, for our Com-
 “ mander hath forbidden us, and should we, we should violate his Command
 “ in that particular, who said, *Swear not at all, Mat. v. 34.* and so should we
 “ come under his fiery Indignation: But we are come to *Yea* and *Nay*, and
 “ make a Conscience thereof: So were it to gain the whole World, we cannot
 “ Swear; but might we serve the Country in these Things without Swearing,
 “ we here declare, we are ready to do it when required, for some of us have
 “ been Surveyors of the Highways, and Constables, and other Officers of the
 “ Poor. So we only refuse to do that which Christ Jesus forbids, and because
 “ we have not broken his Commands, some of us in this Island have suffered
 “ considerably, when if we would have broken them, our Sufferings from Man
 “ would have ceased; but we should have suffered more deeply in our Con-
 “ sciences. And so this only, and not another Thing, *viz. being tender in our*
 “ *Consciences toward God, and having Respect to his Commands,* is the
 “ very Reason, Cause and Ground, we cannot either bear Arms or Swear, and
 “ of these Things the Lord God of Heaven and Earth knows, and bears us
 “ Testimony

“ Testimony is the real Truth. So we desire the Good and Welfare of all
 “ Mankind, and particularly them in this Island.”

BARBA-
DOES.
1675.

But notwithstanding this Representation of their Case, the said Governour, Sir
Jonathan Atkins, with the *Council* and *Assembly* of the Island, proceeded not only
 to enforce the Laws before in Being for settling the *Militia*, but they also enacted a
 new Law with *additional Penalties* on such as should refuse to act in that Service.
 This new Law bore Date the 28th Day of *September* 1675, and was as
 follows, *viz.*

“ *An ACT for the Settlement of the MILITIA of this Island.*

“ **W**H **H**EREAS nothing can more conduce to the Honour of our
 “ Sovereign Lord the King, and Well-being and Safety of this
 “ Place, as well from Foreign Invasion as Home-bred Insurrection,
 “ than orderly and strong Provisions made, and Preparation for War, which
 “ consisteth as well in a constant and due Exercise of the Soldiers, whereby they
 “ become bold and skilful in their Arms, and rather despise than fear an
 “ Enemy ; as also in being well provided and furnished with sufficient and
 “ competent Store of Ammunition of all Sorts, and appointed with compleat
 “ Arms, both offensive and defensive.

*An Act for
settling the
Militia.*

Preamble.

“ And **forasmuch** as it is too apparent, that many and great Defects have of
 “ late been, as well in Appearance of the Soldiery upon the Days appointed for
 “ Discipline and Exercise, as also in their Provision of Arms and Ammunition,
 “ so that unless some strict Course be taken, for the speedy Remedy thereof,
 “ it may be justly feared, that many will appear useless in Time of Need.

“ And **whereas** by the Blessing of God on the Labour of the Inhabitants of
 “ this Island, the same in many Places is become open and champion Ground,
 “ so that in Time of Foreign Invasion, or intestine Broils, Horse-forces may be
 “ of great Use and Concernment : And **whereas** the same hath not been so
 “ equally assessed, nor so orderly regulated as they should ; for preventing
 “ whereof for the future,

“ Be it therefore **Ordained, Enacted, and Established**, by his Excellency
 “ Sir *Jonathan Atkins*, Knt. Captain-General and Chief Governour of this and
 “ other the *Caribbee-Islands*, the *Council* and *Assembly*, and by Authority of the
 “ same,

“ 1. That every Freeholder, Householder, Artificer, Labourer, or other
 “ Freeman whatsoever, inhabiting within this Island, that hath not already
 “ contracted to serve some Freeholder, during the Space of six Months at least,
 “ and appear and serve in the *Militia* for his Account, and not serving on
 “ Horse, shall be enlisted a Soldier, and serve on Foot in such Regiment
 “ where they do or shall reside ; and such as are not already provided, shall
 “ forthwith and immediately after Publication hereof, provide himself with one
 “ well fixed Musket or Fuser, one Sword, one Cartridge-box containing twelve
 “ Charges at least, or one Collar of Bandaliers, and shall always have in store
 “ by him, one pound of good Musket-powder, two pound of Shot, one pound
 “ of Match, (if he have a Match lock Musket.)

1. Every Free-
man to appear
in Arms.

“ 2. And be it also farther **Enacted, Ordained, and Established**, by
 “ the Authority aforesaid, That every Inhabitant within this Island now being,
 “ or which hereafter shall be, in actual Possession of twenty Acres of Land or
 “ upwards, within the same, shall forthwith (if he be not already provided)
 “ find and provide for such twenty Acres of Land, one sufficient able Man to
 “ bear Arms for the Service of his Majesty in the Defence of this Island, and
 “ so proportionably for a greater Quantity of Land, and shall provide for
 “ every such Man, such Arms, and a like Quantity of Ammunition, in all
 “ Respects, as every Freeman serving on Foot is before by this Act commanded
 “ to provide, to be always in store by him.

2. For every
twenty Acres
of Land to
provide a Foot
Soldier.

“ 3. And

BARBADOES.
1675.

3. Two Tenants
to be taken for
three Men.

4. For 100
Acres of Land
to send an
Horseman, and
for 160 Acres
to find two.

5. For every
Horse two
Foot-men
excused.

6. Ascertain-
ing the Riders,
&c.

7. How Foot-
Soldiers are
to be armed.

“ 3. And it is farther **Enacted**, That every two Tenants, appearing com-
“ pleat in Arms for their Landlord, shall be henceforth deemed and taken
“ equivalent to three common Freemen or Servants: **Provided** always, That
“ every such Tenant occupy and possess two Acres of Land at least, they
“ having a Lease of the same for three Years or more, otherwise the Landlord
“ shall receive no Advantage thereby.

“ 4. And be it farther **Enacted, Ordained, and Established**, by the
“ Authority aforesaid, That every Person that is Possessor or Owner of one
“ Hundred Acres of Land within this Island, either in his own Right, or as
“ Agent for another, or by any other Way, Title, or Tenure whatsoever, shall
“ furnish and set forth one able Horse, manned and compleatly armed for his
“ Majesty's Service, and this Island's better Preservation in case of Foreign In-
“ vasion, or any Intestine Domestick Broils, Disturbances, or Insurrections; and
“ for one Hundred and sixty Acres of Land, he shall find and provide two able
“ Horses, and for every one Hundred Acres more, one Horse manned and
“ sufficiently furnished, each with a good serviceable Saddle, Crupper, and
“ Breast-plate, a good Bitt, Headstall and Reins, one Case of well fixed Pistols
“ and Holsters, a good Carbine with Belt and Swivel, one Flask and a good
“ Sword, a Pair of Boots and Spurs; and have always in store by him for
“ each Horse he is to set forth, one pound of good Pistol-powder, and one
“ pound of Pistol-shot, and for each Horse so set forth, manned and com-
“ pletly furnished, the Owner or Possessor thereof shall be excused two Foot-
“ Soldiers.

“ 5. And be it farther **Enacted**, by the Authority aforesaid, That every
“ Freeholder or Freeman within this Island, although he be not possessed of
“ one Hundred Acres of Land, yet if he have a sufficient able Horse of his own
“ for such Service, shall be in like Manner provided with Furniture, Arms
“ and Ammunition for the Service aforesaid, and shall attend his Officers on
“ Exercising-days, or upon any other lawful Summons whatsoever at the Place
“ appointed, and shall therefore be excused two Foot-Soldiers, if any be assessed
“ on him by this Act before mentioned.

“ 6. And that the Service of the Horse, as to their Riders, may be made
“ more certain, and the Commanders and Horse-Riders better known to each
“ other, it is therefore **Ordained and Enacted**, by the Authority aforesaid,
“ That the Field-Officers of the several Regiments of Horse within this Island,
“ by themselves or inferior Officers, shall with all possible Conveniency enlist
“ the Names of all and every the present Horse-Riders within their several
“ Divisions, who ride for themselves or any other Persons, who being so enlisted
“ shall serve on all Occasions for the same Person (notwithstanding his or their
“ Removal to any other Division) and in the same Troop wherein they were
“ first enlisted, for the Space of six Months from their first inlisting, and all
“ that Time to be furnished with all such necessary Accoutrements as is ordained
“ in this Act afore-mentioned. And to the Intent that such of his Majesty's
“ Liege People, of this Island, as are willing and forward to perform their Duty
“ in such Things as is by this Act enjoined them, may be no longer dis-
“ couraged by the unpunished Neglects, in the stubborn and careless People, in
“ providing for their just Defence,

“ 7. Be it **Ordained, Enacted, and Established**, by the Authority
“ aforesaid, That all such Persons as are here by this Act appointed to serve on
“ Foot, do duly make their Appearance compleat in Arms, as is before men-
“ tioned, at such Time and Place as are or shall be appointed to them for
“ Exercise, or upon any other lawful Summons whatsoever, and do with them
“ bring three Charges of Gun-powder, and half a Yard of Match, if he have a
“ Match-lock Musket; and that every Person, that shall be found defective
“ therein, in fitting themselves, or providing such Persons as they are to set
“ forth with such Arms and Ammunition as by this Act is enjoined, shall forfeit
“ in Manner and Form following, *viz.* For every Default of Appearance at
“ the Time of Exercise, or other lawful Summons whatsoever, fifty pounds of
“ *Muscovado*

“ *Muscovado* Sugar for every Day each Man, according to his Proportion of
 “ Land, shall be wanting ; and the like Sum for every Day or Night upon any
 “ Duty whatsoever : And all Persons appearing, and not being compleatly
 “ armed, according as by this Act is required, shall forfeit for every fixed
 “ Musket he shall want of his Proportion, twenty pound of Sugar ; for every
 “ Sword, twenty pound of Sugar ; for every Cartridge-box or Collar of Ban-
 “ daliers, twenty pound of Sugar ; for every pound of Gun-powder he shall
 “ want of his Proportion in store by him, ten pounds of Sugar ; for every
 “ pound of Bullet, five pounds of Sugar ; and for every pound of Match, if
 “ he have a Match-lock Musket, five pounds of Sugar : The said Fines to be
 “ levied for each particular Default expressed in the Execution, and not
 “ otherwise.

BARBADOES.
1675.

*Forfeitures
for Foot-men.*

“ 8. And be it farther **Enacted, Ordained, and Established**, by the
 “ Authority aforesaid, That every Person that shall fail of furnishing himself
 “ with an Horse or Horses well manned, with Arms, Ammunition and other
 “ Accoutrements, as is before required in this Act, and of presenting them-
 “ selves and other Riders according to their Proportion, as before mentioned
 “ and enjoined at the Time and Place that shall be appointed for Exercise, or
 “ other lawful Summons whatsoever, (unless he send a lawful Excuse in Writing
 “ to the Commander then and there being, or make sufficient Cause afterward
 “ to appear by the Oath of two credible Witnesses) shall forfeit as followeth,
 “ *viz.* For Default of Appearance of each Person on Horseback, one Hundred
 “ pound of Sugar ; and all Persons appearing, and not being compleatly
 “ armed, according as is by this Act required, shall for Default of every pair
 “ of Pistols and Holsters well fixed, forfeit fifty pound of Sugar ; for Default
 “ of every good Sword, forty pound of Sugar ; for Default of every Carbine,
 “ Belt and Swivel, fifty pound of Sugar ; for Default of every Flask, ten
 “ pound of Sugar ; for Default of every pound of Powder or Bullet they should
 “ have in store, ten pound of Sugar : All the said Fines and Penalties to be
 “ levied for each particular Default expressed in the Execution, and not other-
 “ wise, by the Marshal of each Regiment, or his Deputy, in Manner follow-
 “ ing, *viz.* On Complaint made by any of the Captains of the several Troops
 “ and Companies of Default in Appearance, or other Defects, in a List by the
 “ said Captain subscribed, unto any the Field-Officers of the Regiment in
 “ which such Defaults shall arise, they and every of them have hereby, and
 “ shall and may have full Power and Authority from Time to Time, and at
 “ all Times hereafter, as Occasion shall offer, to issue and grant forth War-
 “ rants to the Marshal of each Regiment, or his Deputy, to raise sufficient
 “ Guard, not consisting, if of Horse, of above four Horses and Men in com-
 “ pleat Arms, and those to be nominated by the said Field-Officer, if of Foot,
 “ only assisted by the inferior Officers of each Company, unless it be in case of
 “ Resistance ; who are hereby required at all Times, upon Summons by Virtue
 “ of the said Precept, to be aiding and assisting, to the utmost of their Powers,
 “ to the said Marshal or his Deputy, in executing his or their Duty : And if
 “ any Person or Persons incurring the said Penalties, shall refuse to shew such
 “ Goods, Chattels, or Estate, as may be satisfactory for Payment of the For-
 “ feitures according to the Execution before granted ; then it shall and is
 “ hereby **Declared**, That it may be lawful to and for the said Officers, and
 “ any of them, or their Deputies, with their said Guard or Assistants, to take
 “ whatsoever he or they can find in the House, Plantation, Custody, or Keep-
 “ ing of the said Offender or Offenders, for Payment and Satisfaction as afore-
 “ said ; and all Attachments in that Behalf granted, or to be granted, shall be
 “ fully executed, and Appraisment of all Goods attached, made and finished
 “ within ten Weeks after the Default of the Delinquent, otherwise to be void ;
 “ and the Overplus, if any be, returned to the Party from whom it was
 “ attached.

8. *Penalty on
Default of
Horse-men.*

*The Marshal
to levy Fines.*

*Goods ap-
praised in
ten Weeks.*

9. *Field-Offi-
cers to issue
Warrants.*

“ 9. And it is farther **Ordained, and Enacted**, by the Authority afore-
 “ said, That it shall and may be lawful to, and for the Field-Officers aforesaid,
 VOL. II.

BARBA-
DOES.
1675.

“ and every of them, to issue Warrants of Appraisment, and thereby to com-
“ mand the said Marshal or Marshals, or their Deputies aforesaid, to summon
“ in two or more Freeholders of the Neighbourhood, to make a just and con-
“ scionable Appraisment of such Goods and Estate as shall either be shewed by
“ such Delinquent himself, or by the Officer or his Deputy, for Satisfaction as
“ aforesaid, and such Appraisment to give under their Hands, and upon Oath,
“ (if thereto required) which said Oath every one of the said Field-Officers are
“ hereby authorized to require, administer, and receive of such Appraisors
“ as aforesaid: And if the Person or Persons, delinquent as aforesaid, shall not
“ shew Effects, and if the said Marshal, or his Deputy, cannot find any Goods,
“ Chattels, or Estate of the said Delinquent, whereupon to levy his Execution
“ or Writ of Attachment for Satisfaction of the Forfeitures before mentiond,
“ then the Officer, or his Deputy, by Warrant from the said Field-Officers, or
“ any of them, first had and obtained, who are also hereby empowered to grant
“ and issue the same, shall apprehend the Body or Bodies of the Person or Persons,
“ delinquent as aforesaid, and him, them, or every and any of them, bring or
“ cause to be brought before the Colonel or other Field-Officer of the Regiment
“ where such Default is or shall be made as aforesaid, who is hereby also
“ impowered and authorized to require and command such Delinquent or De-
“ linquents to be obedient and conformable to this Act for the future, and to
“ make Payment and Satisfaction for every past Default within the Time
“ limited: And upon Non-Compliance, wilful Refusal or Contempt, to send
“ such Delinquent or Delinquents by the said Marshal, or his Deputy, with a
“ *Mittimus* to the Provost-Marshal of this Island for the Time being, who is
“ hereby commanded the Body or Bodies of such refractory Person or Persons
“ to receive, and in safe Custody keep, till he or they shall become conformable
“ by Submission to the said Act, or be thence delivered by due Order of Law;
“ or the said Field-Officers, or any of them, shall be hereby empowered to
“ order and appoint the said Offender and Offenders to receive corporal
“ Punishment by lying Neck and Heels, or riding the Wooden-horse, at the
“ next Meeting of the said Troop or Company, according as the said Field-
“ Officer in his Discretion shall see meet: Always **provided**, and it is the Intent
“ and Meaning of this Act, That when any Troop of Horse, or Company of
“ Foot, are summoned into Arms for Exercise, and no Commission-Officer be
“ there present to perform that Duty, no Defaulter shall be at that Time liable
“ to any Fine for Non-appearance.

10. Penalty on
Default as to
ride.

“ 10. And it is farther **Ordained, Enacted, and Declared**, by the
“ Authority aforesaid, that all such Persons whatsoever, as are obstinate in
“ refusing to appear in Arms themselves, but send their Servants in Contempt,
“ (which tends to the great Weakning of the *Militia*, and Discouragement of
“ those which are forward in their own Persons) shall forfeit for every such
“ Offence three hundred pounds of Sugar, unless some lawful Excuse be made
“ to the Commander of such Troop or Company: And for such who will not
“ send their Servants or Horse-Riders according to their Proportion, the
“ Commander of each Troop or Company hath hereby full Power and Autho-
“ rity to send an Officer, assisted with a File of Soldiers to fetch the said Servants
“ and Horses into the Field for Exercise, or any other Occasion of Service.

11. Penalty
for Defaults
on Foot.

“ 11. And it is farther **Enacted and Ordained**, by the Authority afore-
“ said, That when any Person shall make Default of Appearance, either on
“ Foot or Horse compleatly armed as by this Act is required, if the Neglect
“ shall appear to the Officer to be in the Master, he shall be proceeded against
“ as by this Act before is appointed: But if the Default be in the Servant, or
“ other Person listed to serve for him, such Offender shall, by Order of the next
“ Field-Officer, lie Neck and Heels, or ride the Wooden-horse, at the next
“ Meeting of the said Troop or Company, at the Discretion of the said Field-
“ Officer.

12. Penalty
for not Ap-
praising.

“ 12. And it is farther **Ordained and Enacted**, by the Authority afore-
“ said, That if any Person or Persons upon Summons, to be proved on Oath
“ before

“ before the Colonel or other Officer, who are hereby authorized to administer
 “ and receive the same, shall refuse to appear compleat in Arms, or appearing
 “ shall not be aiding and assisting to the said Marshal, or his Deputy aforesaid,
 “ or shall not personally appear and make Appraisement as aforesaid, that then
 “ every such Person shall forfeit three Hundred pound of Sugar, to be levied by
 “ Warrant from any the Field-Officers of that Regiment, directed to the said
 “ Marshal or his Deputy, to levy the same upon their, or any of their Goods
 “ or Estate by Way of Distress, in the same Manner, Form, and Effect, to all
 “ Intents and Purposes whatsoever, as is appointed by Justices of the Peace in
 “ case of Servants Wages: The said Fines to be disposed of by the said Field-
 “ Officers, or any one of them, the one Half to the Marshal of the Regiment of
 “ Horse, the other Half to the Use of the Troop from whence such Default
 “ arose, as the Colonel, with the Concurrence of the other Field-Officers, shall
 “ appoint; and the Fines that shall arise from the respective Regiments of Foot,
 “ the one Half shall be disposed to the Marshal of the Regiment, the other
 “ Half to the inferior Officers of such Company from whence the Defaults
 “ issue, for their Encouragement, as well diligently to persevere in their
 “ Duty, as also carefully to discharge all such Trust as to them belongs.

“ 13. And it is hereby farther **Enacted, published, and Declared**, by
 “ the Authority aforesaid, That the Captain of the Life-Guard hath, and shall
 “ have the same Power to issue forth his Warrant and Warrants to his Marshal,
 “ and the said Marshal or his Deputy hath, and shall have thereby the same
 “ Power to levy such Fines, Penalties and Forfeitures of the Goods or Estate of
 “ any Person or Persons enlisted under his Command offending as aforesaid,
 “ and have also the same and like Power in all other Things, as the Colonels or
 “ other Field-Officers have hereby to them granted.

“ 14. And **whereas** the *Assessment* for every Hundred Acres of Land to find
 “ one Horse with Furniture, &c. may be very inconvenient for the Gentlemen
 “ of the Council and Assembly, and to the several Judges of Courts, Justices
 “ of the Peace, and Field-Officers of the several Regiments within this Island,
 “ in respect of their publick Employments; be it therefore **Enacted,**
 “ **Ordained, and published**, by the Authority aforesaid, That all Persons
 “ that actually are of the Council, all Judges of Courts, and Field-Officers,
 “ be allowed and abated out of this Act two Horses each, whereof their own
 “ Riding-horse to be one, so as they take this Privilege only in one Capacity:
 “ And that all Gentlemen of the Assembly, Justices of the Peace, or any that
 “ have been of the Council, Judges of any Courts, or who have been Com-
 “ missioners as Field-Officers, shall be allowed out of the Proportion before
 “ enacted, one Horse for his own Use, and no more, with the above Condition.
 “ And all such of the Persons above named, as are not in any Military Com-
 “ mand, as shall be of the Life-Guard for the Commander in Chief of this
 “ Island, (those of the Council and Judges for the Time being excepted, who
 “ are hereby exempted from all Military Duty) they being by Virtue of their
 “ Offices obliged to attend the Person of the General, and be employed in no
 “ other Service, nor upon that but in case of Invasion or Insurrection.

“ 15. And be it farther **Ordained and Enacted**, by the Authority
 “ aforesaid, That no other Person or Persons, of what Quality soever, (except
 “ as is before excepted) shall be freed or exempted from personal riding his
 “ own Horse, or otherwise being in Arms on Foot, when thereunto required.

“ 16. And for the better strengthening of the *Militia* of this Island, and that
 “ all Persons that are able to bear Arms may be exercised and made fit for the
 “ Service of his Majesty in the Defence of this Island, be it **Enacted,**
 “ **Ordained, and Established**, by the Authority aforesaid, That all Persons
 “ that have Apprentices, as Merchants, Artificers, or others, and be deemed
 “ able for his Majesty's Service, shall be forthwith enlisted by the Commanders
 “ of the several Companies in whose Precincts they reside: **Always provided,**
 “ That such Master shall have Liberty to excuse one Servant to look after the
 “ Charge of his Family, during his own Absence, if on Service.

“ 17. And

BARBA
DOES.
1675.

13. Marshal's
Power.

14. Privileges
to the Council
and Assembly.

15. And to
no others.

16. For
strengthening
the Militia.

BARBADOES.
1675.

17. Corporal
Punishment.

“ 17. And be it farther **Enacted, Ordained, and Established**, by the Authority aforesaid, That what Person soever that is, or hereafter shall be enlisted under Command either of Horse or Foot within this Island, and receiving Summons by Sound of Trumpet, Bell or Drum, or otherwise, to appear in Arms, it being by Order from the Commander in Chief of this Island, and appearing shall refuse or neglect to perform such Duty as shall be required of him, or in case such Person shall depart his Colours with his Arms, or his Guard, without Leave from his Officers, and being convicted thereof before his Captain, shall be censured by his said Captain or Field-Officer there being, to lie Neck and Heels in the Head of the Company or Troop, or before the Guard, at the Discretion of the Commander, not exceeding two Hours.

18. Corporal
Punishment.

“ 18. And be it farther **Enacted, Ordained, and Established**, by the Authority aforesaid, That if any Servant or hired Man, trusted by his Master, shall omit making his Appearance at the Place appointed to him for Exercise or otherwise, not being hindered by his Master or other Person set over him, so that by such Means his Master may be deemed a Defaulter, such Servant or Freeman so defaulting and neglecting his and their due Appearance in Arms as aforesaid, shall for every such Offence be by the Commander in Chief there present, censured to lie Neck and Heels at the Head of the Company whereto he belongs, so long as the Commander shall think fit, not exceeding the Space of one Hour.

19. Conditions
of Persons
Removing.

“ 19. And be it farther **Enacted, Ordained, and Established**, by the Authority aforesaid, That if any Person or Persons, listed in some Company of a Regiment, shall remove his or their Place of Abode into any other Company of the same Regiment, or within the Bounds of some other Regiment, he shall forthwith upon such his Removal cause himself to be enlisted in that Company where he goeth to abide, and shall thereof bring a Certificate to his last Captain, who upon Receipt thereof shall give him a Furlow for his Discharge from farther Duty to be required of him: And whosoever shall neglect his Duty herein, shall in case of any Defects by him or them made in the Company wherein he or they were first enlisted, incur the Penalties by this Act enjoined for Non-appearance, and shall be levied in the same Manner, and converted to the same Use, as there expressed.

20. Injunction
on poor Free-
men.

“ 20. And be it farther **Enacted and Ordained**, by the Authority aforesaid, That every poor Freeman within this Island, whether hired to, or with any other Person, or otherwise, shall duly appear compleat in Arms in the Company where he is or shall be enlisted, and in the same Company shall diligently serve for the Space of six Months then next following his Enlisting, and if such Freeman have not such Arms and Ammunition as is required by this Act, he shall be provided thereof by the Person with whom he lives or doth work for the Time of his so being hired, and shall secure the Return thereof to the proper Owner when thereto required: But if any such Freeman shall break, spoil, or lose such Arms, so that he cannot make Redelivery of them in as good Order and Condition as they were when he received them, then he shall make Satisfaction for such Arms to the proper Owner thereof, either in Money or Goods, or else upon Complaint made to the Field-Officer of the Regiment to which the said Party belongs, the said Freeman shall by him be ordered to serve the Owner of such Arms, until Satisfaction be made for the same according to the Discretion of the said Field-Officer, who is hereby authorized and empowered to do the same, by sending his Warrant or Warrants to cause the Party offending to appear before him, and upon hearing of the Matter, shall, if he see Cause, order him to make Satisfaction as aforesaid: And if the Person so offending refuse to satisfy or serve according to Order of the said Field-Officer, that he be by the said Field-Officer committed to Goal, there to remain till he conform accordingly.

“ 21. And

“ 21. And to the Intent such of his Majesty's good Subjects of this Island, who are willing and forward to serve in their own Persons, and to provide and send such a Number of Men with Arms and Ammunition, either to the Horse or Foot-service upon all Occasions, as by this Act is enjoined them, may not be discouraged by the unpunished Contempt of the Refractory, Stubborn and Malicious, who wilfully and obstinately make Default, and will not appear themselves, as in this Act is provided, nor send Men in Arms according to the Proportion of Land whereof they are Possessors, absolutely refusing to yield Obedience to the Law, shall forfeit for his first Offence two Hundred pound of Sugar for each Horse and Man, compleat in Arms, he ought by this Act to appear on or send into the Field to the Exercising, &c. and for his second Offence shall forfeit four Hundred pound of Sugar for each Omission as aforesaid; and every Person that shall not appear, or send to the Exercising of the Foot, shall forfeit for his first Offence an Hundred pound of Sugar, and for his second Offence two Hundred pound of Sugar. And for the better ascertaining who shall be deemed a refractory Person, it is hereby **Ordained** and **Enacted**, That any Person that shall have Execution levied upon him for not appearing or sending Horse or Men compleat in Arms to the Exercising, and shall notwithstanding continue not to send any, shall be deemed and taken for a refractory Person by this Act intended, and after the second Offence continue to pay four Hundred pound of Sugar for each Default, until he do appear or send his Proportion of Horse and Men compleat in Arms, as is by this Act provided: And in like Manner such of the Foot as shall be refractory as aforesaid, shall continue to pay two Hundred pound of Sugar until he do appear and send as aforesaid. And the Field-Officers of the respective Regiments, and every of them, have hereby full Power and Authority to issue Execution, directed to the Marshal of the Regiment to attach any of the Goods or Estate of the Person or Persons so contemptuously in Default; and also so much more as will pay for Arms and Ammunition to be or remain with the Captain of the Troop or Company, and appointed to such of the poor neighbouring House-keepers or Freemen, who are not able to serve on their own Account, together also with such Payment and Provision to them, as to other such Persons by this Act is appointed, the Goods so attached to be appraised in like Manner as in this Act appointed.

BARBADOES.
1675.

21. Forfeitures for Disobedience.

“ 22. And **whereas** many great Mischiefs will unavoidably happen, except some strict Course be taken for the punishing of Mutinies which may be committed in Time of Service, and other Disorders, as Soldiers striking or threatening Officers, being a Thing of dangerous Consequence; it is therefore **Enacted**, and **Ordained**, by the Authority aforesaid, That if any Soldier or Soldiers in Time of Service, Exercise or Duty whatsoever, shall presume to strike or threaten his Officer, or shall begin, raise, abet or countenance any Mutiny or Disturbance whatsoever amongst his Fellow-Soldiers, such Offender or Offenders shall be punished by Order of the superior Officer then and there present, under whose Command such Soldier or Soldiers are, by running the Gantlet, lying Neck and Heels, or riding of the Wooden-horse, at the Discretion of the said Officer, or according to the Nature of the Offence, stand committed to the Common Goal of this Island without Bail or Mainprize, to be at the next General Sessions, at the Discretion of that Court censured or acquitted.

22. Punishment of Mutineers.

“ 23. But **forasmuch** as in Time of actual Invasion or intestine Insurrection, it may be of absolute Necessity for this Island's better Defence and Preservation to have Articles of War for the better retaining Soldiers within their Duty; it is hereby **Ordained** and **Enacted**, by the Authority aforesaid, That the Governour or Commander in Chief for the Time being in this Island, shall have Power by, and with the Advice and Consent of the Council, or the major Part of them, to ordain and prepare Articles of War, and them to put in Execution upon all the Inhabitants of this Island, which Articles of War, so ordained and prepared, shall continue and be in Force as

23. Power to prepare Articles of War.

BARBA-
DOES.
1675.

24. Order for
Alarms.

25. Penalty of
not appearing
on Alarms.

26. Encou-
ragement to
Commission-
Officers.

“ long as any Foreign Enemy shall be upon, or in Sight of the Island, and no
 “ longer ; or as long as any Rebellion or Insurrection within the same shall
 “ remain unquelled, and no longer ; nor shall any Person that hath incurred
 “ any Penalty for transgressing any of the said Articles be punished for his said
 “ Transgression by Virtue of them, but shall be then imprisoned, if the Nature
 “ of the Offence require it, and tried and censured at the Grand Sessions, as is
 “ before provided in this Act, the true Intent and Meaning of this Clause being
 “ to grant Liberty and Power to the Governour and Council for the Time
 “ being, by speedy and exemplary Punishment of Life and Limb inflicted upon
 “ some that may happen at such a Time to act or do Things of dangerous
 “ Consequence to the Safety of this Place, to terrify others from the like, and
 “ not otherwise ; any Thing herein contained to the contrary notwithstanding.
 “ 24. And **forasmuch** as the Safety and Preservation of this Island lieth
 “ very much in the speedy and diligent giving forth, and setting forward an
 “ Alarm : And **forasmuch** as the Nature of the Forces that may come to
 “ invade this Place, will in all likelihood be best and soonest known to his
 “ Majesty's Governour here : And also **forasmuch** as that an Enemy may the
 “ better know how to take his Measures, if how many Ships should give an
 “ Alarm should be established by an Act, Your Excellency is hereby humbly
 “ desired, by and with the Advice and Consent of the Council from Time to
 “ Time, to appoint how many Ships or lesser Vessels shall give an Alarm to
 “ the Forts, and how many Ships or lesser Vessels shall give an Alarm to the
 “ whole Island, and also to appoint how the said Alarm shall be set forward,
 “ either by firing Guns from the Forts, beat of Drum, discharging three
 “ Muskets distinctly, ringing of Bells, blowing of Shells, sending of Mes-
 “ sengers from one Neighbour to another, hanging out white Cloths from the
 “ Top-Vane of Windmills by Day, and Lights by Night, and so from one
 “ Mill to another, until it have passed the whole Island throughout, or by
 “ all of those recited Particulars, or by as many of them as Your Excellency
 “ and Council shall think fit and reasonable ; and which, when agreed upon,
 “ Your Excellency is humbly desired to cause Publication thereof to be made in
 “ the several Parish-Churches of this Island, to the End the respective Inhabi-
 “ tants may know what is their Duty in that Particular, and after such Publi-
 “ cation, if any Persons shall fail of setting forward the Alarm by the Signs to
 “ him appointed, according to his Capacity with all Diligence, he shall for
 “ every such Offence suffer six Months Imprisonment without Bail or Main-
 “ prize, the same to be inflicted by Order of the Commander in Chief of this
 “ Island, and Council for the Time being appointed and ordained : If the
 “ Alarm be to the Forts only, all Persons that are or shall be appointed in
 “ such Case for the Defence of the said Forts, are to repair to their Colours, or
 “ to such other Place as Your Excellency or the Commander in Chief for the
 “ Time being shall direct : And if the Alarm be to the whole Island, all Per-
 “ sons of what Degree or Quality soever, are to repair to their Colours or
 “ Places of meeting that are or shall be by Your Excellency or Commander in
 “ Chief for the Time being appointed.
 “ 25. And be it **Enacted** and **Ordained**, by the Authority aforesaid,
 “ That what Person soever upon such Occasion shall fail of making their per-
 “ sonal Appearance compleat in Arms, and of sending their Proportion of
 “ Men armed and furnished as aforesaid, shall for such his Default stand com-
 “ mitted by Warrant of any of the Field-Officers of the Regiment to which he
 “ doth belong, to the Common Goal of this Island, without Bail or Mainprize,
 “ for the Space of six Months, and farther pay such Fine, answerable to the
 “ Ability of the Defaulter, as shall be set and adjudged by the Governour, for
 “ the Time being, and Council.
 “ 26. And for the greater Encouragement of all such Persons as are, or
 “ shall be appointed to be Commission-Officers, and are notwithstanding to
 “ find Horse and Arms in the several Troops of Horse in whose Divisions they
 “ dwell, and that they may more chearfully proceed in the great Credit and
 “ Trust

“ Trust reposed in them ; be it **Enacted** and **Ordained**, by the Authority **B.A.R.B.A.**
 “ afore said, That all and every Commission-Officer now being in Commission, **D.O.E.S.**
 “ or shall hereafter be, from and after the Publication hereof, be excused of **1675.**
 “ one Horse and a Man of those which he is to send according to the Prescrip-
 “ tion of this Act, to serve in the Troop or Troops to which the said Com-
 “ mission-Officer did, doth, or hereafter shall belong, during the Time of his
 “ being in Commission afore said ; any Thing in this Act to the contrary
 “ notwithstanding.

“ 27. And it is farther **Enacted** and **Declared**, by the Authority afore- **27. Provision**
 “ said, That upon every Alarm hereafter made, either from the Forts, Towns, **of Arms on**
 “ or Body of this Island, every Soldier carry with him to his Place of Rendez- **an Alarm.**
 “ vous, twelve Charges of Powder at the least, and twenty Bullets suitable
 “ to his Arms, that he may be ready for Service as soon as he arrives at his
 “ Post, under Forfeiture of one Hundred pound of Sugar for each Man so in
 “ Default, to be levied in the same Manner, and to the same Use the former
 “ Forfeitures are appointed in that Case ; And that upon all such Occasions, the
 “ Master of such Servants or Freemen who are so upon Service for their Ac-
 “ counts, and are detained on the Guard all Night, shall forthwith send down
 “ such Provisions ready dressed as may be needful and sufficient for every such
 “ Soldier then upon Service ; in Default whereof the Chief Officer there being
 “ shall supply the same ; and the Person so offending shall pay for every such De-
 “ fault two Shillings Sterling for each Soldier every twenty four Hours the said
 “ Guards shall continue ; the same to be levied in such Manner and Form as
 “ is before provided : And the said Fines to be paid to the chief Officer that
 “ has Command of that Guard, to reimburse his present Expence, and the
 “ Overplus, if any be, to be by him distributed among the inferior Officers
 “ then and there in Service.

“ 28. And it is hereby farther **Enacted**, by the Authority afore said, That **28. Power to**
 “ upon the Approach of an Enemy, it shall be lawful for the superior **to impress**
 “ Officer of every Regiment, to press Horses, Cattle, Harnesses, and Drivers, **Horses, &c.**
 “ for Draught of the Field-Guns to such Places as Order shall be then given
 “ for ; and also Carts, Horses, and Cattle, for any other Service at such Time
 “ requisite ; for all which the respective Owners shall receive full Recompence
 “ out of the publick Treasury of this Island.

“ 29. And to the Intent that due Encouragement may be given to all such **29. Encou-**
 “ Freemen and Servants as shall chearfully and boldly oppose the common **agement to**
 “ Enemy, be it **Enacted** and **Ordained**, by the Authority afore said, That **Soldiers.**
 “ if in the Service afore said any Servant or Freeman shall happen to be
 “ maimed or disabled by the Enemy, that the Cure of the said Servant or
 “ Freeman shall be paid for and allowed out of the publick Treasury of this
 “ Island, and the Servant so maimed or disabled shall receive from thenceforth
 “ Yearly, out of the publick Treasury, to maintain him during his Life, or
 “ Abode in this Island, two Thousand pound of Sugar, and the Freeman so
 “ maimed or disabled as afore said, shall during his Life or Abode in this Island
 “ receive Yearly out of the publick Treasury the like Sum of two Thousand
 “ pound of Sugar : But if the Freeman so maimed or disabled as afore said, be
 “ a married Man, then such Freeman shall for the Maintenance of himself,
 “ his Wife and Children, receive Yearly out of the publick Treasury of this
 “ Island, during his Life or Abode in this Island, three Thousand pound
 “ of Sugar ; and if it shall happen that any Freeman, that is a married Man
 “ as afore said, shall lose his Life in the Service afore said, that then the
 “ Widow of such Freeman shall thenceforth during her Widowhood receive
 “ out of the publick Treasury of this Island, two Thousand pound of Sugar
 “ Yearly for the Support of herself and her Children, if she have any.

“ 30. And in **regard** by good Experience it is well known, that many **30. Negroes**
 “ Negroes and Slaves in this Island are worthy of great Trust and Confidence **to be enlisted.**
 “ to be reposed in them, be it therefore **Enacted**, by the Authority afore said,
 “ That all and every the Inhabitants of this Island, enjoined to find Horse or
 “ Horses

BARBA-
DOES.
1675.

31. Overseers
of Negroes
excused.

32. Supernu-
merary Ser-
vants to be
sent for De-
fence.

33. Allowance
out of the
Treasury for
Servants kill'd.

“ Horfes for the *Militia*, shall for every Horfe they are so enjoined to send,
“ also with each Horseman send one able Negro Man or Slave, armed with a
“ Bill and Lance, and the Negroes or Slaves appearing at the said Rendezvous
“ by Virtue of this Act, shall be enlisted, commanded and directed for the
“ Service of this Country by that Officer that commands the rest of the Forces
“ in that Division, or such as the Governour or Commander in Chief shall
“ impower to that End and Purpose.

“ 31. And be it farther **Enacted** and **Ordained**, That all head Overseers
“ of Plantations, to which belong the Number of more than six Men Negroes,
“ shall be, and are hereby excused from being enlisted, or made liable to serve
“ upon any Occasion whatsoever, but are reserved to take Charge of the
“ Families to which they belong during such Service; any Thing in this Law
“ seeming to the contrary notwithstanding.

“ 32. And in **regard** divers Persons have greater Number of Servants,
“ Slaves and Horfes than by this Act is required from them, and that such
“ Persons may receive no Damage by sending such Supernumeraries to the
“ Defence of this Island; be it farther **Enacted** and **Ordained**, by the
“ Authority aforesaid, That all Losses or Servants being freed by this Act, as
“ well of the Supernumeraries as of the standing *Militia*, either in Servants,
“ Negroes, Slaves, Horfes, or Cattle, be allowed and paid for to the proper
“ Owner out of the publick Treasury of this Island.

“ 33. And it is farther **Agreed** and **Enacted**, by the Authority aforesaid,
“ That five Thousand pound of Sugar shall be deemed the Value of each Negro
“ Man or Slave, which shall be lost in the publick Service as aforesaid, and
“ that every Person that in that Case shall be a Loser, shall in Recompense for
“ every Negro Man or Slave he loseth as aforesaid, receive the Sum of five
“ Thousand pound of Sugar out of the publick Treasury as aforesaid, and all
“ such Sums as shall hereby arise due from the publick Treasury, shall
“ be charged by the Governour, or Commander in Chief, Council or
“ Assembly, on the Treasurer of this Island for the Time being, which shall
“ be a sufficient Discharge for him for Payment of the same. And **whereas**
“ it hath been laudably used and accustomed in this Island, even from the first
“ Setling of the *Militia* therein unto this Day, that all Commanders of the
“ Trained-Bands therein, have been of the Inhabitants thereof, and such who
“ have been Persons of such honourable Qualifications and visible Estates, that
“ they have not been in the least burthensom to the Inhabitants by receiving Pay
“ or other Gratuity, farther than the Affections of the Soldiers and Reputation
“ of their Commanders, as a Reward for their great Care and Expence in
“ Discharge of their Trust, which hath been, and is much to the Ease and
“ Contentment of the Inhabitants of this Place, which otherwise would be very
“ grievous and burthensom unto them; be it therefore **Ordained**, **Enacted**,
“ and **Established**, by the Authority aforesaid, That no Person whatsoever
“ shall be hereafter held fit or capable to be a Field-Officer within this Island,
“ except such Person shall be known to have an Estate of one Hundred Acres
“ of Land of Inheritance at the least within the same, being thereby fit to bear
“ the Charge and Expence thereof: And that no Person be admitted a Captain
“ unless he have an Estate of Inheritance of forty Acres of Land at the least,
“ and that no Field-Officer or Commission-Officer whatsoever, shall expect,
“ demand or receive any Pay, Gratuity or Reward for or in Consideration of
“ any Duty or Service by him or them done or to be done, or for any Charge
“ or Expence which any of them hath been or shall be at; but that every of
“ them support and maintain himself in such his Office and Command at his
“ own Expence and Charge, without putting the Publick to the defraying of
“ any Part thereof. **Provided** nevertheless, That such Gentlemen whose
“ Fathers are Men of a considerable Estate in this Island, may be intrusted
“ with the Command of a private Company or Troop; any Thing above
“ expressed seeming to the contrary notwithstanding. **Provided** also, That
“ this present Act be not construed to disable any Person that is now in
“ Commission

“ Commission either as Field-Officer or Captain, or that may hereafter be in Commission, who are Gentlemen of considerable Estates within any the Towns in this Island.

BARBADOES.
1675.

“ 34. And be it farther **Enacted**, by the Authority aforesaid, That the several Troops of Horse and Companies of Foot, of the standing *Militia* in the several Regiments within this Island, do appear compleat in Arms for Exercise at their several Places of Rendezvous once in every eight Weeks, and not oftner, unless by special Order from the Governour or Commander in Chief of this Island; any Law, Usage or Custom heretofore to the contrary notwithstanding.

34. Rendezvous to be every eight Weeks.

“ 35. And ~~whereas~~ sundry Plantations within this Island may happen to lie in several Divisions, which of Necessity will occasion great Inconveniencies to the Inhabitants in sending their People on Alarms, or other Occasion of Service, for Remedy whereof, be it **Ordained** and **Enacted**, by the Authority aforesaid, That in all such Cases in what Division soever the Mansion-house of any Person shall stand, in that Division only shall he serve himself, and all the Men and Horse for him required by this Act, and in no other whatsoever; any Thing in this Act to the contrary notwithstanding.

35. Persons to serve where they dwell.

“ 36. And lastly, it is **Enacted**, by the Authority aforesaid, That all former Acts of the *Militia* of this Island be, and henceforth stand repealed and utterly void to all Intents and Purposes whatsoever.

36. Former Acts repealed.

“ Given under my Hand the 28th of September 1675.

“ **JONA. ATKINS.**”

In consequence of this Law the People called *Quakers* suffered much, as will appear by their Accounts thereof exhibited to the Governour and Council, which we shall hereafter insert.

In this Year 1675, *William Edmundson*, a faithful Man, and a zealous Preacher among this People, went from *Ireland*, where he dwelt, to this Island of *Barbadoes*, under a religious Concern, to visit the Meetings of his Friends there, and to publish the Doctrine of Truth among the Inhabitants, in which Service he travelled through all Parts of this Island, and was received and heard with much Attention by many of the People who resorted in great Numbers to the Meetings by him appointed, and expressed much Satisfaction with the Doctrine of Truth by him delivered, and some of them were effectually convinced thereby. He had also a publick Disputation with one of their Priests who opposed him and his Doctrine, the Issue of which was, that the People were farther informed and enlightned; but the Priest, whose Name was *Ramsay*, moved with Envy, went to Sir *Jonathan Atkins*, the Governour, and complained against him, of which the said *William* hath given the following Account in the *Journal* of his Life, pag. 74, 75, 76, viz.

Services of W. Edmundson in Barbadoes.

“ After the Meeting Priest *Ramsay* made a great Complaint against me, that I was a *Jesuit*, came out of *Ireland*, pretending to be a *Quaker*, and to make the Negroes *Christians*, but would make them Rebels, and rise and cut their Throats: Upon which the Governour was about to send his Warrant to apprehend me, I heard of it, and went to him before the Warrant came, *Robert Dree*, a Friend, went along with me.

“ When we came to the Governour and he knew my Name, and who I was, he said, *He had heard of me, and would take a Course with me*, using many rough Words, and threatening highly what he would do to me, so sent his Man for the Marshal, who lived a Mile from thence; but before the Marshal came we had much Discourse, and amongst other Things he told me, *He was informed that I was making the Negroes Christians, and would make them rebel and cut their Throats.* I told him, *It was a good Work to bring them to the Knowledge of God and Christ Jesus, and to believe in him that died for them, and for all Men, and that would keep them from rebelling or cutting*

BARBA-
DOES.
1675.

any Man's Throat; but if they did rebel and cut their Throats, as he said, it would be through their own Doings, in keeping them in Ignorance, and under Oppression, giving them Liberty to be common with Women (like Beasts) and on the other Hand starve them for want of Meat and Clothes convenient, so giving them Liberty in that which God restrained, and restraining them in that which God allowed and afforded to all Men, which was Meat and Clothes. After Some Time he grew very moderate. The Marshal came, and asked him, What his Pleasure was? he answered, He thought to have committed me to Prison, but his Mind was alter'd; and he asked me, If I would appear before the Council next Day? I told him, I would if he commanded me; he said, he did command me; so dismiss'd me for that Time: Next Day I came to the Council-house, and many eminent Friends of the Island came with me; I was called into the Council-Chamber, and Friends staid without; there were the Governour and most of the chief Men of the Island, also the envious Priest Ramsey was there, strongly accusing Friends of Heresy, Blasphemy, and Treason, and would prove it out of Edward Burroughs's Book; the Book was in Town, I sent a Friend for it, who brought it to the Governour, the Priest tew'd and turn'd it, but could not find any Thing to prove his Charge: The Governour check'd him, and several of the Council frown'd on him, then the Priest went on his Knees, and ask'd them Forgiveness. From that Time the Governour was kind to me."

The Time of William Edmundson's Continuance on this Island was about five Months: During his Ministry there he was a faithful Reprover of the Immoralities and sinful Practices abounding among the Inhabitants, and before his Departure thence writ the following Letter, directed

"To the GOVERNOUR and COUNCIL, and all in AUTHORITY, in
"this Island of Barbadoes.

"Friends,

His Letter to
the Governour
and Council.

THE Lord God of Heaven and Earth is highly provoked to Anger and Wrath against this Island: For if ever the Sins of Sodom cried to the Lord, then no doubt but the Sins of Barbadoes cry aloud in his righteous Ears, who certainly will punish Wickedness. O that you Rulers would consider and put a Stop to these Things which undoubtedly kindle the Wrath of God, and will bring his Judgments upon this Island before many may be aware of it. For how doth Swearing, Drunkenness, Pride and Oppression abound in this Island! Is not the very Land corrupted under the Inhabitants with Filthiness and Uncleaness committed by the Negroes and others, one Man having several Women, and one Woman having several Men, and none is sorry nor mourns for these Wickednesses committed against the Lord, who hates all such abominable Works of Iniquity, and none stands in the Gap to stop the Flood of these Abominations, which overflows this Island beyond the Banks and Bounds of all Modesty: For do but make diligent Enquiry, and see how many Families you will find clear. And will not these Things bring the overflowing Scourge of the Lord? Therefore you Rulers be awakened, and use your Power which God hath put into your Hands, to stop Wickedness, and to be a Terror to the Evil-doers, and a Praise to them that do well, and then you bear not the Sword in vain; and consider the old World, whom God destroyed for their Wickedness for a Warning and an Example to all Generations that should come after: And was it not the same Kind of Wickedness as is common and frequent in this Island which was committed in Sodom, whom God in his Wrath overthrew, and consumed to Ashes? And how shall that People escape his righteous Judgments that commit Wickedness with Greediness? And if the Lord visit you with his Judgments, what have you amongst you to offer to him that he may accept and spare this Island? You may see in Genesis xvi. 32. if
"there

“ there had been ten righteous Men in *Sodom*, the Lord would have spared the
“ rest for their Sakes: So look amongst you, and see if you can find ten
“ Families in this Island that are clear of the Sin of *Sodom*, and I know there is
“ a Scourge near to come upon this Island, and nothing will find Favour, or
“ stand in stead but Righteousness, for God loves Righteousness and hates
“ Iniquity; for if ten righteous Persons would have saved *Sodom*, then Right-
“ reousness should be encouraged. And *Solomon* saith, *Righteousness exalts a*
“ *Nation, but Sin is a Shame to any People.* And the Lord saith by his Prophet,
“ *Jeremy v. 1. Go run to and fro in the Streets of Jerusalem, and see and know*
“ *if ye can find a Man, if there be any that exerciseth Judgment, that seeketh the*
“ *Truth, and I will pardon it.* So Righteousness and Truth is that which God
“ loves, and Justice and Equity is established by it, and the Bonds of Iniquity
“ broken, and the Yoke of Oppression removed, which establisheth a Nation
“ in Peace and Quietness, and Governours and Government in Safety.
“ And you may see the Lord drove out the *Cananites*, and the Nations with
“ them for their Wickedness and filthy Whoredoms, and gave away their
“ Land to the *Jews*, and charged them that they should not defile themselves
“ in their Ways, nor go into their Abominations, but should fear the Lord and
“ keep his Law. And whilst their Judges and Rulers kept the Lord’s
“ Charge, and did Justice, and kept Truth, and broke the Bonds of Iniquity,
“ and relieved the Oppressed, and stopt the Proceedings of Evil-doers, and
“ judged for the Lord who gave them Power, considering they must give an
“ Account to him, then, I say, it was well with them and the People, and the
“ Lord was with them in their Undertakings, and his Mercies and Blessings
“ were with them in their Goings out and Comings in, in their Field and in
“ their Barn, in their Basket and in their Store: But when they turned from
“ the Lord into Vanity, and their Rulers into vain Delights, and neglected
“ Justice and true Judgment, then the Lord’s Hand was turned against them,
“ and his righteous Judgments came upon Rulers and People, and he raised up
“ Enemies against them, which they were not able to stand before.

“ Therefore, I say, consider before it be too late, and use your Power to
“ stop the Current of Wickedness and Uncleaness (which is run over this
“ Island and cries for Vengeance) committed without Limit by Negroes and
“ others in defiling themselves one with another, as bad or worse than the Beasts
“ of the Field, and go unpunished: For every Man, whether White or Black,
“ ought to have but one Wife; and every Woman, White or Black, ought
“ to have but one Husband, and no more, according to the Apostle’s Doc-
“ trine, *1 Cor. vii. 3, 4. for at the Beginning God made Male and Female, not*
“ *Males and Females, and for this Cause shall a Man leave his Father and*
“ *Mother and cleave to his Wife, not cleave to his Wives.* This blessed Order
“ was ordained of God for Man and Woman to live in from the Beginning,
“ and when they broke it, the Lord’s Anger was kindled, as you may see,
“ *Gen. vi. 2. where it’s said, they took themselves Wives of all that they chose,*
“ and committed Wickedness, and it repented God that he had made Man,
“ and he drowned the World, only *Noah*, a righteous Man, and them that
“ were with him the Lord delivered, and so the Lord can deliver the Right-
“ teous, and punish Wickedness. And the *Jews*, through Hardness of Heart,
“ put away one Wife, and took another, but Christ reproves their so doing,
“ and tells them, that *from the Beginning it was not so. Mat. xix.* So Whites
“ and Blacks must come to the Beginning, Male and Female, every Man his
“ own Wife, and every Woman her own Husband; for God at the Beginning
“ made Whites and Blacks of one Mould, and Christ Jesus died for Blacks as
“ well as for Whites: His Blood was shed for the Sins of the whole World.
“ So those Negroes are to be restrained this filthy Liberty in the Lust of the
“ Flesh, which fills your Island with Confusion, and makes it like a *Sodom*, for
“ they have their Liberty in wicked Practices, which they ought to be re-
“ strained from, as Whoring, Stealing, Swearing, Lying, Drunkenness, and
“ such like, and are abridged of that Liberty which the Lord allows in the
“ Creation,

BARBA-
DOES.
1675.

BARBA-
DOES.
1675.

“ Creation, for he hath filled the Earth with Plenty, that it affords enough of
“ Increase for Food and Raiment to all People, and this Privilege is kept
“ from many of them, because others of their Superiors spend the Creatures
“ upon their Lusts, which cannot be answered to the Lord, to whom the Earth
“ belongs, and the Fulness thereof, and can give it to whomsoever he pleases,
“ as you may see, the Lord took away the Land of *Canaan* from those that did
“ corrupt it, and gave it to the *Jews*, and when they tolerated Wickedness,
“ and oppressed the Poor and Strangers, then the Lord, after many Visita-
“ tions and faithful Warnings, took his Land from them and gave it to others,
“ and the Lord is the same to Day as then, and his Ear is open to the Cries of
“ the Oppressed, and to the crying Sins which cry for Vengeance, and no
“ doubt he will visit for both. And you have Power, if you make right Use
“ of it, to rectify these Abuses for which the Land mourns, and groans under
“ the Burden of, which you may ease, if the Inclination of your Hearts be to
“ the Lord : Or otherwise, he will find a Way to purge the Land from
“ Wickedness and her filthy Abominations : And in that Day remember you
“ are warned by one that wishes well to this Island, and Stability to her
“ Government.

The 21st of the Twelfth Month 1675.

“ WILLIAM EDMUNDSON.”

Such close and pungent Reprehensions of Wickedness, which their own
Consciences could not but acknowledge the Truth of, and which their
covetous Desire of increasing the Number of their Slaves made them unwilling
to reform, gave them no small Uneasiness : Instead of using their Authority
to suppress the Vices cautioned against, they perverted it, by endeavouring to
keep such faithful Monitors at a Distance, and to prevent the preaching of
Doctrines they approved not ; and to secure themselves in an undisturbed Practice
of Vices they knew to be indefensible, about two Months after the Date of the
aforesaid Letter, made the following Act, viz.

ANNO 1676.

“ An ACT to prevent the People called QUAKERS from bringing
“ Negroes to their Meetings, &c.

“ Barbadoes,

An Act to pre-
vent Quakers
from bringing
Negroes to
their Meet-
ings.

Forfeiture
of Negroes
taken at Meet-
ings.

“ **W**HEREAS of late many Negroes have been suffered to remain
“ at the Meetings of the *Quakers* as Hearers of their Doctrine, and
“ taught in their Principles, whereby the Safety of this Island may
“ be much hazarded ; be it **Enacted**, by his Excellency Sir *Jonathan Atkins*
“ Knt. Captain-General and Chief-Governour of this and other the *Caribbee*
“ Islands, the Council and Representatives of this Island ; and it is hereby
“ **Enacted**, by the Authority aforesaid, That if at any Time or Times
“ after Publication hereof, any Negro or Negroes be found with the said
“ People called *Quakers* at any of their Meetings, and as Hearers of their
“ Preaching, that such Negro or Negroes shall be forfeited, *that is to say*,
“ one Half to the Party or Parties that shall seize or sue for such Negro or
“ Negroes (if the Negro or Negroes belong to any of the People called
“ *Quakers*) and the other Moiety to the publick Use of the said Island.
“ **Provided**, That if the said Negro or Negroes be seized, that the Party or
“ Parties so seizing, shall bring an Action within three Months, grounded upon
“ this Statute against the Owner or supposed Owner of the said Negro or Ne-
“ groes in any Court of Common-pleas within this Island at the Choice of the
“ Informer : And in all such Suits upon this Statute, the Defendant or Defen-
“ dants therein having ten Days Summons, as is used in the Court of Common-
“ pleas, at the first Court after Summons shall appear, plead and come to
“ Trial, or the Court to give Judgment on such Action or Actions by *Nihil*
“ *dicit* :

“ *dicit* : And upon all Judgments on every Action grounded on this Statute,
“ Execution immediately to issue.

BARBADOES.
1676.

“ And it is farther **Enacted**, by the Authority aforesaid, That if such Negro
“ or Negroes being at the Meetings aforesaid, and doth not belong to any of
“ the Persons present at the same Meeting, then may any Person or Persons
“ bring an Action grounded upon this Statute against any Person present at the
“ said Meeting, at the Election of the Informer, for the Sum of ten Pounds
“ Sterling for every such Negro and Negroes, to be divided in the Manner
“ before expressed, on which Action or Actions there shall be such Proceeding
“ as is before appointed.

“ And it is farther **Enacted**, by the Authority aforesaid, That no Person or
“ Persons whatsoever shall keep any School or Schools, to instruct any Child
“ or Children in any Learning, unless such Person or Persons, in one Month
“ after Publication hereof, first take the Oath of Allegiance and Supremacy
“ before some Justice of the Peace of the Parish where such Person lives, and
“ have a Certificate thereof, for which Certificate the Justice's Clerk is only to
“ take for the Writing, one Shilling Sterling, or that the Party have special
“ License from the Governour for the Time being of this Island : And if any
“ Person or Persons shall keep any School or Schools contrary to the true
“ Meaning of this Act, shall for such Offence suffer three Months Imprison-
“ ment without Bail or Mainprize, and shall forfeit three Thousand pound of
“ *Muscovado* Sugar, the one Moiety to the Informer, and the other to the
“ publick Use of this Island, to be sued for and recovered as aforesaid.

School-keepers
to take the
Oath of Al-
legiance.

“ And it is farther **Enacted**, by the Authority aforesaid, That no Person or
“ Persons whatsoever, that is not an Inhabitant and Resident of this Island, and
“ hath been so for the Space of twelve Months together, shall hereafter pub-
“ lickly discourse or preach at the Meetings of the *Quakers*, upon the Penalty
“ of suffering six Months Imprisonment without Bail or Mainprize, and shall
“ forfeit ten Thousand pound of *Muscovado* Sugar, the one Moiety to such Per-
“ son or Persons that shall sue for the same, the other to the publick Use of
“ this Island, to be recovered in Manner aforesaid. **provided**, That all
“ Action or Actions upon this Statute be brought within six Months next after
“ the Offence.

Preaching of
Foreigners
prohibited.

“ Read and passed the Assembly (nemine contradicente) the 19th of April 1676.

“ JOHN HIGGINBOTHAM, *Clerk of the Assembly.*

“ Read and passed the Council this 21st of April 1676, and consented to by
“ his Excellency the same Day.

“ EDWIN STEAD, *Deputy-Secretary.*”

By this Act several of the said People were great Sufferers, one of whom was
Ralph Fretwell, who was prosecuted for eighty Negroes being present at a
Meeting in his House ; and that the Reader may see the Manner of Proceed-
ing in such Cases, we shall exhibit a Copy of the Summons and Declaration
against him.

Prosecution of
R. Fretwell.

“ I. *The* S U M M O N S.

“ Barbadoes *js.*

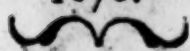
“ *Precincts* of St. A N D R E W S.

“ CHARLES the Second, *King of England, &c.* To the Marshal of our Court of
“ Common-pleas, held for the said *Precincts*, or his lawful Deputy, Greeting.

“ W E command you to summon *Ralph Fretwell* Esq; otherwise called *Ralph*
“ *Fretwell*, to be and appear before our Chief Judge and his Assistants
“ of our said Court, to be held for the said *Precincts*, then and there to make

Summons.

BARBA-
DOES.
1676.



“ Answer to the annexed Declaration : Hereof fail not. Dated the 26th of
“ March 1677, and in the Twenty Ninth of our Reign.

“ *Witness, JOHN REED.*”

“ II. *The* DECLARATION.

“ Barbadoes *js.*

“ *Precincts of St. ANDREWS, &c.*

*Declaration
against R.
Fretwell on
the Negro
Act.*

“ **T**HOMAS COBHAM Gent. otherwise called Lieutenant *Thomas*
“ *Cobham*, as well for himself as the publick Use of this Island, complains
“ of *Ralph Fretwell Esq;* otherwise called *Ralph Fretwell*, of a Plea of Debt,
“ and that he render and pay the Plaintiff, for himself and the publick Use,
“ the Sum of eight Hundred Pounds Sterling, which he oweth and unjustly
“ detaineth, for that whereas by a certain Act of this Island, made by the
“ Authority of the Governour, Council and Assembly, bearing Date the one
“ and twentieth Day of *April*, one Thousand six Hundred seventy six, it is
“ amongst other Things ordained and enacted, That if at any Time or Times
“ after Publication thereof, any Negro or Negroes be found with the People
“ called *Quakers* at any of their Meetings, and as Hearers of their Preaching,
“ that such Negro or Negroes shall be forfeited, *that is to say*, one Half to the
“ Party or Parties that shall seize or sue for such Negro or Negroes, if the
“ Negro or Negroes belong to any of the People called *Quakers*; and the other
“ Moiety to the publick Use of the said Island : And it is farther enacted, by
“ the Authority aforesaid, That if such Negro or Negroes being at the Meet-
“ ings aforesaid, and do not belong to the Persons present at the same Meeting,
“ then may any Person or Persons bring an Action, within three Months after
“ the Offence committed, against any of the Persons present at the said
“ Meeting, at the Election of the Informer, for the Sum of ten Pounds
“ Sterling for every Negro and Negroes so present as aforesaid, and shall
“ receive ten Pounds Sterling for every such Negro and Negroes so present as
“ aforesaid, to be divided in the Manner before expressed ; and the same to be
“ recovered by Action of Debt or Information in any Court of Common-pleas
“ within this Island, as by the said Act, among other Things, doth and may
“ more fully appear. And the Plaintiff in Fact saith, that the Defendant no
“ way regarding the said Act, nor the Penalty therein appointed, he, the De-
“ fendant, did upon the twenty first Day of this Instant *March*, after the Pub-
“ lication of this Act, and within the Time limited for bringing this Action,
“ suffer a publick Meeting of the People called *Quakers* at his own House,
“ where himself was present, and where also were present eighty Negroes as
“ Hearers of the said *Quakers* Preaching, which is contrary to the Form and
“ Effect of the said Statute ; and whereby an Action hath accrued to the
“ Plaintiff to have and require for himself and the publick Use, the Sum of ten
“ Pounds Sterling for every Negro aforesaid, according to the Form and Effect
“ of the Law aforesaid, which amounts in the whole to the Sum of eight
“ Hundred Pounds Sterling, afore-demanded : Nevertheless, although the De-
“ fendant hath been oftentimes required to pay the Plaintiff, for himself and
“ the publick Use, the Sum aforesaid, the same to pay the Defendant hath
“ hitherto denied, and still doth deny, to the Plaintiff's Damage one Hundred
“ Pounds Sterling as aforesaid, and therefore, for himself and the publick Use,
“ the Plaintiff brings this Suit, and here in Court produces the aforesaid Statute.
“ And when, &c.

“ *Vera Copia Examinat*

“ *Per* JOSEPHUM WARNER, *Clericum.*”

The

The like Procefs was also made against *Richard Surlon* for thirty Negroes being present at a Meeting.

The Persons prosecuted had, in this Cause, made such a Defence, that notwithstanding the Act, the Jury weighing all the Circumstances of the Matter, acquitted them, to the Disappointment of their Enemies.

ANNO 1677. The Act for the Settlement of the Militia was again enforced by the following Continuation of it, viz.

BARBADOES.

1677.

“ **B**E it Enacted, by his Excellency Sir *Jonathan Atkins* Knt. Captain-General and Chief-Governour of this and other the *Caribbee-Islands*, the Council and Representatives of this Island, and by the Authority aforesaid, That an Act, bearing Date the 28th Day of September 1675, intituled, *An Act for the Settlement of the Militia of this Island*, and all and every the Clauses, Sentences, Articles, Branches, and Provisoos therein contained, shall be, and hereby is Declared to be and continue, and have their full Strength and Force, according to the Intent and Purport thereof, and shall be so adjudged, deemed, and taken, to all Intents and Purposes whatsoever, until the last Day of *March* next coming.

Continuation
of the Act for
settling the
Militia.

“ Given under my Hand the 13th Day of December 1677.”

Before the Expiration of this Year, the said People called *Quakers* presented another Collection of their suffering Cases to the Government, which they introduced with the following Address, viz.

“ To Governour ATKINS, the COUNCIL and ASSEMBLY of Barbadoes.

“ *From the People called Quakers.*”

“ Friends !

“ **O**F all the Families of the Earth we have Cause to say, *Blessed be the Holy God, the Lord God Everlasting*, who is making good his Promises unto the Children of Men, and unto his People, that they may not return again unto Folly, into the Snares of the subtil Enemy, the God of this World, who rules and reigns in the Children of Disobedience, whom he leads captive at his Will and Pleasure, thereby denying the only Lord God that bought them, and crucifying to themselves the Lord of Life afresh, and putting him to open Shame, not being subject unto the Law of God, the Saviour of Mankind, who saith, *Learn of me, for I am meek and low in Heart, that you may find Rest for your Souls.*

Address to
the Governour
and Council.

“ This is the Lamb of God : This is the Prince of Peace : This is the Seed of the Woman that bruises the Serpent's Head : This is he whom *Moses* the Servant of the Lord, that refused to be called the Son of *Pharaoh's* Daughter, and the Enjoyment of the Glory of *Egypt*, but chused rather to suffer Afflictions with the People of God, prophesied of, saying, *A Prophet like unto me, shall the Lord God raise up unto you, him shall ye hear in all Things : And that Soul that will not hear him (or obey him) shall be cut off from his People.*

“ Yea, there is the Man-child, whom *John* the Divine saw, that was caught up unto God, when the Church fled into the Wilderness, where she hath been nourished of God for a Time, Times, and half a Time ; yea, this is the Man-child *John* saw was to rule the Nations ; to whom all Power is given in Heaven and in Earth ; yea, this is he whom *David* saw should reign, and advises Kings, Judges and Rulers of the Earth, to *serve with Fear and Trembling* ; yea, to *kiss the Son, while his Wrath is kindled but a little* ; and *blessed will they all be that put their whole Trust in him*, for such are the Anointed of the Lord, whom Rulers are commanded not to touch or harm, lest they perish from the Way : And none abide in this Way, but those that keep the Commandments of Christ Jesus : And because we do not go from this Way, which Jesus Christ, the Son of the Living God, hath commanded, we have been Sufferers ever since we have been a People, and in this Island,

“ nor

BARBA-
DOES.

1677.



“ not only before thy being Governour, but since, as by the following Account :
 “ And not only by former Laws and Governours, some of which were made
 “ particular and severe against us, but also by a Law signed by thy Hand
 “ heavier than any former Law, which thou mayst remember had some Months
 “ Stoppage before enacted by thee, the Council and Assembly, in which was
 “ Time to consider, that the Prophets did prophesy that there was a Time for
 “ War to cease, and Instruments of War to be made more serviceable in reap-
 “ ing the Fruits of the Creation, and that Men should learn War no more, and
 “ that we should *walk in the Light of the Lord up to Mount Zion, the Mountain*
 “ *of Holiness*, as may be read in *Isaiah* and *Micah*. And also might have read,
 “ that *David*, though a Man of God in his Day, yet because a Man of War
 “ and Blood, could not build the outward Temple, but a peaceable Man
 “ must do it : And this was before the Prince of Peace came, and set up the
 “ Law of Peace, and ended the War with the outward Sword, as after.

“ Also it may be remembred, that at your Sitting before this Law was past,
 “ when it was brought in, and Expectation for its then passing (after much
 “ Time spent about it before) the DREADFUL STORM, from which no Arms
 “ could defend, came upon this Island, to the great Loss of many Lives,
 “ Shipping, Housing, Goods of several Kinds, whereby there was a Month's
 “ Space more to weigh and consider what you were doing, and if the Lord's
 “ Anger did not break forth a little for making a Law to punish such as endea-
 “ voured to witness and fulfil what the Prophets *Isaiah* and *Micah* prophesied :
 “ And Christ Jesus commanded, saying, *Put up thy Sword into his Place, for*
 “ *all they that take the Sword shall perish with the Sword* : And it is also plainly
 “ written, that *He that knows his Master's Will, and doth it not, shall be beaten*
 “ *with many Stripes, &c.*

“ And because we dare not disobey his Commandments, lest our Souls also
 “ should be cut off, as ordained, as is recorded, *Acts* iii. 22, 23. we have
 “ suffered by the said Law you have put forth ; and the Penalty is so great, could
 “ we for Conscience sake pay the said Penalty, when sometimes demanded in
 “ a Month's Time, it is more for a Footman than he can earn in the Time
 “ by his Labour, and for an Horseman, than the Horse and Man can be hired
 “ for in the said Time, which may be said, in some Sense, is not to punish, but
 “ in a Manner to destroy the King's Subjects, who have always been willing
 “ to give him his Tax and Due, as being the *true Cæsar*, our *lawful Prince*.

“ And though we have suffered many Years, what hath been taken from us
 “ hath gone to loose People, that spend it upon their Lusts, whereby the Name
 “ of Christ hath been more dishonoured and blasphemed : And it is evident to
 “ all, Christ rules not in those who spoil our Goods.

“ Therefore we desire that thou and the Magistrates would consider these
 “ Things in the Coolness of your Spirits, that you in the future may eye the
 “ Lord with your whole Hearts, and learn of the Prince of Peace, that your
 “ Souls may have an Inheritance among them that are sanctified, and go Hand
 “ in Hand with those that are sanctifying, obeying, and keeping the Com-
 “ mands of their Mediator and Redeemer, who find by Experience, that as
 “ they are faithful in small Things, they are made Rulers over more, walking
 “ from Faith to Faith, and so are kept by the Power of God through Faith
 “ unto the Day of Salvation, and some are in a Measure Witnesses of the same :
 “ And it is our Desire, that you with us may be made Partakers, taking up the
 “ Cross, despising the Shame, following the Prince of Peace, the Lamb of
 “ God, that takes away the Sins of the World, and brings in everlasting Righ-
 “ teousness and Peace into the Hearts of his People. *Amen.*

“ Yet he, whose Delight is to save captivated Man, also forewarns, as in
 “ *Luke*, Chap. xii. *If that Servant say in his Heart, My Lord delayeth his*
 “ *Coming, and begin to smite his Fellow-Servants, and to eat and to drink with*
 “ *the Drunken ; the Lord of that Servant will come in a Day when he looketh not*
 “ *for him, and in an Hour when he is not aware, and cut him asunder, and ap-*
 “ *point him his Portion with Unbelievers.* From which it is our hearty Desire
 “ and

“ and Prayer to God, that thou and the Magistrates may be preserved by
 “ taking good Heed unto the Word of Life and Power, which is the Word
 “ of God in the Heart, according to the Scriptures of Truth.

BARBADOES.
 1677.

“ We subscribe in the Behalf of ourselves and Brethren, who are

“ *Your Souls true Friends,*

“ LEWIS MORRIS,	JOSEPH BORDEN,
“ JOHN WEALE,	RA. FRETWELL,
“ OLIVER HOOTEN,	SAMUEL HANCOCK,
“ THOMAS ROBINS,	JOHN BRAITHWAITE.”
“ JOHN TODD,	

“ This was delivered to the Governour in the Twelfth Month 1677-8.”

About six Months after the Delivery of the former Address, they presented an additional Account of their Sufferings to the Sixth Month 1678, which they introduced with another plain and *Christian* Address, being as follows, viz.

ANNO 1678.

“ *For* Governour ATKINS, *the King's* COUNCIL, *and* ASSEMBLY
 of Barbadoes.

“ **W**ITH our last Address and Account of Sufferings, we intreated you
 “ to consider how much more severe and penal the last Law for the
 “ *Militia* was, which was made in thy Time, more than in former Governours
 “ Times, viz. That after Execution had been levied for Default of a Foot-
 “ man's Non-appearance, 50 lb. of Sugar, and that they that did not fend
 “ should be deemed refractory, &c. and should pay for the next Default double,
 “ viz. 100 lb. for a Footman, also for every twenty Acres of Land they possess,
 “ and 200 lb. of Sugar for every Hundred Acres of Land they possess, or in
 “ case of no Land, for an able Horse, if they have one, and some Particulars
 “ when they have had no Horse; and for the next Default, so called, though
 “ they be willing, and do appear to do any Duty as far forth as they can for
 “ Conscience-sake, either in watching or patrolling, yet because we brought
 “ not Swords, Pistols or Muskets, which we dare not, our Fine was again
 “ doubled, and we were caused to pay 200 lb. of Sugar for every Footman's
 “ Defect of Arms, and an Horseman 400 lb. of Sugar, which is near forty for
 “ one a Footman may be hired for to serve in the said Time, and this by the
 “ Law comes once in two Months, and sometimes in some Places by special
 “ Order in half the Time: Which we desired and intreated might be considered
 “ as an Aggrievance, by reason a Man by his Labour cannot earn the said
 “ Goods to pay the same. And we believe the King did not intend to destroy
 “ such as could not comply with every Branch of the Law, especially such as
 “ were made Offenders, not for Stubbornness and Refractoriness, and Wilful-
 “ ness, but for Conscience-sake; and after thirty Years Experience in several
 “ Governments (when sometimes were Uproars and Confusions) found innocent
 “ and always willing to pay the King his Customs, Taxes, and publick Levies
 “ of Money or Goods: We did and do believe, the King would not have such
 “ as so differ, to be destroyed (though sometimes discouraged) to prevent
 “ Hypocrites, especially by such as spend our Estates upon their Lusts, and
 “ often exceed and abuse the Law also; in which we are much discouraged,
 “ when we seek Redress, because we bring not Men to swear the same.
 “ And now, Governour and Friends, we again desire you to consider our
 “ continued Aggrievance of the same Nature, and something more enacted, for
 “ when as before we made our Address, we suffered as above recited, there is

*Another Ad-
 dress to the
 Governour
 and Council.*

BARBA-
DOES.
1678.

“ since made an additional Clause to the said Act for 1000 lb. for a Footman so
“ deficient, and 5000 lb. for an Horseman so deficient, upon an Alarm. And
“ by thy special Order Defaults are doubled, and some exceed that, though
“ there was no War, but the Lord alone disappointed the Intention of
“ the Adversaries of the Peace of this Island, though they might intend us
“ Harm, and provide for the same: We do know he commands the Winds
“ and Seas, and they obey him, and he ought to have the Praise and the
“ Dominion under the whole Heavens, and Mercy then will be shewn unto his
“ Creatures, as we believe our King expects, who is a merciful Prince, and
“ would not have his Promises made of none Effect to any of his Subjects,
“ though they may differ in those Things merely for Conscience-sake.

“ And all that we do desire of thee the King's Governour is, that under him
“ in the future we may live a godly peaceable Life, as long as we pay him his
“ Taxes and Customs, for Money or Goods, proportionable with other of his
“ Subjects, which we are willing to do, but not to suffer twenty or thirty Times
“ or more by Spoil, which is above our Ability.

“ We are necessitated to complain for Redress, and we desire and intreat
“ the Governour, in the future we may be esteemed by thee as the King's loving
“ Subjects, as he hath owned us, and we believe will, so long as we are innocent
“ from mischievous and wicked Designs and Practices, which our Principles,
“ by believing in the Light of Christ Jesus, lead us out of, and as we abide in
“ his Fear, will, we hope, preserve us, that we may have a Conscience void
“ of Offence towards God and all Men. *Amen.*

“ So in the Love of God we bid you *Farewel*, desiring the King's Prosperity
“ and his Government, and in particular to thee, Governour *Atkins*, who hast
“ much Power in thy Hand to do Good for the King, his Subjects, and thy
“ own everlasting Peace. *Amen*, say thy Friends, in Behalf of the rest of our
“ Friends.

The 29th of the Sixth
Month called August
1678.

“ LEWIS MORRIS,
“ THOMAS ROBINS,
“ RA. FRETWELL,

THO. PILGRIM,
JOHN GETTINGS,
HENRY GULLOP.”

Sufferings
in the first
four Years
of Governour
Atkins, viz.

We shall next lay before the Reader a SUMMARY RELATION of
the SUFFERINGS referred to in the two fore-mentioned Addresses,
comprehending the Space of the first four Years after Governour *Atkins*'s
Arrival, and concluding at the 13th of the Sixth Month 1678, viz.

Taken from

1. W. Jones.

1. *William Jones*, for not appearing in Arms, 1000 lb. of Sugar.

To raise this they took away the Man's Bedding, he being a very poor Man,
and having a Wife and five small Children, who subsisted only by his Labour.

2. F. Gamble.

2. *Francis Gamble*, for not sending to the *Militia*, 3684 $\frac{3}{4}$ lb. and for not
paying Priest's Wages, 2007 lb. In all 5691 $\frac{3}{4}$ lb.

3. T. Richards

3. *Thomas Richards*, for not sending to the *Militia*, 1300 lb.

4. J. Swinstead

4. *John Swinstead* sen. for not sending to the *Militia*, 2650 lb.

5. W. Molineux.

5. *William Molineux* Surgeon, for not appearing in the *Militia*, from which
his Profession should have exempted him, 790 lb. and for not paying the Priest's
Demands, 1200 lb. In all 1990 lb.

6. W. Hutchins.

6. *William Hutchins*, for not appearing to serve in the Troop, 230 lb. and
for not paying Church-dues, so called, 131 lb. In all 361 lb.

7. B. Pearcy.

7. *Benoni Pearcy*, for not sending into the Troop, though his Horse was
judged unfit for Service, and he had not Land chargeable with sending
any, 1220 lb.

8. J. Thorpe.

8. *James Thorpe*, who had formerly been a Captain and a Justice of the
Peace, for not appearing to serve in the Troop, 900 lb. and for not paying
Church-dues, so called, 1800 lb. In all 2700 lb.

9. G. Gray.

9. *George Gray*, for not appearing to serve with his Horse in the Troop,
3817 lb. and for not paying Church-claims and Priest's Maintenance, 900 lb.
In all 4717 lb.

The

The said *George Gray* was kept Prisoner, in the Year 1675, more than two Months, for no other Cause than delivering to the Priest, and some of the Justices, a few Papers written by some of his Friends.

BARBA-
DOES.
1678.

10. *William Christopher*, for not serving in the *Militia*, 1200 lb.

11. *John Weale*, for not sending Horse and Man to the *Militia*, 3550 lb. and for Church-dues and Priest's Maintenance, so called, 1500 lb. In all 5050 lb.

10. W. Chris-
topher.

The said *John Weale* was also committed to Prison, by Judge *Edward Littleton*, in 1677, and lay there two Months, for refusing to Swear when summoned to serve on a Jury.

11. J. Weale.

12. *Lewis Morris*, who had formerly been a Colonel and one of the Council, for not sending Horse and Men to the *Militia*, 9220 lb. and for not paying Church and Priest's Demands, 973 lb. In all 10193 lb.

12. L. Morris.

13. *Nicholas Moulder*, for not paying Church-dues, so called, 375 lb.

13. N. Moul-
der.

14. *William Goodyear*, for not appearing to serve in the *Militia*, 50 lb.

14. W. Good-
year.

15. *Elizabeth and John Gay*, for not appearing or sending Horse and Arms to serve in the Troop, 4107 lb. and for not paying Church-dues, so called, 715 lb. In all 4822 lb.

15. E. & J.
Gay.

16. *Matthew Matthews*, for not appearing in the *Militia* and at the Guard, 390 lb. and for Church and Priest's Claims, 200 lb. In all 590 lb.

16. M. Mat-
thews.

17. *Anthony Pinke*, for not appearing in the *Militia* upon Summons, 400 lb. and for not paying Church-dues, so called, 240 lb. In all 640 lb.

17. A. Pinke.

18. *James Mings*, for not appearing in Colonel *Lambert's* Troop, 300 lb.

18. J. Mings.

19. *Basil Newton*, for not appearing to serve in the Company and upon Guard, 655 lb. and for not paying Church-dues, so called, 140 lb. In all 795 lb.

19. B. New-
ton.

20. *John Cofier*, a poor Man, for Church-dues, so called, 40 lb.

20. J. Cofier.

21. *Thomas Jackson*, for a Demand of Church-dues, so called, 200 lb.

21. T. Jackson

22. *Philip Collins*, formerly a Lieutenant and a Coroner, for not appearing in the Troop, and for not sending Men in Arms, 3020 lb.

22. P. Collins.

23. *John Savory*, for not appearing in the Troop, and for not sending Men to serve in Arms, 8138 lb.

23. J. Savory.

24. *Joseph Borden*, for not bearing Arms, though upon Summons to ride on the Patroll he went with his Horses several Times, and rode with the rest, 6880 lb. and for opening his Shop on Holy-days, so called, viz. on the Day called *Christmas-day*, and on the 30th of the Month called *January* 1675, 2000 lb. In all 8880 lb.

24. J. Borden.

The said *Joseph Borden* being summoned to the Court of Common-pleas to serve on a Jury, appeared, but for refusing to Swear, was committed to Prison, and there detained about eleven Weeks.

25. *Joseph Walker*, for not appearing to attend the Governour in Arms, 500 lb. and for opening his Shop on Days called Holy-days, 920 lb. In all 1420 lb.

25. J. Walker.

Beside which he suffered a Month's Imprisonment for refusing to pay a Fine illegally imposed on him for opening his Shop as aforesaid.

26. *William Cope*, for not appearing in Arms to attend the Governour to his Worship on Sundays, so called, 524 lb. and for refusing to take an Oath to execute the Office of a Constable, 1300 lb. In all 1824 lb.

26. W. Cope.

27. *Edward Scott*, a poor Boat-man, for not appearing in Arms, 268 lb. At another Time they took away his Boat, and made Use of it to carry Stones for the Fort, and kept it so long before they returned it him, that the Use of it, and the Damage done thereto, was to his Detriment to the Value of 600 lb. In all 868 lb.

27. E. Scott.

28. *Thomas Parker*, for not attending in Arms on the Governour at going to his Worship, &c. 770 lb.

28. T. Parker.

He was also imprisoned about seven Weeks, for opening his Shop on Days superstitiously called Holy-days, and then for his Fine had a Negro Man taken, whose Service they used seven Weeks, and then returned him.

29. Roger

- BARBA-DOES. 1678.
29. R. Ellis. 29. *Roger Ellis*, for not appearing at the Patrolling in Arms, at several Times, 1900 lb. and for opening his Shop on the Days superstitiously esteemed Holy-days, 2000 lb. In all 3900 lb.
Beside which he suffered, for the last mentioned Cause, six Months Imprisonment.
30. J. Biddle. 30. *Joseph Biddle*, for not appearing in Arms, 6970 lb.
31. R. Hewett. 31. *Robert Hewett*, for not appearing in the Militia, 340 lb. and for Repairs of the Church, so called, and Priest's Maintenance, 900 lb. In all 1240 lb.
He was also imprisoned some Time for opening his Shop on the 25th of December and 30th of January 1675, but upon Poof that on one of those Days he was not in the Island, and that the other was on the Day called Sunday, and consequently the Information false, the Governour soon discharged him.
32. J. Barker. 32. *John Barker*, for not appearing in Arms, 1418 lb. for refusing to Swear, 1412 lb. for opening his Shop on Holy-days, so called, 1638 lb. and for Priest's Maintenance, 111 lb. In all 4579 lb.
He was also imprisoned one Month for opening his Shop on Holy-days, so called.
33. W. Benthall. 33. *Walter Benthall*, for refusing to Swear, when called upon to accept the Office of a Constable, 2000 lb.
34. H. Wherley. 34. *Henry Wherley*, for not appearing in Arms, 1120 lb.
35. R. Hoskins. 35. *Robert Hoskins*, for not appearing in Arms, 50 lb.
36. G. Fletcher. 36. *George Fletcher*, for Defaults of appearing armed in the Troop, 1750 lb.
37. H. Hall. 37. *Hugh Hall*, for Default of appearing in Arms, 580 lb. and for opening Shop on Days called Holy-days, 982 lb. In all 1562 lb.
38. J. Groves. 38. *Joseph Groves*, for not appearing in Arms, 1003 lb.
39. J. Ladson. 39. *John Ladson*, for Defaults of appearing in Arms, 400 lb.
40. A. Barraman. 40. *Alexander Barraman*, for not appearing to serve in the Militia, 250 lb.
41. R. Gray. 41. *Robert Gray*, for Defaults of appearing in Arms, 315 lb.
42. R. Poore. 42. *Richard Poore*, for not appearing in Arms, 210 lb. and for not paying Church-dues, so called, 10 lb. In all 220 lb.
43. H. Hunt. 43. *Henry Hunt*, for Default of appearing in Arms, 70 lb.
44. E. Parsons. 44. *Edward Parsons*, for Default of appearing in Arms, 750 lb.
45. T. Pilgrim. 45. *Thomas Pilgrim*, for not appearing in Arms, 303 $\frac{3}{4}$ lb. and for Church-dues, so called, 550 lb. In all 853 $\frac{3}{4}$ lb.
46. J. Gettings. 46. *John Gettings*, for several Defaults of not appearing to serve in the Troop, 3771 lb. and for Church-dues, so called, 560 lb. In all 4331 lb.
47. R. Weekes. 47. *Ralph Weekes*, Surgeon, for many Defaults in not appearing with Horse and Man in the Troop, 6294 lb.
48. M. & E. Curtis. 48. *Mary and Emanuel Curtis*, for Defaults of not providing Man and Horse, with Arms, to ride in the Troops and to lie in the Forts, 9623 lb. and for Church-dues, so called, 400 lb. In all 10023 lb.
49. J. Braithwaite. 49. *John Braithwaite*, for Defaults of appearing in the Troop, 6817 $\frac{1}{2}$ lb. for not sending Men to the Forts, 1500 lb. and for not paying Church-dues, so called, 1600 lb. In all 9917 $\frac{1}{2}$ lb.
50. J. Loftus. 50. *John Loftus*, for not appearing in, or sending to the Militia, 10977 lb. and for not paying Church-dues, so called, 1156 lb. In all 12133 lb.
51. G. Ashley. 51. *George Ashley*, for Default of appearing in Arms, or sending to the Militia, 1252 lb. and for not paying Church-dues, so called, 455 lb. In all 1707 lb.
52. R. Hilton. 52. *Richard Hilton*, for not appearing in Arms, 1400 lb.
53. M. Chapman. 53. *Matthew Chapman*, for Default of appearing in Arms, 1700 lb. and for refusing to be sworn on a Jury, 930 lb. In all 2630 lb.
54. J. Rodman. 54. *John Rodman*, Surgeon, for Defaults of appearing in the Troop, 1350 lb.
55. J. Wright. 55. *John Wright*, for several Defaults of appearing in Arms, 1100 lb.
56. J. Taylor. 56. *John Taylor*, for Defaults of appearing in Arms, 2640 lb.
57. John

57. *John Watts*, for Defaults of appearing in the Troop, 5550 lb. BARBA-
DOES.
58. *Miles Gawlison*, for not appearing with Horse and Arms, 800 lb. 1673.
59. *Jonathan Fitch*, for Defaults of appearing in Arms, 1145 lb. and for
not paying Church-dues, so called, 79½ lb. In all 1224½ lb.
60. *Hester Foster* Widow, for not sending Men in Arms, and to serve at 57. J. Watts.
Forts, 12,184½ lb. and for Church-dues, so called, 345 lb. In all 12,529½ lb. 58. M. Gawli-
61. *John Todd* sen. for Default of appearing in Arms, 6979½ lb. and for son.
not paying Church-dues, so called, 360 lb. In all 7339½ lb. 59. J. Fitch.
62. *Herbert Griffith*, for refusing to pay Priest's Maintenance, 264 lb. 60. H. Foster.
63. *Robert Barnard*, for not appearing in the *Militia*, 5486 lb. and for 61. J. Todd.
Church and Priest's Demands, 260 lb. In all 5746 lb. 62. H. Griffith
64. *William Clarke*, for not paying Church-dues, so called, 74 lb. and for 63. R. Bar-
not appearing in Arms, 122 lb. In all 196 lb. nard.
65. *John Frizall*, for not appearing in Arms, 1132 lb. and for refusing to 64. W. Clarke
take an Oath, 1425 lb. In all 2557 lb. 65. J. Frizall.
66. *William Death*, for Defaults of appearing in Arms, 1620 lb. 66. W. Death.
67. *Thomas Robins*, for not sending Men in Arms, and to work at the For- 67. T. Robins.
tifications, 8532 lb. for not paying Church-dues, so called, 612 lb. and for 68. W. For-
refusing to take an Oath, 2300 lb. In all 11,444 lb. tescue.
68. *William Fortescue*, for not sending Men in Arms to the *Militia*, 1200 lb. 69. T. Hunt
and for not paying Church-dues, so called, 335 lb. In all 1535 lb. sen.
69. *Thomas Hunt* sen. for Church-dues, so called, 80 lb. 70. T. Hunt
70. *Thomas Hunt* jun. for not appearing in Arms, 836 lb. jun.
71. *Thomas Whittock*, for Church-dues, so called, 49 lb. and for not sending 71. T. Whit-
a Man with Arms, 300 lb. In all 349 lb. tock.
72. *John Stock*, for Default of sending to the *Militia*, 417 lb. 72. J. Stock.
73. *Richard Sutton*, formerly a Captain, for refusing to pay Priest's Wages, 73. R. Sutton.
1706 lb. and for Defaults of sending to the Troop, 1566 lb. In all 3272 lb. 74. T. Rouse.
74. *Thomas Rouse*, formerly a Lieutenant-Colonel, for Default of an Horse 75. J. Rouse.
and Man in the Troop, 600 lb. and for repairing the Church, so called, and 76. R. Taylor.
Priest's Wages, 1428 lb. In all 2028 lb. 77. H. La-
75. *John Rouse*, for Default of sending Horses to the Troop, 825 lb. and vington.
for Church and Priest's Demands, 462 lb. In all 1287 lb. 78. W. Lau-
76. *Robert Taylor*, for Defaults of appearing with Man and Horse in Arms, rence.
9515 lb. and for Church and Priest's Claims, 1222 lb. In all 10,737 lb. 79. W. Cox.
77. *Henry Lavington*, a poor Man, for not appearing in Arms, 410 lb. 80. S. Han-
78. *William Laurence*, for Defaults of appearing in Arms, 927½ lb. cock.
79. *William Cox*, for not appearing to serve in the Troop, 1600 lb. and for 81. E. Wright.
not paying Church-dues, so called, 368 lb. In all 1968 lb.
80. *Samuel Hancock*, for not appearing in Captain *Farmer's* Troop, 300 lb. and for a Fine imposed on him by the Sessions for writing some Queries to *William Walker*, a Priest, for him to answer, about Religion, 3000 lb. In all 3300 lb.
81. *Edward Wright* Surgeon, for a Fine imposed on him for being con-
cerned with *Samuel Hancock*, in Writing the aforesaid Queries, 3500 lb.
He was also imprisoned for the same about a Month.
82. *Robert Dry*, for several Defaults in not appearing in Arms, nor sending 82. R. Dry.
to the *Militia*, 3900 lb.
83. *John Mansfield*, for Defaults of not appearing in Arms, 420 lb. 83. J. Mans-
84. *Hannab Jay* Widow, for not appearing to serve in the Troop, 700 lb. field.
and for Church-dues, so called, 900 lb. In all 1600 lb. 84. H. Jay.
85. *Thomas Foster*, for several Defaults of not sending Men and Horses into 85. T. Foster.
the Troop, 6800 lb. and for Priest's Wages and Church-dues, so called, 1200 lb. In all 8000 lb.
86. *Henry Gallop*, formerly a Captain, for Defaults of sending Men and 86. H. Gallop.
Horses into the Troop, 1722½ lb. and for not paying Priest's and Church-
Claims, 1407 lb. In all 3129½ lb.
87. *Elizabeth Piersehouse* Widow, for Defaults of sending Men in to the 87. E. Pierse-
Militia, 2360 lb. house.

- BARBA-DOES. 1673.
88. A. Cade. 88. *Anthony Cade*, for Defaults of sending Men and Horses in to the *Militia*, 2430 lb. for Demands for Church and Priest, 3081 lb. and for a Writing, wherein he justified the Testimony of *Margaret Brewster*, who went, as a Sign, in Sackcloth, 10,000 lb. In all 15,511 lb.
89. R. Fretwell. 89. *Ralph Fretwell*, for Defaults of appearing with Horse and Men in Arms, 14,865 lb. and for not paying Church-dues, so called, 917 lb. In all 15,782 lb.
90. S. Jordan. 90. *Samuel Jordan*, for not appearing in Arms, 478 lb.
91. Peter Wraxell. 91. *Peter Wraxell*, for not appearing in Arms, 190 lb.
92. M. Dowell. 92. *Morgan Dowell*, a poor Labourer, for several Defaults of appearing in Arms, 1085 lb.
93. F. Cooper. 94. *Floris Cooper*, for not appearing in Arms, 700 lb. and for not paying Priest's Wages, 190 lb. In all 890 lb.
94. E. Archer. 94. *Edward Archer*, for not paying Church-dues, so called, 72 lb.
95. D. Croning. 95. *Dermot Croning*, a very poor labouring Man, for Defaults of not appearing in the *Militia*, 1080 lb.
96. J. Codd. 96. *Jasper Codd*, a very poor Man, for not appearing to serve in the *Militia*, 300 lb.
97. T. Brewster. 97. *Thomas Brewster*, for Repairs of the publick Worship-house, 240 lb. and for not appearing in Arms, 422 lb. In all 662 lb.
98. Winifred Whitehead. 98. *Winifred Whitehead*, for not sending a Man to exercise, and another to work at the Fortifications, 750 lb.
99. J. Chace. 99. *John Chace*, for Defaults of sending Men in to the *Militia*, 1250 lb. The said *John Chace* was also committed to Prison, and detained there about a Month, for refusing to take the Oath of a Juryman.
100. S. Carpenter. 100. *Samuel Carpenter*, for Defaults of appearing, or sending Men in Arms, 1110 lb.
101. H. Birch. 101. *Henry Birch*, for Default of sending in to the Troop, 637 lb.
102. J. Taylor. 102. *John Taylor jun.* for not appearing in the *Militia*, 264 lb.
103. N. Hollinshead. 103. *Nathanael Hollinshead*, for not appearing in Arms, 400 lb.
104. D. Stewart. 104. *David Stewart*, for not appearing in the *Militia*, 120 lb.
105. T. Clark. 105. *Thomas Clark*, for Church-dues, so called, and Priest's Wages, 1200 lb.
106. T. Foster. 106. *Thomas Foster*, for Defaults of sending Men and Horses to the *Militia*, 4900 lb. and for Priest's Wages, 3200 lb. In all 8100 lb.
107. J. Ashford. 107. *James Ashford*, for Priest's Maintenance and repairing the Parish Worship-house, 700 lb.
108. J. Taite. 108. *John Taite*, a poor Man, for not paying Church-dues, so called 206 lb.
109. T. Earl. 109. *Thomas Earl*, for not appearing in the Troop to exercise, 480 lb.
110. J. James. 110. *John James*, for Default of appearing in the Troop, 629½ lb.

The Total taken by Distress, in the foregoing Account, amounts in Sugar to the Value of 358,601 lb.

Together with the particular Account of their Sufferings, they presented a Memorial to the Governour, shewing how the Penalties inflicted on them had been increased from Time to Time, viz. that

A Memorial. From 1670 to 1671, the Penalty was 50 lb. for Default of each Foot-man, and 100 lb. for each Horse and Man.

From 1671 to 1675, for each Horse and Man 270 lb. and sometimes 290 lb.

From 1675 to 1677, for a Foot-man 200 lb. and for an Horse-man 400 lb. of Sugar.

That those severe Penalties were inflicted on many of them every Month, there being so often a general Exercising through the whole Island. And that in the Exercising Week some of them had been charged with the Penalty for Absence of a Foot-man for each Day.

In

In the foregoing Account it is mentioned, that *Samuel Hancock* and *Edward Wright* were fined and imprisoned for writing certain Queries to *William Walker*, a Priest: It may be in this Place not improper to give the Reader a Copy of those Queries, having first informed him of the Occasion upon which they were written, viz.

In the Year 1673, *Margaret Brewster*, a devout Woman, under a religious Concern, and Affliction in Spirit, at the gross Sins and Wickedness of many of the Inhabitants of this Island, found herself constrained to appear in an unusual and extraordinary Manner, in order if possible to excite them to Repentance: To which Purpose she exhibited herself to them as a visible Sign of that Sorrow, Abasement and Humiliation of Soul, which was necessary for them to be exercised in. Accordingly she disfigured her Face, let her Hair hang loose about her Shoulders, put Ashes on her Head, and Sackcloth over her Clothing, and in that Habit went to their Church, so called, at *Spight's Bay*, while the Priest and his Hearers were at their Worship. She was scarce entred the Place, before she was pulled out again with Violence, and hurried into the Town. The Priest, an utter Stranger to such prophetick Appearances, was highly displeased, and failed not to incense the Magistrates against her, who of themselves were apt to take Offence at such an amazing Way of Reproof. She was the next Day committed to Prison by the following *Mittimus*, viz.

“ *Barbadoes* *js.*

“ **W** H E R E A S *Margaret Brewster*, alias *Sawyer*, did upon the last Lord's Day, being the twenty first of this Instant *December*, come into the Church at *Spight's Bay*, in Time of divine Service, with her Face disfigured, her Hair about her Shoulders, and Ashes upon her Head, and Sackcloth upon her upper Garments, and bare-footed, like unto some wild Satyr, or some mad lunatick Person: By which unlooked for strange Aspect the whole Congregation was disturbed, some Children much affrighted, and several Women were ready to faint, which is to the Dishonour of God, Scandal of Religion, and Contempt of Government: And being examined this Day before us, would give * no Account for her so doing, but uttering several railing and reproachful Words against the Priests and their Ministry, and being by us requested to find Sureties for her Appearance at next Court of Quarter Sessions to be holden at *Spight's Bay*, and for her good Abearing for the future, and having refused to do the same: These are therefore, in his Majesty's Name, to will and require you forthwith to take into your Custody the Body of the said *Margaret Brewster*, and her safely convey unto his Majesty's Common-Goal at *St. Michael's Town*, and her deliver unto the Keeper thereof, who is hereby required to receive her from you, and her in safe Custody to keep, until she shall find Sureties for her Appearance at next Court of Quarter Sessions, to be holden at *Spight's Bay*, and for her good Abearing for the future, or until she shall be delivered from thence by due Order of his Majesty's Laws: Hereof fail not at your Perils. Given under our Hands this twenty second Day of *December*, Anno 1673.

To *Mr. Richard Gibbs*,
Constable.

“ *WILLIAM YEOMANS*,
“ *ALEXANDER RUDDOCK*,
“ *PETER HANCOCK*,
“ *ROBERT BREVITER.*”

Pursuant to this Sentence the innocent and patient Woman was conveyed to the Common Goal, and there kept, lying in a Room so exposed to the Cold and Weather, that it much endangered her Health.

This

* This is not true, for she declared to them, that she came thither, and in that Manner, in true Obedience to the Lord, to warn them of their Pride, and their superfluous Adornments and Attire.

BARBADOES.
1673.

Sufferings of
Samuel Hancock and Edward Wright.

A prophetick
Concern of
M. Brewster.

Her Mittimus
to Prison.

BARBA-
DOES.
1673.

This singular Action of the Woman, and her Imprisonment thereupon, occasioned the said *Edward Wright* and *Samuel Hancock* to write some *Queries* to the Priest, which were as follows, viz.

“ *QUERIES in Tenderneſs propounded with a Deſire of Answer.*

23 *Queries*
proposed to
a Priest to
Answer.

- “ 1. **W**HETHER an *House* composed of Wood, Stone and Lime,
“ is any where called a *Church* in Scripture?
“ 2. Whether that Service were divine, which led to such Outrages and
“ Inhumanity as was proffered to the Sufferer? And whether you are not of
“ the Number of those who do but think they do God good Service in
“ punishing his Servants?
“ 3. Whether the Scriptures of Truth make not Mention of the Lord's
“ Servants that went for Signs, and whether Signs were not to Unbelievers?
“ 4. If *Isaiab* had come naked as a Sign among you, as he did in his Day,
“ or with his Buttocks bare, or *Ezekiel* or *Jeremiah*, as formerly, whether or
“ no, would you have sent them to Prison?
“ 5. Whether are you the Unbelievers which should humble yourselves in
“ Sackcloth and Ashes? Or whether are not you worse than the Men of
“ *Nineveh*, who will stand your Judges?
“ 6. Whether her black Face did not resemble your black and dark Wor-
“ ships? Let your Cruelty speak. And if a little Black upon her Face did so
“ much affright and amaze you, consider then that the Sign might be in Love
“ to your Souls from the Lord, to affright you from your dark and dismal
“ Ways, which will lead you into Blackness of Darkness for ever, except ye
“ Repent; and that will be much more terrible. O fear, and dread, and
“ tremble before the Living God.
“ 7. Whether your Clerk was not mistaken in the Word *Satyr* in the *Mitti-*
“ *mus*, or forgot to look, whether her Body was hairy, her Feet like a Goat, or
“ her Head horned, which are the usual Characters of a *Satyr*, as History and
“ Dictionaries do relate?
“ 8. If such like Expressions as *lunatick*, *mad People*, *Disturbers of the*
“ *Peace*, were not usual Terms given to the Servants of the Lord by their Per-
“ secutors, as the Scriptures declare *Paul* himself accounted a Mad-man for
“ obeying the Lord?
“ 9. Whether that was a Congregation of Christ who were so affrighted at
“ an innocent Woman or two only coming to the Entrance of the House, and
“ then haled away? Or whether that Scripture be true which saith, *The Right-*
“ *eous are as bold as a Lion, but the Wicked flee when none pursue?*
“ 10. Whether you do not amiss in blaming the *Quakers* for calling your
“ Teachers *Priests*, when your *Mittimus* affords the same Language?
“ 11. If Blackness be *Satyrical*, what will your Priests appear who are so
“ *without*, also *within*? Let the beastly Actions of many of them speak: And
“ so may not the Sign be true?
“ 12. Whether Priest *Walker's* Hearers, with their Periwigs, Fringes,
“ Paintings, and other wild Attire, look like a Congregation of the Right-
“ teous? Or whether those Things are not more Disfigurements and frightful
“ Shapes, both in the Sight of God and all good Men, I shall leave to the
“ Witness of God in every Man's Conscience to judge.
“ 13. If Priest *Walker* be a Minister of Christ, why doth he not reprove
“ those abominable, much to be lamented, antick, and sinful Attire of his
“ Hearers? which are sad Fruits of his Ministry, for such as he soweth, such
“ does he reap. *The Trees are known by their Fruits.*
“ 14. Whether he and his Wife in their Ornaments, are a Pattern for
“ modest Raiment for the Flock? Or whether the *Wo* be not to the Crown of
“ Pride?
“ 15. If Priest *Walker* have not licked up what he formerly vomited, let
“ his going for *England* witness, who at his first Coming here was so tender,
“ that

“ that he would not abide in the Place to hear read, what he now practiseth to please Men for a larger Penny ?

B A R B A.
D O E S.

1673.

“ 16. Where can he in Scripture prove the Sprinkling of Infants ? And whether Priest *Walker's* great feasting of late, with fiddling and dancing at the *beatbenish* Custom of sprinkling his Child, spending the Creation of God in such Excess of Riot, when many of his poor Parishioners want Bread, were the Practice of any of the Followers of Christ or no ? Did not Musick and Dancing inflame the wicked Part in *Herod*, and cause him to murder *John Baptist* ? Read *Mat. xiv.* from 6 to 13 Verses, and see who they are that sent their Children to Dance and to Musick, were they not the Wicked ? And see what the Prophet saith of Fiddling, *Amos vi. 1, 2, 3, 4, 5, 6.* Read with Sobriety, if you believe the Scriptures, which you say we deny, but a Day of Trial hastens, wherein it will be seen who denies the Scriptures, *Ye* or *We*.

“ 17. How can the Priest prove that Marriage to be of God, which moves the Man to lay violent Hands upon himself for his Wife ?

“ 18. Whether you will not appear to be Respecters of Persons, which is Sin, when one poor Woman is sent to Prison for a black Face, &c. and many others escape, whose Vizards render them the same ? Read *Job xxi.* from the 7th to the 15th Verse.

“ 19. Whether you think there are any Prophets in these Days or no ? We know there are many. If there be no Prophecy, there's no Testimony, and that Nation is in a very sad Condition that hath no Testimony for *Jesus* : The Spirit of Prophecy being the Testimony of *Jesus*, and where Vision faileth, the People perish. Read this, &c.

“ 20. Whether you think there is any Revelation now a Days, or hearing the Voice of God ? If no Revelation, no knowing of the Father ; and that's a sad State, for *None knows the Father but the Son, and he to whom the Son doth reveal him.* And if Prophecy be ceased, pray tell us when and whom the Lord spake last unto : Give us Scripture for it. And if no hearing of God's Voice, may you not conclude you are all Goats, for Christ saith, *My Sheep bear my Voice*, and he is the same Yesterday, To-day, and for Ever to his People. But if you with us confess, there are Prophets now, and Revelation now, and hearing the Voice of God now, then seriously consider in Fear before the Lord, Whether you may not have imprisoned One whom the Lord hath sent amongst you ?

“ 21. Whether or no you think God will visit for these Things, and for his Prisoners Usage, who takes Things done to his Servants and Prophets as to himself.

“ 22. Whether the Nature of Wolves and Dogs is to kill and bite the Sheep, or the Sheep them ?

“ 23. Are not you Magistrates of those Rocks and Mountains (those hard-hearted and lofty ones) to whom your Priests and Adherents cry for Help, *Put away this Sign from us : Hide us from the Wrath of the Lamb* ? And wherefore are they thus disturbed and cry to you ? Is it not because Thorns and Thistles (which tear and prick the Lambs) grow upon their Altars ? O therefore join no longer to the Spirit which thus persecuteth the Innocent to maintain their Lusts, to which End this is written in Love to your precious Souls, by your Friends,

“ EDWARD WRIGHT,
“ SAMUEL HANCOCK.

“ P. S. These Queries are propounded with a Desire of Answer from those who are concerned therein : And we judge the Priests to be most concerned. But instead of *spiritual* Weapons, they, as usually, cry out to the Magistrates for *carnal* Whips, Stocks, and Prisons, &c. and dare not put Pen to Paper, as hath been experienced, lest their Nakedness, Shame and

BARBA-
DOES.
1673.

“ Deceit should publickly appear. But, we hope, Priest *Walker* will not be
“ ashamed to give us an Answer to these *Queries*, though he was to give a true
“ Copy of, or own his *Sessions Sermon*.

“ EDWARD WRIGHT.

“ SAMUEL HANCOCK.”

*Querists
imprisoned.*

These *Queries* however remained unanswered, the Priest chusing rather to acquiesce under the Protection of the Magistrates Authority, than to controvert, by Writing, such Points as he knew how to determine by a Method to him more short and easy, which was the Imprisonment of the *Querists*, as is before mentioned. We shall next relate several other remarkable Sufferings, viz.

*Sufferings and
Death of R.
Andrews.*

Richard Andrews, a sober virtuous Youth, Servant to *Joseph Borden*, was several Times taken out of his Master's Shop by Soldiers, and had to their Place of Exercising, where they endeavoured to make him bear Arms, but he steadfastly refused, saying, *He durst not break Christs Command*. On the 4th of the Third Month 1678, the Soldiers carried him to *Needham's Fort*, and the next Day, being the First-day of the Week, their Captain, *John Burrows*, ordered him to be tied Neck and Heels, in which Manner he lay about an Hour; after which the Captain struck him a great Blow with his Cane, and threatened him sorely. He was kept at the Fort a Week, his Lodging being mostly on the cold Stones. When he came Home his Countenance was much altered, his Appetite much impaired, and his Body very poor and thin. Nevertheless on the 25th of the same Month, the aforesaid Officers fetcht him out again, and carried him to their Place of Exercising, where the said Captain ordered him to be tied Neck and Heels again, which was done, and he was tied so strait, that he could hardly speak: Some of the Soldiers were troubled at his cruel Usage, while others scoffed at and derided him. Within a few Days after this Usage, he was taken with the Bloody-flux, whereof he died in a little Time. He expressed during his Sicknes, great Satisfaction of Mind for having stood faithful to his Testimony against Fighting, and with much Joy and Assurance of a future Well-being, departed this Life in the Nineteenth Year of his Age, leaving behind him this Character, viz.

His Character.

“ Many that well knew his Life and Conversation are well satisfied that he is
“ at Rest with the Lord, for though he was but young in Years, he was very
“ diligent in those weighty Matters that concerned Salvation and the Well-
“ being of his Soul with God for ever. He had been four Years and upwards
“ in this Island before he fell sick of this Sicknes which was his Death, and
“ never had one Days Sicknes before in this Island. It was but two Years and
“ a little above three Months before he departed this Life, that he was con-
“ vinced to give up in Obedience to God's pure Light. He was very under-
“ standing and diligent in his outward Business to discharge a good Conscience
“ towards all with whom he was concerned, and finished his Testimony
“ joyfully, and his Change is blessed, and his Memorial shall live among the
“ Righteous.”

*Sufferings of
H. Griffith
and W. Fortescue.*

Another Instance of unjust and illegal Suffering was as follows: It happened that on the 25th of *December*, the Day called *Christmas-day*, *Herbert Griffith* and *William Fortescue*, standing to inspect some Workmen employed about the Wall of a Burying-place, were observed by *William Goodall*, a Justice of the Peace, as he passed by; who in much Anger called to those who were with him, saying, *Is there no Constable here? Lay hold on these Rogues: Take away the Fellow's Tools*. Accordingly the Priest's Clerk being present, took away the Tools, and detained them from the Owner many Weeks. *Herbert Griffith* desired the Justice to hear him a few Words, but he, full of Fury, cried out, *Drag the old Rogue along; away with them all to the Stocks*. Some People present said, *Sir, pray pity that aged honest Man*: But the Justice replied, *I care neither for his Age nor his Honesty*. Then one *Thomas Saunders*, a very rude Person, said, *Sir, these Quakers will not put their Legs into the Stocks*. The Justice replied,

replied, *Down with 'em, drag them in.* Whereupon the said *Saunders* gave the ancient Man a Blow on the Breast, and struck up his Heels with such Violence, that his Head came first to the Ground; and then he threw down *William Fortescue*, who falling on a Stone, cut his Elbow that it bled; and then they dragged in *William Ashby* the Mason, and his Man, and locked them in the Stocks about three Hours. After which the said *Richard Goodal* and *Richard Noke* made a *Mittimus* to send them to Goal, directing it from Constable to Constable, with a rude Company to guard them, as if they had been Murderers. The Constable to whose Charge they were first committed was very uncivil, and would not suffer the ancient Man to ride his own Horse; but other Constables were more moderate, and the last of them said, *They were honest Men*, and directed them to go themselves to the Town, and he would send one to meet them there To-morrow, which he did accordingly; and they were committed to the Common Goal, where they remained four Weeks. After which, some Neighbours engaging for their Appearance at the next Quarter Sessions, they were permitted to go Home. On the 12th of the First Month following, they appeared at the Sessions, where, by Means of one *John Witham*, an officious Justice, then Chairman, they were recommitted to Prison, (except the Mason's Servant, who, being no *Quaker*, was discharged) where they lay about six Weeks, till the General Sessions on the 24th of the Second Month 1677; at which Time the Governour gave them Liberty upon Promise of appearing at the next General Sessions, which was about the 24th of the Ninth Month following; at which Time they were tried by a Jury, who acquitted *Herbert* and *Fortescue*, but found *William Ashby*, the Mason, guilty of working on that Day, for which he was fined 500 lb. of Sugar, and the other two were cleared by Proclamation. This so displeased some of the Justices, that they prevailed with the rest to commit them to Prison a third Time, and the Verdict was set aside. On the 10th of the Tenth Month they were brought again to Trial on a fresh Indictment; when Justice *Goodal* himself came off the Bench to give Evidence, and swore that *He saw the said Herbert and Fortescue at Work*: But when the Foreman of the Jury asked him, *Whether they had in their Hands any Tool, either Hammer or Trowel?* he was forc'd to explain himself by saying, that *as they were overseeing the Work, they were at Work*. This not satisfying the Jury, they were the second Time acquitted and discharged. This Instance shews the great Partiality with which some of the Justices acted, and how forward they were to exercise their Authority against the *Quakers*, even beyond what the Laws required of them.

On the 28th of the First Month 1678, the aforesaid Act was again continued, and the Penalties thereof enlarged by an Act, intituled,

“ *An ACT to continue the ACT of the Militia in Barbadoes, &c.*

“ **B**E it Enacted by his Excellency Sir *Jonathan Atkins*, Knt. Captain-General and Chief-Governour of this and other the *Caribbee-Islands*, the Council and the Representatives of this Island, and by the Authority of the same; That an Act bearing Date the eight and twentieth Day of September, one Thousand six Hundred seventy five, intituled, *An Act for the Settlement of the Militia of this Island*, and all and every the Clauses, Sentences, Articles, Branches, Penalties and Provisoos therein contained, shall be, and hereby is Declared to be, and continue and have their full Strength and Force, according to the Intent and Purport thereof; and shall be so adjudged, deemed and taken, to all Intents and Purposes whatsoever, until the last Day of September next coming.

“ And whereas the Penalties in the Act aforesaid, appointed upon the Persons not appearing in Arms upon an Alarm, are not thought sufficient Punishment for such refractory Contemners of the Law, and Enemies to the Safety of this Place; it is therefore farther Enacted, by the Authority aforesaid, That every Man not excused by the aforesaid Act of Militia, that is personally in being in this Island, who is of the Age of fifteen Years, shall

BARBADOES.
1678.

Their Trial at Sessions.

A Juries Verdict set aside.

Continuation of the Militia Act.

Additional Penalties for not appearing on Alarms.

BARBADOES.
1678.

“ shall enlist himself within the Troop of Horse or Company of Foot, in which
“ he dwelleth, and having no just Excuse, shall appear compleat in Arms upon
“ such Occasion as aforesaid, according as is required by the said Act: And
“ every Person failing as aforesaid, shall forfeit for every Footman not appear-
“ ing one Thousand pound of *Muscovado* Sugar; and for every Man that
“ should appear on Horseback as by Law is required, that shall not appear,
“ five Thousand pound of *Muscovado* Sugar, the same to be levied by the
“ Marshal belonging to the Colonel, by Warrant under the Hand of the
“ Colonel, or other Field-Officer to whom the said Defaulter doth belong, in
“ the same Manner as in the Case of Servants Wages by Law is appointed:
“ And the said Forfeiture to be paid into the Hands of the Receiver of the
“ publick Sugars for that Division, to and for the Use of the Fortifications,
“ reserving only out of the same, Ten *per Cent.* to the said Marshal. And
“ farther, that the said Defaulters be by Order of the said Colonel or other
“ Field-Officer, brought up by a Guard to the Post where he or they ought to
“ appear, there to be employed as *Ponerees*, or otherwise at the Discretion of
“ the said Field-Officer.

“ And *lastly*, it is **Enacted**, by the Authority aforesaid, that all and every
“ the Owners or Possessors of Land within this Island, shall forthwith cause to
“ be made for every twenty Acres of Land he is Owner or Possessor of, one
“ good strong Lance with a steeled Head, and fitted to a good strong Staff of
“ eight Foot long, to be ready by the last Day of *April* next, under the Penalty
“ of forfeiting for every such Lance, so to be fitted as aforesaid, he shall be
“ wanting, the Sum of twenty Hundred pound of *Muscovado* Sugar, the same
“ to be levied, paid and disposed, in Manner, and to the Use, and with Al-
“ lowance to the Marshal as aforesaid. And the several Colonels in this Island
“ are desired and empowered to order their Captains to take Care, that due
“ Enquiry be made in their several Troops and Companies, how every Person
“ hath complied with his Duty therein hereby required, and Account thereof
“ render to his Excellency, Council and Assembly, at their next publick
“ Meeting.

“ Given under my Hand the twenty eighth Day of *March* 1678.

“ JONATHAN ATKINS.”

In this Year also the said *Governour, Council, and Assembly*, passed another
Law, intituled,

“ *An ACT to continue an ACT to prevent the People called QUAKERS*
“ *from bringing Negroes to their Meetings, &c.*

“ *Barbadoes.*

Continuation
of the Negro
Act.

“ **BE** it **Enacted**, by his Excellency Sir *Jonatban Atkins* Knt. Captain-
“ General, and Chief Governour of this and other the *Caribbee-Islands*,
“ the Council and the Representatives of this Island, and by the Authority
“ aforesaid, That an Act bearing Date the one and twentieth Day of *April*,
“ one Thousand six Hundred and seventy five, intituled, *An Act to prevent the*
“ *People called Quakers from bringing Negroes to their Meetings, &c.* and all
“ and every the Clauses, Sentences, Articles, Branches, Penalties and Provisoos,
“ therein contained, (except what is hereafter expressed) shall be, and is hereby
“ **Declared** to be and continue, and have their full Strength and Force, ac-
“ cording to the Intent and Purport thereof, and shall be so adjudged, deemed
“ and taken to all Intents and Purposes whatsoever, for and during the Space of
“ two Years from and after the Date of this present Act.

“ And **whereas**, by the said recited Act, it was **Enacted** and **Appointed**,
“ That in Case such Negro or Negroes shall happen to be at the said Meet-
“ ings of the *Quakers*, and belong to any of the said People called *Quakers*,
“ such Negroes shall be recovered as forfeit to him that shall inform or
“ prosecute

“prosecute at Law, one Half to the Informer, and the other to the publick
 “Use of this Island, as by the said recited Act more at large appears: Now
 “it is hereby **Enacted** and **Declared**, by the Authority aforesaid: That
 “where any Negro or Negroes shall be at any such Meeting as aforesaid, any
 “Person or Persons may bring an Action or Actions, grounded upon this and
 “the said Statute, against any of the Persons present at such Meetings as afore-
 “said, (at the Election of the Informer) for the Sum of ten Pounds Sterling for
 “every such Negro or Negroes, (let the same belong to *Quakers* or any others)
 “to be sued for and recovered in the same Method and Form, and divided in
 “such Manner as is provided by the said recited Act.

BARBA-
DOES.
1678.

“And **whereas** by the said Act it is also **Enacted**, That no Person what-
 “soever, that is not an Inhabitant and Resident of this Island, and hath been so
 “by the Space of twelve Months together, shall publickly discourse or
 “preach at the Meetings of the *Quakers*, upon the Penalty of forfeiting and
 “suffering as in the said recited Act is expressed: It is hereby **Enacted** and
 “**Declared**, by the Authority aforesaid, That if any Person whatsoever
 “(whether Inhabitant of this Island or other) shall, after Publication hereof,
 “presume publickly to discourse or preach at any of the said Meetings of the
 “said People called *Quakers*, shall forfeit and suffer in the same Manner as in
 “the said recited Act is provided against such as are not Inhabitants for such
 “Offence; and the Penalties to be recovered in the same Method, and divided
 “in the same Manner as in the said Act is provided. And the Persons that
 “shall offend against the said Act, or against this Act, to be committed to
 “Goal for the Time in the said Act appointed, by Warrant from the Judge of
 “the Court for the Precincts where the Recovery of the Forfeiture shall
 “be made.

Inhabitants
forbid to
preach.

“Given under my Hand the 17th of April 1678.

“JONATHAN ATKINS.”

By this Act, extending the Penalties of the former Act to the Inhabitants of
 the Island, all Preaching, in the publick Assemblies of the said People, was pro-
 hibited under the severe Penalties of Fines and Imprisonment.

ANNO 1680. By the last mentioned Act, *Solomon Eccles*, of Ireland, coming into that Island, was, by a special Order from the Governour and Council, directed to be prosecuted, who at the same Time committed him to Prison, under a general Charge of blasphemous and seditious Words, though the pretended Blasphemy was only his opposing the Term *Three Persons* in the *God-head*, as unscriptural, and some other Expressions in his Preaching; and the pretended Sedition was only his publishing the Doctrines of Peace and Salvation. A Copy of his Commitment here follows, viz.

Imprisonment
of S. Eccles.

“Barbadoes *js*.

“At a Meeting of his Excellency and Council, on Tuesday the 11th Day of May 1680,

“P R E S E N T,

“His Excellency Sir JONATHAN ATKINS, *Knt*.

“SAMUEL NEWTON,

“THOMAS WARDALL,

“JOHN STANFAST,

} *Esqrs*;

RICHARD HOWELL,

EDWIN STEAD,

BENJAMIN KNIGHTS.

“ORDER'D that *Solomon Eccles* stand committed to the Provost-Marshal
 “or his Deputy of this Island, for his publick speaking and uttering
 “blasphemous and seditious Words, as appeared to this Board by the Depo-
 “sitions of *William Wheeler* and *Robert Pawlin*, taken in Writing before
 “*Samuel Husbands Esq*; one of his Majesty's Justices of the Peace in this Island,

Order for his
Commitment.

BARBA
DOES.
1680.

“ as also by the Deposition of *Thomas Forrester*, taken before this Board in the
“ Presence of the said *Eccles*, and that he there abide for his Crime aforesaid,
“ until he be thence delivered by due Course of Law. And it is farther
“ ordered, that Lieutenant Colonel *John Hallet*, Treasurer of this Island, do
“ take Care that the said *Eccles* be prosecuted according to a certain Clause of
“ an Act of this Island, intituled, *An Act to prevent the People called Quakers*
“ *from bringing Negroes to their Meetings*, made against any Persons that should
“ publickly discourse or preach in any of the Meetings of the *Quakers* in this
“ Island, that hath not resided here by the Space of twelve Months together.

“ A true Copy, attested the 12th Day of May 1680,

“ *Per EDWIN STEAD, Dep^y Secretary.*”

His Banish-
ment.

How long *Solomon Eccles* remained in Custody we have not any particular Account, but the Issue was, that he was banished the Island.

Hardships of
Executors.

The next Thing coming under our Observation is the great Sufferings and Inconveniences sustained by the Exclusion of several Persons, appointed Executors to Wills, from taking upon them the Office assigned them by the Testators, because they could not for Conscience-sake take an Oath. In which Respect the Intent of divers Persons in their last Wills was frustrated, their Estates greatly wasted, and their Children and Posterity much injured; as may appear by the following Instances.

Cases of
1. H. Clin-
kett.

1. *Henry Clinkett* by his last Will, dated the 3d of the Seventh Month 1676, left his Wife *Margaret*, her Father *Thomas Foster*, and *Thomas Pilgrim* his Brother-in-Law, Executors and Guardians for his three Children then under Age. But the said *Thomas Foster* and *Thomas Pilgrim* being *Quakers*, and refusing to take an Oath, were excluded from the Administration, and the Widow singly admitted, who thereupon took Possession of all the Effects, soon after married to a Person, who squandered away much of what should have been reserved for the Children, suffered the Buildings, which should have been kept up, to decay for want of Repairs; and in all probability the Children might have been ruined, had not the said *Thomas Pilgrim* been admitted their Guardian, and by that Means, through disbursing much of his own Money, retrieved some Part of their Estate, and made it tenantable.

2. W. Em-
blin.

2. *William Emblin* Merchant, by his last Will and Testament, dated the 14th of the Ninth Month 1676, made *Morgan Lewis*, *Richard Waters*, *Thomas Pilgrim*, and *John Swinstead*, his Executors: The Will was proved before the Governour Sir *Jonathan Atkins*, and registred in the Secretary's Office; but the said *Pilgrim* and *Swinstead* were excluded the Administration because they could not Swear, and the Power granted only to the other two Executors, who took the usual Oath: Upon which the said *Pilgrim* sent the original Will to London, where it was proved in the *Prerogative Court*, and Letters Testamentary were thereupon granted to all the Executors. This Probate notwithstanding, the Governour would not permit the said *Pilgrim* and *Swinstead* to be any ways concerned in the Estate of the Deceased, though they were the Persons on whose Integrity he principally relied.

3. R. Taylor.

3. *Robert Taylor* by his last Will, dated the 21st of the Twelfth Month 1676, appointed *Ralph Fretwell*, *Edward Wright*, *Thomas Pilgrim*, and *Samuel Hancock*, of that Island, with *Christopher Taylor* and *Ezekiel Wooley*, of England, his Executors. The which four first named, upon Application to the Governour to prove the Will, were refused, and the Administration, with the Will annexed, was granted to one *Thomas Morris*, who had married the said *Taylor's* Sister: And to him also was committed the Guardianship of the Testator's only Daughter by the Will appointed to the Executors. There was also a special Clause in the said Will requesting the supream Magistrate or Ordinary, that no Oath might be put upon or required of the said Executors, which nevertheless the Governour refused to take any Notice of.

4. *Edward*

4. *Edward Parsons* appointed Executor of the last Will of *Thomas Wiltshire*, was not admitted to that Office because he refused to Swear: By Means whereof he lost his third Part of 1100*l.* Sterling, which by Law and Justice appertained to the Executors.

BARBADOES.
1680.

The said *Edward Parsons* was also appointed Executor to one *Henry Fisher*, in whose Will was a Clause in these or the like Words: "I humbly beg that the Governour will admit my Uncle *Edward Parsons* to be Executor of this my last Will and Testament, and Guardian to my Son without an Oath." Nevertheless *Richard Dutton*, then Governour, would not so admit him: But the Administration and Guardianship was committed to the Widow of the Deceased, who soon after married again, and the Estate of the Deceased, esteemed to be worth 2000*l.* Sterling, was so managed, that his Son, to whom one Half of it was given, had but little Benefit thereby.

4. E. Parsons.

Many were the Instances of this Nature, but we shall only produce one more, viz.

5. *John Loftus* made his Friends Captain *John Sutton*, *John Brailbwait*, *Emanuel Curtis*, and *Ralph Weeks*, his Executors, and Guardian to his Son *John Loftus*. The Will was proved before the then Governour Sir *Richard Dutton*, who absolutely and peremptorily refused to admit three of the said Executors for no other Reason than their refusing to Swear: And when the said Captain *John Sutton* insisted on his Right according to the Will, the Governour answered him short, that *Though he was left Executor by the Deceased, yet it was in his Power to judge whether he was fit for the Purpose or not, and that he adjudged him unfit because he was a Friend to the Quakers*: And did thereupon grant Letters of Administration of the Estate of the said *John Loftus*, and the Guardianship of his Son, to one Captain *Thomas Morris*, who was no way related to the said *Loftus*, nor had any Pretence or Right thereto, but a mere Stranger, who took the Estate into his Hands, and began to manage it imprudently. But the Executors applying to a succeeding Governour, the Powers granted to the said *Morris* were reversed, and the Administration granted to the said Captain *John Sutton*, the other three Executors being still excluded because they refused to Swear: And it was judged that the Management of the Deceased's Estate, while in the said *Thomas Morris's* Hands, was to the Prejudice of the Infant 150*l.* or 200*l.* Sterling.

5. J. Loftus.

The said Governour, Sir *Richard Dutton*, also published the following Order against the Meetings of the People called *Quakers*, viz.

" Barbadoes *js.*

" **W** H E R E A S divers refractory Persons, Opposers and Contemners of the Law and Government, calling themselves, or being known and distinguished by the Name of *Quakers*, do, to the great Dishonour of Almighty God, contrary to the Holy Scriptures, and in Contempt of all Laws, creep into Houses and other Places, under the Pretence of holy Worship, there teaching, uttering, and declaring false and damnable Doctrines, and endeavouring thereby to draw after them many like disaffected Persons to his Majesty's known and established Government, which if longer permitted, will in all likelihood prove of evil and dangerous Consequence to the Peace, Happiness, Tranquillity and good Government of this Island, the said *Quakers* appearing and daily growing more stubborn and disobedient; for Prevention of which, I have thought fit hereby to require, impower and command you Mr. *George Hannay*, Deputy-Provost-Marshal of this Island, that you (taking to your Assistance the several Constables of the Town of St. Michael's, who are hereby, in his Majesty's Name, required to assist you therein) do repair to the usual Place of the *Quakers* Meeting, situate in *Tudor-Street*, or other Place in St. Michael's Town, To-morrow, being Sunday, the 2d of this Instant *July*, at the usual Time of their Meeting, where, if you shall find any of the said People assembled under the Pretence aforesaid, that

Order of the
Governour
against the
Quakers
Meeting.

" you

BARBA-
DOES.
1680.



“ you remove and cause them to be removed from out of their said Meeting-house, and pull or cause to be pulled down the Seats, Pews, Desks or Stages there erected, for the accommodating them in their illegal Meetings, and nail up the Doors of the said Meeting-house, and if any Person or Persons shall resist you in the Execution of this Warrant, you are to arrest their Body, and them in the Common Goal keep until farther Order from me: And for your so doing this shall be your sufficient Warrant. Given under my Hand this 1st Day of July 1680.

To Mr. GEORGE HANNAY, “ Signed, RICHARD DUTTON.
Deputy-Provost-Marshal.

“ *Vera Copia Extract. per* THO. SEDGEWICKE.

“ *Testis,* GEORGE HANNAY jun.”

This Order being grounded on no *Act* or *Statute* of the Island, seems to have been extrajudicial, and doth not appear to have been put in Execution, nevertheless it is an evident Proof of this Governour's malevolent Disposition toward the said People, whom in many Cases he prosecuted with Rigour.

ANNIS 1681, 1682, 1683, 1684, 1685. During the Time of Sir Richard Dutton's Government, the People called *Quakers* in this Island presented to him two Accounts of the Particulars of their Sufferings; to the former of which they prefixed the following Address, *viz.*

“ To the Governour of Barbadoes, called Sir RICHARD DUTTON.

“ Governour !

Address to the
Governour
Sir Richard
Dutton.

“ **M**ANY and very great are our Sufferings for Conscience-sake in this Island, but many Times beyond any Law or Pretence thereof whatsoever, which we here lay before thee, that thou mayst take particular Notice of the Grievousness of them, and the great Oppression we have sustained under thy Government, which we have sometimes in Part hinted unto thee, and are here more fully and largely set forth, which the God of Heaven knows is for our Obedience unto him, and not for Stubbornness, nor for any outward Thing or Interest whatsoever we have in our Eye, or are propagating. He knows all Hearts, and knows it is so, however we may be represented or refented, but herein is our Comfort in our Sufferings, that we have God's Power in our Consciences, which is more to us than the whole World, or Life itself, which we shall be deprived of, if we act contrary to the Command of Christ Jesus, which is, *to love our Enemies, do Good to them that hate us, and pray for them that despitefully use us, and persecute us.* So we desire the Lord to give all those by whom we suffer, truly to understand what they are doing, and grant them Repentance while they live in this World, which is but for a Moment, that they may not receive from the just Judge of Heaven and Earth, in the World which is without End, according unto what they have done unto us, a peaceable, innocent and suffering People, who seek and pray for the Good of all Men, and in particular of thee the King's Governour.

“ Hereunder follow some of the Aggrievances we complain of.

“ The Marshals of the Regiments are grown so high as to slight the Measure of the Law, and Instructions of the Commanders, in returning Goods illegally taken.

“ They would often take away our Goods before Appraisment, and then undervalue them, oftentimes they take away as much more, sometimes twice, yea thrice the Value demanded, and make no Restitution. They sometimes take away Workmen's and Tradesmen's Tools, which they should work upon to maintain themselves and Families.

“ The taking away our working Cattle, sometimes out of our Teams, and such young Cattle as were coming on, and we disabled in making out our Crops, whereby the King's Customs are decreased and decreasing.

“ Sometimes

“ Sometimes they would attach our black Servants in an unnatural Way and Manner, viz. Husband from Wife, Wife from Husband, Father and Mother from Children, and Children from Parents, and this they do, though the Produce of the Country and other Goods might be had.

BARBADOES.
1685.

“ The particular Cases of our Friends Sufferings in and about the Bridge, for not guarding the Governour to his Worship, over and above the ordinary Duty required in other Parts of the Island.

“ And the particular Cases of Tradesmen are very hard, which Supernumeraries were only first added in Case of an Enemy's Approach only, but now are one as the trained People, on that Account, some being Freemen, others Apprentices and Servants, which make the Sufferings of our Artificers equal with considerable Planters, whose Estates may be manifold more in the Value.

“ The Parish-Collectors have found Means to increase our Sufferings by their unreasonable Actions towards many of us.

“ Signed in the Behalf of ourselves and the rest of our Brethren,
“ called *Quakers*, and Fellow-Sufferers, by

The following Account of our Sufferings by our Calculation, amounts to, since thy Coming into the Government here, about the Sum of 260,540 lb. of Muscovado Sugar, whereof we understand 79,869 lb. have been taken from us contrary to Law.

“ THOMAS ROBINS,
“ THOMAS PILGRIM,
“ JOSEPH BORDEN,
“ THOMAS RICHARDS,
“ RALPH WEEKS.”

“ A Copy of this was delivered to the Governour on the 28th Day of
“ the Second Month 1683.”

To the latter of the said Accounts the following Address was prefixed, viz.

“ *To the Governour of Barbadoes, called Sir RICHARD DUTTON.*

“ *From the People called Quakers, Inhabitants of the said Island.*

“ *Governour !*

“ **T**HIS accompanies the second Part of our Sufferings, which for Conscience-sake we have sustained under thy Government. The former were delivered thee some little Time before thy first going off. Both the Sums added are very considerable, the rather, in regard our Persons, Lands, Houses, Trades and Goods, are as liable to, and do pay the King's Customs, Levies, &c. as far forth, according to our respective Capacities, as any other of the King's Subjects, Inhabitants of this Island ; of which little Regard hath been had. If thou pleasest to take a Perusal of these our Sufferings, thou mayst, besides the Severity of the Law, see the very great Unreasonableness of the Marshals, &c. the Executioners of the Law, which their exceeding of the Law having been from Time to Time complained of to those who had Authority to redress our Wrongs sustained by them, we seldom were relieved. The Cause, whatever thou or others may think, we have all along suffered for, is God's, to whom we leave it ; no Way desiring our weighty Sufferings may be a Cause of the Wrath of God to come upon those who have thus caused us to suffer. We are (however thou hast had little or no Regard to us to relieve us, though in thy Power)

*Second
Address to
Sir Richard
Dutton.*

“ *Thy Friends,*

*The 30th of the Fourth
Month called June
1685.*

“ THOMAS ROBINS, RICHARD SUTTON,
“ FRANCIS GAMBLE, JOSEPH BORDEN.”
“ THOMAS RICHARDS,

BARBA-
DOES.
1685.

We shall next lay before the Reader a SUMMARY RELATION of those Two ACCOUNTS of SUFFERINGS which were laid before the Governour in a more large and more particular Manner, viz.

Taken from

- Sufferings of*
1. J. Borden. 1. *Joseph Borden*, for Defaults of his own, his Servants and Horses, not appearing in Arms, 13247 lb. of Sugar.
2. J. Alchorn. 2. *John Alchorn*, Shoemaker, for Default of appearing with Horse and Arms in the *Militia*, 816 lb.
3. T. Pilgrim. 3. *Thomas Pilgrim*, for himself, Horses and Servants, not appearing in Arms, 14069 lb.
4. J. Harbin. 4. *Joseph Harbin*, for Defaults of his Sons, Servants and Horses, appearing in Arms, 15683 lb. and for not paying Priest's Wages, 834 lb. In all 16517 lb.
5. R. Ford. 5. *Richard Ford*, Surveyor, for Defaults of appearing in the Troop with Horse and Arms, 2400 lb.
6. W. Davie. 6. *William Davie*, Joiner, for not appearing in the Regiment, and to guard the Governour to his Worship, 482 lb.
7. J. Brett. 7. *John Brett*, for refusing to bear Arms, or send to the *Militia*, 3776 lb. for opening Shop on the 30th of *January*, so called, 400 lb. and for refusing to take the Oath of a Constable, 1800 lb. In all 5976 lb.
8. R. Hewett. 8. *Robert Hewett*, Joiner, for not appearing with his Servants and Horses in Arms, 5549 lb. and for Church-dues, so called, and Priest's Pay, 332 lb. In all 5881 lb.
9. T. Parker. 9. *Thomas Parker*, for Default of appearing in Arms, 205 lb.
10. J. Hutton. 10. *John Hutton*, Sailmaker, for Defaults of appearing in Arms, 816 lb. and for opening Shop on the 30th of *January*, so called, 420 lb. In all 1236 lb.
11. S. Carpenter, &c. 11. *Samuel Carpenter* and *Henry Whearly*, for not appearing or sending their Servants in Arms, 6673 lb. and for *Henry Whearly's* refusing to take the Oath of a Constable, 1958 lb. In all 8631 lb.
12. J. Plumley. 12. *John Plumley*, for Default of appearing or sending his Servants to the *Militia*, 5233 lb.
13. R. Denby. 13. *Robert Denby*, a Journeyman Shoemaker, for Defaults of appearing in Arms, they took his Leather, some Shoes and Working-tools, worth 368 lb. For other Defaults, no Effects appearing, he was committed to Prison, and at another Time tied Neck and Heels.
14. N. Smith. 14. *Nathanael Smith*, a Carpenter, for Defaults of appearing in Arms, 2227 lb.
15. J. Stubbs. 15. *John Stubbs*, a Smith, for not appearing in Arms, 674 lb.
16. E. Hunt. 16. *Edward Hunt*, for not appearing to serve in the Troop, 2102 lb. for opening Shop on the 30th of *January*, so called, 416 lb. and for not paying those called Church-dues, 281 lb. In all 2799 lb.
17. T. Rouse. 17. *Thomas Rouse*, Joiner, for not appearing in Arms to learn the Art of War, 6964 lb.
18. T. Smith. 18. *Thomas Smith*, Surgeon, for Defaults of appearing in Arms, 5386 lb. and for refusing to take the Oath of a Constable, 2560. In all 7946 lb. Though it was usual for Men of his Profession to be excused from serving that Office.
19. B. Cotton. 19. *Benjamin Cotton*, Shoemaker, for Defaults of his own, and his Apprentices appearing in Arms, 3204 lb.
20. J. Chace. 20. *John Chace* sen. for Defaults of appearing in Arms, 3000 lb. and for not paying Church-dues, so called, 2880 lb. In all 5880 lb.
21. H. Burch. 21. *Henry Burch*, Physician, for Defaults of his own, his Sons and Servants, appearing in the *Militia*, 5571 lb.
22. R. Poor. 22. *Richard Poor*, Scrivener, for Defaults of appearing in Arms, 1090 lb.
23. B. Grace. 23. *Benjamin Grace*, for not appearing to serve in the *Militia*, 1160 lb.
24. J. Beeke. 24. *John Beeke*, Teacher of Children, for not appearing in Arms, 9580 lb. and for opening Shop on the 30th of *January*, so called, 420 lb. In all 10000 lb.

25. *John*

25. *John Todd*, for Default of appearing or sending in to the *Militia*, 8895 lb. for Priest's Maintenance, 960 lb. and for not repairing the Fortifications, 800 lb. In all 10655 lb. BARBA-DOES. 1685.
26. *Robert Barnard*, for Default of appearing or sending to the *Militia*, 252 lb. and for not paying Priest's Maintenance, 1554 lb. In all 1806 lb. 25. J. Todd.
27. *Thomas Robins*, for Defaults of appearing in Arms, 12304 lb. and for Church and Priest's Dues, so called, 870 lb. In all 13174 lb. 26. R. Barnard.
28. *John Rouse*, for not appearing with Men and Horses to serve in the Troop, 15689 lb. and for Church-dues, so called, 3575 lb. In all 19264 lb. 27. T. Robins.
29. *William Death*, for not appearing in Arms, 348 lb. and for Church-dues, so called, 30 lb. In all 378 lb. 28. J. Rouse.
30. *William Clark*, for not appearing in Arms, 800 lb. and for not paying Church-dues, so called, 70 lb. In all 870 lb. 29. W. Death.
31. *Hester Foster* Widow, for not sending Men and Horses to serve in the *Militia*, 10163 lb. and for the Priest's Maintenance, 320 lb. In all 10483 lb. 30. W. Clark.
32. *Thomas Foster*, for not sending Men and Arms to the *Militia*, 19280 lb. and for Church and Priest's Dues, so called, 1585 lb. In all 20865 lb. 31. H. Foster.
33. *Margaret Brewster*, for not paying the Priest's Demands, 600 lb. 32. T. Foster.
34. *Winifred Tichburne* Widow, for not paying the Priest's Demands, 150 lb. 33. M. Brewster.
35. *Michael Gollison* and his Widow, for not appearing or sending to the *Militia*, 2320 lb. 34. W. Tichburne.
36. *Edward Archer*, for not appearing in the *Militia*, 2728 lb. and for not paying the Priest's Demands, 200 lb. In all 2928 lb. 35. M. Gollison.
37. *Ralph Weeks*, Surgeon, for not appearing in Arms, and not sending Horse and Man in to the Troop, 5044 lb. and for not paying Priest's Demands, 191½ lb. In all 5235½ lb. 36. E. Archer.
38. *John Braithwaite*, for Defaults of appearing in Arms, and of sending Men and Horses in to the *Militia*, 24494½ lb. and for not paying Church and Priest's Dues, so called, 2762 lb. In all 27256½ lb. 37. R. Weekes.
39. *John Gittings*, for not sending Men to work at the Fortifications, 344 lb. for refusing to take the Oath of a Juryman, 1000 lb. and for not paying Priest's Demands, 140 lb. In all 1484 lb. 38. J. Braithwaite.
40. *Matthew Chapman*, for not appearing in Arms, and not sending Man and Horse in to the Troop, 9763 lb. and for Church and Priest's Dues, so called, 833 lb. In all 10596 lb. 39. J. Gittings.
41. *John Rodman*, Surgeon, for the Priest's and Church-dues, so called, 788 lb. 40. M. Chapman.
42. *John Loftus*, for Defaults of appearing with Man and Horse in the Troop, 2500 lb. 41. J. Rodman.
43. *Emanuel Curtis*, for not appearing in Arms, and not sending Horse and Man in to the Troop, 11338 lb. and for Priest's and Church-dues, so called, 820 lb. In all 12158 lb. 42. J. Loftus.
44. *George Ashby*, for not paying the Priest's Demands, 150 lb. 43. E. Curtis.
45. *Dermon Crony*, a poor Man, for not appearing in Arms, 1568 lb. 44. G. Ashby.
46. *Ralph Fretwell*, for not appearing in Arms, nor sending Horse and Man in to the Troop, 13758 lb. and for Church-dues, so called, and Priest's Maintenance, 3196 lb. In all 16954 lb. 45. D. Crony.
47. *Thomas Clark*, for not appearing in Arms, 3466 lb. 46. R. Fretwell.
48. *William Laurence*, for Defaults of appearing in Arms, 6992 lb. and for refusing to act as an Appraisor of Goods taken for such Defaults, 300 lb. In all 7292 lb. 47. T. Clark.
49. *John James*, for Defaults of appearing in Arms, 4924 lb. 48. W. Laurence.
50. *James Ashford*, for Defaults of appearing in Arms, 5148 lb. 49. J. James.
51. *Edward Parsons*, for Defaults of appearing in Arms, 5696 lb. 50. J. Ashford.
52. *John Waite*, for Defaults of appearing in Arms, 5046 lb. 51. E. Parsons.
53. *John Taite*, a very poor Man, for not appearing at the Times of Exercising in the *Militia*, 630 lb. 52. W. Waite.
54. *Anne Gollop*, for not sending a Man in to the Troop to exercise, 800 lb. 53. J. Taite.
55. *Robert* 54. A. Gollop.

- BARBA-DOES. 1685.
55. R. Thorp. 55. Robert Thorpe, for not appearing in Arms, 1500 lb.
56. G. Gray. 56. George Gray, for not appearing, and not sending his Servants and Horses in to the Troop, 12697 lb. for refusing to take an Oath, 1054 lb. for opening Shop on the Day called *Christmas-day*, 771 lb. and for Church and Priest's Dues, so called, 2383 lb. In all 16905 lb.
57. E. Wright. 57. Edward Wright, Surgeon, for not appearing in Arms, nor sending in to the Troop, 3410 lb.
58. F. Gamble. 58. Francis Gamble, for not appearing in Arms, and not sending his Apprentices in to the Militia, 13720 lb. and for refusing to take the Oath of a Constable, 3000 lb. In all 16720 lb.
59. J. Glover. 59. John Glover, for not appearing in Arms, 3722 lb. for opening his Shop on the Day called *Christmas-day*, 915 lb. and for Church and Priest's Dues, so called, 968 lb. In all 5605 lb.
60. T. Fretwell. 60. Ralph and Thomas Fretwell, for not appearing, and not sending Men to serve in the Militia, 11548 lb. and for Church and Priest's Dues, so called, 1415 lb. In all 12963 lb.
61. J. Jones. 61. John Jones, Joiner, for not appearing in Arms, 2563 lb. and for opening his Shop on the Day called *Christmas-day*, 456 lb. In all 3019 lb.
62. T. Richards. 62. Thomas Richards, for not appearing in Arms, and not sending Men to the Militia, 5500 lb. and for Church-dues, so called, 300 lb. In all 5800 lb.
63. F. Cooper. 63. Floris Cooper, Taylor, for opening his Shop-windows on the Day called *Christmas-day*, 292 lb.
64. T. Habbin. 64. Thomas Habbin, for not appearing with Horse and Arms, 7405 lb.
65. B. Percy. 65. Benoni Percy, Wheelwright, for not appearing in Arms, 7400 lb.
66. W. Andrews. 66. William Andrews, Carpenter, for not appearing in Arms, 7301 lb.
67. N. Floyd. 67. Nathan Floyd, Cooper, for not appearing in Arms, 1090 lb. for opening his Shop and working on the Days called *Christmas-days*, 971 lb. In all 2061 lb.
68. W. Christopher. 68. William Christopher, for Defaults of appearing in Arms, 3409 lb.
69. E. Andrews. 69. Edward Andrews, Carpenter, for Defaults of appearing in Arms, 1659 lb.
70. J. & E. Saverey. 70. Jeremiah and Elizabeth Saverey, for not sending Men and Arms to serve in the Militia, 19417 lb. and for Church and Priest's Dues, so called, 2941 lb. In all 22358 lb.
71. J. Gay. 71. John Gay, for not appearing in Arms, 7100 lb.
72. W. Waite. 72. William Waite, for Defaults of appearing in Arms, 615 lb. and for Priest's Maintenance, 400 lb. In all 1015 lb.
73. R. Hoskins. 73. Richard Hoskins, for Defaults of appearing in Arms, 3900 lb.
74. T. Partridge. 74. Thomas Partridge, a very poor Man, for not appearing in Arms, 750 lb.
75. B. Newton. 75. Basil Newton, for Defaults of appearing in Arms, 700 lb. and for Church-dues, so called, 228 lb. In all 928 lb.
76. M. Matthews. 76. Matthew Matthews, for Defaults of appearing in Arms, 550 lb.
77. S. Jordan. 77. Samuel Jordan, for Defaults of appearing in Arms, 1335 lb.
78. N. Archer. 78. Nicholas Archer, a very poor Man, for not appearing in Arms, 250 lb.
79. A. Pinke. 79. Anthony Pinke, for Defaults of appearing in Arms, 200 lb.
80. P. Collins. 80. Philip Collins, for Defaults of appearing or sending to the Militia, 13441 lb. and for not paying Church-dues, so called, 130 lb. In all 13571 lb.
81. J. Grove. 81. Joseph Grove, for Defaults of appearing in Arms, 2633 lb.
82. J. Winn. 82. John Winn, for not appearing in Arms, 334 lb.
83. P. Withington. 83. Peleg Withington, for Default of appearing in Arms, 304 lb. and for refusing to take an Oath, 2200 lb. In all 2584 lb.
84. U. Gunstone. 84. Ursula Gunstone, for Default of sending in to the Militia, 2606 lb. and for Church-dues, so called, 2400 lb. In all 5006 lb.
85. G. Taylor. 85. George Taylor, for Defaults of appearing or sending Men and Arms to the Militia, 3915 lb.
86. H. Currer. 86. Henry Currer, for not appearing in Arms, 1625 lb.
87. J. Taylor. 87. John Taylor, for Default of appearing in Arms, 1280 lb.
88. T. Clarke. 88. Thomas Clarke, for Defaults of appearing in Arms, 3535 lb. and for not paying Church-dues, so called, 403 lb. In all 3938 lb.

89. Edward

89. *Edward Scott*, a poor Man, for not appearing in Arms, 544 lb.
90. *Walter Taylor*, for Default of appearing in Arms, 2300 lb.

BARBADOES.
1685.

The Total of the said Sufferings amounts to 494,435 lb. of Sugar.

89. E. Scott.

90. W. Taylor

After Sir *Richard Dutton*, the next succeeding Governour was *Edwin Stead*, to whom also the People called *Quakers* made Representations of their Sufferings; shewing with what extream Severity the *Militia Act* was executed by some rapacious Marshals and others, as appears by the following Address to him, dated the 17th of the Twelfth Month, called *February*, 1686, viz.

“ SUNDRY PARTICULARS relating to the *Militia Act*, briefly touched,
“ and presented to EDWIN STEAD, our King’s Lieutenant-Governour
“ of the Island Barbadoes, and Council, from the People called
“ Quakers, Inhabitants there.

“ HUMBLY SHEWETH,

“ T H E extream Severity of the said Act, with the Marshal’s illegal
“ Abuses in executing the same, to be very grievous and oppressive
“ unto us the King’s loyal and peaceable Subjects called *Quakers*, ancient In-
“ habitants in the said Island, more than to any other Inhabitants of the same,
“ or in any other Part of our King’s Dominions, no not in *Jamaica*, (a Place
“ in imminent Danger among the *Spaniards*, in a Manner invironed by them,
“ from whom it hath been taken) which we have often complained of to Au-
“ thority here, but find little or no Redress to this Time, to our great Dis-
“ couragement and Hindrance, both Planters and Handicrafts-men; and that
“ also considerable Danger thereby accrues both to the King and Country:
“ And inasmuch as we understand something of our King’s Mercy and
“ Clemency extended to us in this Case in this his Foreign Plantation. We like-
“ wise hope and request our said Governour and Council will be pleased, in their
“ serious and *Christian* Moderation and Prudence, to help forward so good
“ and gracious a Work, which doubtless will be acceptable to God and the
“ King, and future Welfare of us his honest and peaceable Subjects.

An Address
to E. Stead,
Governour.

“ I. We intreat you would be pleased to consider the vast Quantity of
“ Goods that has been taken from us, on the Account of our Consciences to
“ God, amounting to above 1,400,000 lb. of Sugar, as may appear by Account
“ thereof lately delivered to the present Governour, to near the End of the
“ Governour *Dutton’s* Time, besides what has been taken from us since, most
“ of which has been on the Account of the *Militia*, notwithstanding the Pay-
“ ment of the King’s Customs and publick Taxes of this Island, as well as
“ in *England*, wherein according to Proportion we are as great Sharers as any,
“ the whole, with the additional Severity of the said *Militia Act*, we are
“ scarcely able, (at least some of us) notwithstanding all our Providence and
“ Industry, to subsist and maintain our Families under the same, as by what
“ follows may appear.

Vast Quanti-
ties of Goods
seized.

“ II. In that a Man to the exercising of the Fort may be hired for 7½ d.
“ a Time, for which by this Act is taken from us 20 s. a Time, that’s thirty
“ two for one.

“ III. In that a Man and Horse may be hired for 2 s. 6 d. a Time, and
“ from us is taken 40 s. a Time, that is sixteen for one, and that about sixteen
“ Times in the Year.

“ IV. In that the said Act enjoins Exercising once in eight Weeks, and not
“ oftner, (unless the Governour’s special Order) yet over and above that,
“ there

Frequency of
Distresses.

BARBA-
DOES.
1686.

“ there are many other Times, both for Horse and Foot, to which for Non-
“ Appearance the whole Fime of 20 s. and 40 s. a Time is taken; as General
“ Musters, and General Sessions, the Interment of some great Person, Alarums,
“ although sometimes false, guarding the Governour to Worship, and Gover-
“ nour *Dutton*, twice to a Play-house, their Going off, or Coming on the Island.
“ In most of which Cases no Damage, as we understand, can be, or is liable to
“ happen unto the King or Country by an Omission therein, neither doth the
“ Law, as we remember, expressly enjoin the same, the Preamble of which
“ imports quite another Thing, viz. *For Preservation and Defence of it, &c.*

Constant
Patrolling.

“ V. In that Patrollings are lately become constant, once in eight Weeks
“ also, as well as Exercisings, which by that Means makes the above severe
“ Law of 40 s. a Time to be twice as much for the Horse within the said
“ Time, although the Makers of it thought it sufficient to be once in eight
“ Weeks, therefore it saith, *and not oftner*, beside many other of the fore-
“ named Causes.

Manners of
Youth cor-
rupted.

“ VI. In that the said Act requires all Apprentices, called *Supernumeraries*,
“ to appear in Arms, many of whose Masters being honest, industrious Handi-
“ crafts-men, have suffered on their Accounts very unreasonably, and that's not
“ all neither; for by that Means it's thought, that some Hundreds of the
“ Youth of this Country are spoiled, and lost through the evil Courses they
“ betake themselves to, for want of Masters to teach them better Things, by
“ reason the said Masters are deterred from doing that great Good to the
“ King and Country by reason of the extream Severity of the said Act in that
“ Case, as particularly in *Francis Gamble's* Case, who can give a more full Ac-
“ count thereof if required.

“ All which, we intreat you seriously to weigh and consider, in order to our
“ Relief and Encouragement for the future, in improving our Times and
“ Estates as much as in us lies, to the Honour of God, and the Benefit of our
“ King and Country: Although we believe all our said long continued and
“ unparalled Sufferings to this very Day, have very little added to the Benefit
“ of either: Nothing, we believe, thereby increasing the King's Revenue, but
“ rather to the Damage of both: For as the *Israelites* could not easily make
“ Brick without Straw, no more, as you well know, can we manage well our
“ Estates, when the best of our Negroes and Draught-Cattle are taken from
“ us, and that not for our Debts, or wronging of any Man, but only for Con-
“ science-sake to God as aforesaid.

“ Thus much, touching the Law itself, wherein we might enlarge: We
“ intreat you likewise to consider, that the Extremity of our Sufferings ends not
“ there neither, by reason of the Marshal's cruel and inhuman Abuses in
“ executing of the same, which is not only in the taking our Negroes and
“ Cattle, &c. when other Effects are before them, and in our Absence has
“ been shewn them, but also that which aggravates the Matter (and others
“ would never endure) is their abusive Language and Deportments still con-
“ tinued unto us as formerly, if but in the least contradicted or opposed, when
“ we know they proceed illegally, as *Quaking-dogs, Rogues, Sons of Whores,*
“ *Lying troublesome Fellows*, and drawing their Swords, sometimes drawing
“ Blood, and lately killed a Man, as particularly inserted in the several Cases
“ hereafter mentioned, viz.

Cases of
1. J. Waite.

“ 1. *Thomas Forrester* took from *John Waite* two Asses for his Demands
“ of 200 lb. of Sugar, adjudged by the Appraisors to be worth 1600 lb.

2. F. Gamble.

“ 2. *Thomas Forrester* and *Daniel Leech* took from *Francis Gamble*, Mason,
“ an Horse and a Bull appraised at 3700 lb. of Sugar, who had no Land of his
“ own, but his Trade, which Goods were for himself and Apprentices.

“ 3. *William*

" 3. William Hayes took from Benoni Percy, Wheelwright, one Horse and
 " a Cow worth 5000 lb. of Sugar, being for two Apprentices, and from William
 " Andrews, Carpenter, for himself and Apprentices, 5950 lb. of Sugar. In all
 " 10950 lb.

BARBA-
DOES.
1686.

" 4. Robert Fitzherbert and John Maygrab, &c. took from Thomas Pilgrim
 " a Negro and his best Cattle, &c. in about nine Months Time almost one
 " Hundred Pounds Sterling : About Half of that which is for the Horse is for
 " Patrolling.

3. B. Percy.
4. T. Pilgrim.

" 5. John Maygrab took from William Jolley, for his Demand of forty
 " Shillings, a Cow that was none of his own, judged worth twelve Pounds
 " Sterling.

5. W. Jolley.

" 6. Thomas Forrester and Robert Fitzherbert, in executing their Office, and
 " being only opposed in that which appeared illegal, have drawn Blood with
 " their Swords.

6. Cruelty of
Marshals.

" 7. John Maygrab aforesaid, his Deputy, by Name William Meagher, in
 " taking from John Todd a Cow, whenas before he had attached Ginger, which
 " he might have had, wounded a Man that he died the next Day. This
 " Meagher had been on Trial found guilty of a Murder, but was pardoned
 " by the Governour. This Action of killing the Man was justified by May-
 " grab himself, who said, *If he had been there, and so served, he should have*
 " *done as much.*

7. J. Todd.

" Besides many other Illegalities and Abuses, too tedious at this Time to
 " mention, but these, we hope, are worthy your Consideration to be redressed.

" Lastly, Whereas it hath been objected, that *the said Law is general*, and
 " *so is as hard and severe upon others as upon us* : To which we answer,

Objection.

" If it be considered that the Difference between us and others lies in this :
 " That to us it's purely conscientious, against which we suppose there is no
 " Law, according to the Opinion of a wise Man in the Law, that saith, *All*
 " *Law that is contrary to God's Law is void*, &c. The which is also confirmed
 " by those excellent Expressions of King Charles the First, worthy to be read in
 " Letters of Gold, who said in point of true conscientious Tenderness, viz.
 " *I have often declared how little I desire my Laws and Scepter should intrench*
 " *upon God's Sovereignty, who is the only King of Men's Consciences. O, never*
 " *suffer me for any Reason of State to go against the Reason of Conscience, which is*
 " *to fight against the God of Reason and Judge of our Consciences. Nor do I desire*
 " *any Man should be farther subject unto me, than all of us may be to God.*

Answer.

" But to such others who believe it not only to be lawful, but incumbent on
 " them to defend themselves and Estates to the Hazard of Life, &c. it's quite
 " another thing : And such have and can plead many Excuses to save them-
 " selves, (which we dare not do nor touch) and can hire Men, &c. and at last
 " can give the Marshal some small Matter, and all is well, by which Means
 " it's rare, if not impossible, for others to feel the Severity of the said Military
 " Law to be executed upon them, as it hath been upon us, as the Greatness of
 " our Sufferings do sufficiently shew, and therefore no Comparison, as in point
 " of equal Execution thereof, between us and others in this Case, can be made.

The 17th of the Twelfth
Month called February
1686.

" RICHARD FORD, JOHN WAITE,
 " THO. PILGRIM, JOS. HARBIN,
 " FRANCIS GAMBLE, PHILIP COLLINS."
 " THOMAS ROBINS,

About

BARBADOES.
1686.

About two Months before the Date of the foregoing Representation, they had presented to the Governour *Stead*, a particular Account of some of their Sufferings in 1685 and 1686, to which they prefixed the following Address, viz.

To the King's Lieutenant-Governour of the Island of Barbadoes,
EDWIN STEAD.

Another
Address to
Governour
Stead.

“ WE the People called *Quakers* in this Island, have the Weight of
“ Suffering, the Spoiling of our Goods remaining upon us : What we
“ have so sustained from thy Coming into the Government, until a matter of
“ some five Weeks since, we have gathered together, mostly as herein men-
“ tioned, only some few of them could not be laid before the late Governour
“ *Dutton*, which were in his Time, and distinguishable by their Dates, having
“ inserted for what, by whom, the Manner how, and how much each Time
“ hath been taken from us : And herefrom thou mayst have a Prospect of the
“ Executioners of the Law in thy Government, who are going on, and do act
“ with as much Greediness and Injustice as ever, if not more. We still say, *It*
“ *is for Conscience-sake we cannot comply in those Things we so greatly suffer for :*
“ And the Living God, who knows all Things, and will not be mocked with
“ any false Pretences, knows, that in our thus affirming, there is neither Falshood
“ nor Deceit, and in these our Sufferings his Arm of eternal Power hath, and
“ doth support us, and hold up our Heads above the Waters, that the Floods
“ have not drowned us, else we had sunk long ago. To his holy Name be the
“ Praise for ever.

“ *Governour !* we desire thee seriously to weigh our Case, and relieve us that
“ are so oppressed, it being in thy Power to do much herein, and we believe in
“ so doing thou wilt do a good Work, for which we doubt not but God will do
“ thee Good. And so as our King hath extended his Clemency to our oppressed
“ Friends in *England*, we desire that thou his Minister will relieve us here.

“ We are thy *Christian* Friends, subscribing our Names, not only in our
“ own Behalfe, but on the Behalf of the rest of our suffering Friends in
“ this Island.

The 23d of the Tenth
Month called De-
cember 1686.

“ RICHARD FORD,
“ JOHN CHACE,
“ JOHN WAITE,
“ JOSEPH HARBIN,
“ THOMAS ROBINS.”

ANNO 1688. In this Year they presented another particular Account of their Sufferings, commencing from the End of the former : To which they prefixed an Address to the Governour, signifying, that their Sufferings under his Government were purely for Conscience-sake, and requesting him, that as the King had signified his Clemency and Indulgence toward them, the Governour would second his gracious Intentions, and allow them the Privilege of worshipping God according to their conscientious Perswasion, without being burdened with unreasonable Taxes and Hardships on Account of their religious Testimony. This Address was signed by

THOMAS PILGRIM,
THOMAS ROBINS,
RICHARD FORD.

ANNO 1689. They presented a third particular Account of their Sufferings to this Year, to which they prefixed the following Letter, viz.

“ Barbadoes.

“ Barbadoes.

BARBADOES.
1689.

“ Lieutenant-Governour STEAD!

“ THIS is the third Time we have had Occasion since thy Government
“ to lay before thee the Greatness of our Sufferings for Conscience-sake,
“ who are called *Quakers*. The two Sums before put together, of what was
“ taken from us, amounted to eleven Hundred eighty five Pounds eleven
“ Shillings seven Pence Farthing, this six Hundred twenty seven Pounds four
“ Shillings and six Pence three Farthings, all which make one Thousand and
“ eight Hundred and twelve Pounds sixteen Shillings and two Pence, as noted
“ in the Margin, which if it were rightly considered, must, we believe, be ac-
“ knowledged to be a very hard Case, that for being faithful unto what God
“ requires of us by his Witnes he hath placed in our Consciences, we should be
“ liable to, and caused so to suffer the Spoiling of our Goods. Those who are
“ the Causes of these Things we know have great Reason to reflect upon them-
“ selves for it, and come to true Repentance before it be too late, for we really
“ believe a Time will come that these Things will become burdensome, and if
“ Repentance shall then be hid from their Eyes, the Conditions of such will be
“ deplorable. Our Desires are for thee, Governour, that thou mayst seriously
“ weigh what the Event will be, and be kept from the Wrath of God.
“ We are, in Behalf of the People called *Quakers* here,

A Letter to
Governour
Stead.

l.	s.	d.
1185	11	7 ¹ / ₄
627	4	6 ³ / ₄
<hr/>		
1812	16	2

“ Thy Friends,

“ RICHARD SUTTON,
“ HUGH HALL,

JOSEPH GROVE,
FRANCIS GAMBLE.”

We shall next lay before the Reader, as briefly as we can, the SUBSTANCE of those THREE ACCOUNTS of SUFFERINGS, presented to the Governour *Stead*, by exhibiting the Names of the Sufferers, the Causes for which they suffered, and the Value of the Distresses, viz.

- | | |
|---|--|
| 1. <i>Ralph and Thomas Fretwell</i> , for Defaults of themselves, Men and Horses, appearing in Arms, 29 l. 10 s. 5 d. and for Church-dues, so called, 2 l. 10 s. 6 d. In all 32 l. 0 s. 11 d. | Substance of
three Accounts
of Sufferings, |
| 2. <i>William Laurence</i> , for Defaults of appearing in Arms, 22 l. | Cases of
1. R. & T.
Fretwell. |
| 3. <i>Thomas Clark</i> , for not appearing with Men and Horses in Arms, 17 l. 6 s. 8 ¹ / ₂ d. for Church-claims and Priest's Wages, 10 l. 18 s. 7 d. and for refusing to Swear, 3 l. 16 s. 5 d. In all 32 l. 1 s. 8 ¹ / ₂ d. | 2. W. Lau-
rence. |
| 4. <i>Edward Wright</i> , for Defaults of appearing in Arms with Men and Horses, 8 l. | 3. T. Clark. |
| 5. <i>John James</i> , for Defaults of Appearance with Horse and Man in the Troop, 9 l. 12 s. | 4. E. Wright. |
| 6. <i>John Waite</i> , for not appearing with Horse and Arms in the Troop, 24 l. 5 s. | 5. J. James. |
| 7. <i>Jeremiah Saverrey</i> , for not appearing in Arms, and not sending Men in to the <i>Militia</i> , 55 l. 1 s. 10 d. and for refusing to officiate as an Appraisor of Goods taken by Distress from one of his Friends, 3 l. 10 s. In all 58 l. 11 s. 10 d. | 6. J. Waite. |
| 8. <i>Philip Collins</i> , for Defaults of appearing in Arms, &c. 10 l. 3 s. 11 ¹ / ₂ d. | 7. J. Saverrey. |
| 9. <i>John Brett</i> , for not appearing in Arms, and not sending his Son in to the <i>Militia</i> , 17 l. 1 s. 11 d. and for a Fine of 10 l. laid on him for opening his Shop on the Day called <i>Christmas-day</i> , 19 l. 6 s. 2 d. In all 36 l. 8 s. 1 d. | 8. P. Collins. |
| 10. <i>John Plumley</i> , for Default of appearing in Arms, 13 l. 18 s. 6 d. and for opening his Shop and working on the Day called <i>Christmas-day</i> , 12 l. 6 s. 1 d. In all 26 l. 4 s. 7 d. | 9. J. Brett. |
| 11. <i>Joseph Harbin</i> , for Defaults of appearing with Horse and Arms among the Governour's Life-guard, for not sending his Son to the <i>Militia</i> , 65 l. 15 s. 9 ¹ / ₂ d. for a Fine of 20 l. for opening his Shop on the Day called <i>Christmas-day</i> , 24 l. 7 s. 3 d. and for Priest's Wages, 3 l. 3 s. 2 ¹ / ₂ d. In all 93 l. 6 s. 3 d. | 10. J. Plumley. |
| | 11. J. Harbin. |

BARBA-
DOES.
1689.

12. *Joseph Borden*, for Default of appearing among the Governour's Life-guard, and for not sending his Apprentice to the *Militia*, 58*l.* 3*s.* 7½*d.* and for a Fine of 10*l.* imposed on him for opening Shop on the Day called *Christmas-day*, 18*l.* 9*s.* 6*d.* In all 76*l.* 13*s.* 1½*d.*
12. *J. Borden*. 13. *John Beeke*, for Defaults of appearing armed in the Governour's Life-guard, and for not sending Men to the *Militia*, 65*l.* 14*s.* and for a Fine of 10*l.* for opening Shop on the Day called *Christmas-day*, 20*l.* 0*s.* 9*d.* In all 85*l.* 14*s.* 9*d.*
13. *J. Beeke*. 14. *Mary Mitchel*, for a Fine of 10*l.* imposed on her for opening Shop on the Day called *Christmas-day*, 20*l.* 0*s.* 9*d.*
14. *Mary Mitchel*. 15. *Edward Scott*, for twice not appearing in Arms, 16*s.* 3*d.*
15. *E. Scott*. 16. *John Hutton*, for not appearing in Arms, 4*l.* 16*s.* for a Fine of 10*l.* imposed on him for opening Shop on the Day called *Christmas-day*, 22*l.* 9*s.* 7½*d.* and for Church-dues, so called, 17*s.* 8*d.* In all 28*l.* 3*s.* 3½*d.*
16. *J. Hutton*. 17. *Richard Ford*, for not appearing in Arms, 3*l.* 3*s.* 6*d.* and for Priest's Maintenance, 7*s.* 2¾*d.* In all 3*l.* 10*s.* 8¾*d.*
17. *R. Ford*. 18. *Richard Poor*, for Defaults of appearing in Arms, 26*l.* 19*s.* 4*d.* and for Church-dues, so called, 16*s.* In all 27*l.* 15*s.* 4*d.*
18. *R. Poor*. 19. *Joseph Grove*, for not appearing in Arms among the Governour's Life-guard, and for not sending Men in to the *Militia*, 40*l.* 17*s.* 11*d.*
19. *J. Grove*. 20. *Robert Hewett*, for Fines imposed on him for opening his Shop on the 25th of *December* and 30th of *January*, so called, 21*l.* 3*s.*
20. *R. Hewett*. 21. *Robert Denbee*, for not appearing in Arms, 5*l.* 8*s.* 6*d.*
21. *R. Denbee*. 22. *Thomas Pilgrim*, for not appearing and not sending Men in Arms, 80*l.* 5*s.* 9*d.* for opening Shop on the Day called *Christmas-day*, 20*l.* 5*s.* and for Church-claims and Priest's Wages, 29*l.* 13*s.* 1½*d.* In all 130*l.* 3*s.* 10½*d.*
22. *T. Pilgrim*. Among these Distresses the Spoilers seized the principal Negro Woman he had in his Family, carrying her away from her Husband, Children, and Grand-Children; though her Master would not have separated her so from them for any Money whatsoever.
23. *T. Robins*. 23. *Thomas Robins*, for Defaults of appearing in Arms, 43*l.* 12*s.* 4*d.* and for Church-claims and Priest's Maintenance, 4*l.* 18*s.* 3*d.* In all 48*l.* 10*s.* 7*d.*
24. *J. Braithwait*. 24. *John Braithwait*, for Defaults of appearing in Arms, and for not sending to the *Militia*, 47*l.* 9*s.* 6*d.* and for Church-claims and Priest's Wages, 16*l.* 5*s.* 6*d.* In all 63*l.* 15*s.*
25. *C. Marshall*. 25. *Cuthbert Marshall*, for not appearing in Arms, 4*l.* 5*s.* 10¼*d.*
26. *M. Chapman*. 26. *Matthew Chapman*, for Defaults of appearing in Arms, and of sending to the *Militia*, 45*l.* 11*s.* 9*d.* and for Church-claims and Priest's Maintenance, 8*l.* 3*s.* In all 53*l.* 14*s.* 9*d.*
27. *G. Taylor*. 27. *George Taylor*, for Defaults of appearing in Arms, and for not sending to the *Militia*, 38*l.* 8*s.* 8¾*d.* and for Church-claims and Priest's Maintenance, 7*l.* 5*s.* In all 45*l.* 13*s.* 8¾*d.*
28. *J. Rouse*. 28. *John Rouse*, for Defaults of sending Men and Horses in to the Troop, 21*l.* 15*s.* and for Church-demands and Priest's Wages, 23*l.* 2*s.* 3*d.* In all 44*l.* 17*s.* 3*d.*
29. *W. Ashbey*. 29. *William Ashbey*, for not sending Men in to the *Militia*, 1*l.* 15*s.*
30. *G. Gray*. 30. *George Gray*, for not appearing in Arms, 25*l.* 16*s.* 8½*d.* and for Church-claims and Priest's Wages, 21*l.* 15*s.* In all 47*l.* 11*s.* 8½*d.*
31. *F. Gamble*. 31. *Francis Gamble*, for not appearing in Arms, &c. 35*l.* 13*s.* 7*d.*
32. *T. Richards*. 32. *Thomas Richards*, for Defaults of appearing in Arms, 17*l.* 15*s.* and for Church and Priest's Dues, so called, 3*l.* In all 20*l.* 15*s.*
33. *T. Habbin*. 33. *Thomas Habbin*, for not appearing with Horse and Arms in the *Militia*, 38*l.* 11*s.* 4½*d.*
34. *B. Cotton*. 34. *Benjamin Cotton*, for Defaults of appearing in Arms, 27*l.* 16*s.* 4½*d.* and for Church and Priest's Dues, so called, 12*s.* In all 28*l.* 8*s.* 4½*d.*
35. *J. Glover*. 35. *John Glover*, for Default of himself and his Apprentices appearing in Arms, 10*l.* 10*s.* and for opening his Shop on the 25th of *December* and 30th of *January*, so called, 5*l.* In all 15*l.* 10*s.*

36. *Edward*

- | | |
|--|----------------------|
| 36. Edward Lang, for not appearing in Arms, 3 <i>l.</i> 15 <i>s.</i> | BARBA-DOES. 1689. |
| 37. Robert Barnard, for Defaults of appearing in Arms, 27 <i>l.</i> 15 <i>s.</i> 11½ <i>d.</i> and for Church-dues, so called, 2 <i>l.</i> 4 <i>s.</i> In all 29 <i>l.</i> 19 <i>s.</i> 11½ <i>d.</i> | |
| 38. William Clark, for Church-dues, so called, 1 <i>l.</i> 15 <i>s.</i> | |
| 39. Hugh Hall, for Defaults of appearing with Horse and Arms in the Governour's Life-guard, 25 <i>l.</i> 14 <i>s.</i> 4½ <i>d.</i> | 36. E. Long. |
| 40. John Nuland, for Defaults of appearing in Arms, 12 <i>l.</i> 8 <i>s.</i> 1 <i>d.</i> | 37. R. Barnard. |
| 41. Edward Hunt, for Default of himself and his Son's appearing in Arms, 20 <i>l.</i> 5 <i>s.</i> 9 <i>d.</i> and for Church-dues, so called, 2 <i>l.</i> 3 <i>s.</i> 1½ <i>d.</i> In all 22 <i>l.</i> 8 <i>s.</i> 10½ <i>d.</i> | 38. W. Clark. |
| 42. Edward Griffin, for not appearing in Arms, 4 <i>l.</i> 5 <i>s.</i> 5 <i>d.</i> | 39. H. Hall. |
| 43. Martha Hooton, for Defaults of sending a Man and Horse armed in to the Troop, 4 <i>l.</i> 19 <i>s.</i> | 40. J. Nuland. |
| 44. Emanuel Curtis, for Defaults of appearing armed in the Troop, 4 <i>l.</i> 15 <i>s.</i> 10 <i>d.</i> | 41. E. Hunt. |
| 45. John Gettings, for Church and Priest's Dues, so called, 1 <i>l.</i> 17 <i>s.</i> 6 <i>d.</i> | 42. E. Griffin. |
| 46. Richard Sutton, for Priest's Maintenance, 1 <i>l.</i> 6 <i>s.</i> | 43. M. Hooton. |
| 47. Henry Currer, for not appearing in Arms, and not sending his Servant to exercise, 17 <i>l.</i> 18 <i>s.</i> 3 <i>d.</i> | 44. E. Curtis. |
| 48. Herbert Griffith, for Priest's Maintenance, 7 <i>l.</i> | 45. J. Gettings. |
| 49. Ralph Weekes, for not appearing in Arms, 11 <i>l.</i> 8 <i>s.</i> 1 <i>d.</i> and for Church and Priest's Dues, so called, 1 <i>l.</i> 15 <i>s.</i> In all 13 <i>l.</i> 3 <i>s.</i> 1 <i>d.</i> | 46. R. Sutton. |
| 50. Sibylla Gawlison, for not paying Church-dues, so called, 5 <i>l.</i> 4 <i>s.</i> | 47. H. Currer. |
| 51. George Braithwaite, for not appearing armed in the Troop, and for not sending a Man to the Militia, 44 <i>l.</i> 8 <i>s.</i> 5 <i>d.</i> | 48. H. Griffith. |
| 52. Thomas Fretwell, for Defaults of appearing in Arms, &c. 9 <i>l.</i> 5 <i>s.</i> 6 <i>d.</i> | 49. R. Weekes. |
| 53. Dorothea Fretwell, for Defaults of sending an Horse and Man armed in to the Troop, 21 <i>l.</i> 6 <i>s.</i> 3½ <i>d.</i> | 50. S. Gawlison. |
| 54. William Waite, for Defaults of appearing in Arms, 9 <i>l.</i> 0 <i>s.</i> 11 <i>d.</i> | 51. G. Braithwaite. |
| 55. John Gay, for Defaults of appearing in Arms, and of sending Men to the Militia, 17 <i>l.</i> 0 <i>s.</i> 2 <i>d.</i> | 52. T. Fretwell. |
| 56. Edward Andrews, for his own and his Man's Defaults of appearing in Arms, 2 <i>l.</i> | 53. D. Fretwell. |
| 57. Walter Taylor, for not appearing in Arms, 3 <i>l.</i> 6 <i>s.</i> 6 <i>d.</i> | 54. W. Waite. |
| 58. Edward Scott, for fundry Defaults of appearing in Arms, 12 <i>l.</i> | 55. J. Gay. |
| 59. William Hutchins, for Defaults of appearing in Arms, or of sending to the Militia, 14 <i>l.</i> 1 <i>s.</i> and for Church-dues, so called, 4 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i> In all 18 <i>l.</i> 11 <i>s.</i> 6 <i>d.</i> | 56. E. Andrews. |
| 60. John Swinsted sen. for Defaults of appearing with Horse and Arms in the Militia, 67 <i>l.</i> 14 <i>s.</i> 6 <i>d.</i> | 57. W. Taylor. |
| 61. Henry Burch, for not sending his Son and his Apprentice to be exercised among the Militia, 30 <i>l.</i> 6 <i>s.</i> 4½ <i>d.</i> and for opening his Shop on the Day called Christmas-day, 23 <i>l.</i> In all 53 <i>l.</i> 6 <i>s.</i> 4½ <i>d.</i> | 58. E. Scott. |
| 62. Naithan Floyd, for Defaults of appearing in Arms, 1 <i>l.</i> 3 <i>s.</i> 6 <i>d.</i> and for Priest's Claims, 1 <i>l.</i> 16 <i>s.</i> In all 2 <i>l.</i> 19 <i>s.</i> 6 <i>d.</i> | 59. W. Hutchins. |
| 63. John Jennings, for Priest's Maintenance, 3 <i>l.</i> 16 <i>s.</i> 1½ <i>d.</i> | 60. J. Swinsted sen. |
| 64. Robert Thorpe, for Defaults of appearing or sending Men in to the Militia, 32 <i>l.</i> 12 <i>s.</i> 6 <i>d.</i> | 61. H. Burch. |
| 65. Benoni Percy, for not appearing in Arms, 4 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i> | 62. N. Floyd. |
| 66. William Dury, for Defaults of appearing in Arms, 7 <i>l.</i> 17 <i>s.</i> 11½ <i>d.</i> | 63. J. Jennings. |
| 67. Richard Hoskins, for Defaults of appearing in Arms, 28 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i> and for Priest's and Church-dues, so called, 1 <i>l.</i> 12 <i>s.</i> 6 <i>d.</i> In all 30 <i>l.</i> 3 <i>s.</i> | 64. R. Thorpe. |
| 68. James Minns, for not appearing in Arms, 5 <i>s.</i> | 65. B. Percy. |
| 69. Randolph Moyle, for not appearing, and for not sending his Servants in to the Militia, 12 <i>l.</i> 1 <i>s.</i> 10½ <i>d.</i> | 66. W. Dury. |
| 70. Joseph Harbin jun. for Defaults of appearing in Arms, 7 <i>l.</i> | 67. R. Hoskins. |
| 71. John Wynn, for Defaults of appearing in Arms, 13 <i>l.</i> 4 <i>s.</i> 4 <i>d.</i> | 68. J. Minns. |
| | 69. R. Moyle. |
| | 70. J. Harbin. |
| | 71. J. Wynn. |
| | 72. Elizabeth |

BARBA-
DOES.
1689.

72. E. Ashford

73. W. Mollineux.

74. T. King.

75. S. Gibbs.

Check to Per-
secution.

72. *Elizabeth Ashford*, for not sending Men in to the *Militia*, 7 *l.* 14 *s.* and for not paying Priest's Wages, 3 *l.* In all 10 *l.* 14 *s.*

73. *William Mollineux*, for Defaults of appearing with Horse and Arms in the Troop, 21 *l.* 19 *s.* and for Priest's Maintenance, 2 *l.* 10 *s.* In all 24 *l.* 9 *s.*

74. *Thomas King*, for Defaults of appearing in Arms, 2 *l.* 10 *s.* 5 *d.*

75. *Stephen Gibbs*, for Defaults of appearing in Arms, 2 *l.*

The Total of the said Sufferings amounts to 1812 *l.* 16 *s.* 2 *d.*

In the latter Part of the Reign of King *James the Second*, upon the Arrival of his Declaration for Liberty of Conscience at *Barbadoes*, some little Check was given to the violent Prosecution, which had been carried on there: But though the Rapacity of the Marshals and other inferior Officers, who put the Laws for the *Militia* in Execution, was in some Instances a little restrained, yet they spared not in some others to exceed the Bounds either of Law or Reason.

After the Accession of King *William* and Queen *Mary* to the Crown of *England*, a Petition from the People called *Quakers* in *Barbadoes* being laid before the King and Council, they were graciously pleased to make the following Order, viz.

" At a Court at Whitehall, the 12th of December 1689,

" P R E S E N T,

" The KING'S Most Excellent MAJESTY in Council.

Order of King
William and
his Council.

" UPON reading a Petition in Behalf of the People called *Quakers* inhabiting the Island of *Barbadoes*, setting forth, That because the said *Quakers* could not bear Arms, nor take an Oath in any Case, they have suffered much by Virtue of an Act made to settle the *Militia* in the said Island, as in the Petition hereunto annexed is more at large expressed, his Majesty in Council is graciously pleased to refer the Matter of the said Petition to the Examination of *James Kendall* Esq; his Majesty's Governour of *Barbadoes* for the Time being, who is to give the Petitioners such Relief in Relation to the *Militia* as to him shall seem just and reasonable to answer their particular Circumstances, and to make Report thereof to his Majesty.

" RICHARD COLINGE."

Distresses less
rigorous.

Their Case being thus referred by the King himself to the then Governour, was by him considered with Lenity and Moderation, by Means whereof Distresses were made with less Rigour, and the unreasonable Marshals, who under Colour of Law had often plundered other Men's Goods for their own Lucre, were restrained within the Limits of the Law, which yet remaining as before, some of them after a while began again to revive their old Practices.

ANNO 1693. The said People presented to the said Governour *Kendall* an Account of their Sufferings in that and the three preceding Years, which Account they introduced with the following Letter, viz.

" Governour KENDALL!

A Letter to
Governour
Kendall.

" ACCORDING to our former practis'd Methods, which we have used to former Governours of this Island, we do hereby lay before thee, and present to thy serious Consideration our Sufferings upon the Account of the Act of the *Militia*: The Amount of which makes up the Sum of 764 *l.* 19 *s.* 2 $\frac{1}{2}$ *d.* Sterling, which although they amount not to the Heighth of what has been taken formerly in the like Space of Time, we being now reduc'd, among the rest of the Inhabitants of this Island, to a much less Number than formerly we were, through that sore Visitation of Mortality that hath so severely raged among us; yet our Sufferings on this Account lie very heavy on several of us, and we presume to believe

" might

“ might yet have been more severe, had not the rapacious and cruel Marshals
 “ been limited and checkt in some Part of their cruel Prosecutions, which we
 “ presume to place to thy Favour and Moderation therein: Our not complying
 “ with which Act being, as God the Searcher of Hearts knows, not in the
 “ least Contempt to the Government, but as persuaded in our Consciences not
 “ to make Use of carnal Weapons: On which Account is lately a new and
 “ great Addition by an *Act* made for Persons to ride armed with Swords and
 “ Pistols, by reason of which, divers of us have been haled off our Horses by
 “ Soldiers, our Horses taken away and kept for some Time from us, our
 “ Saddles sold by publick Outcry for our pretended Forfeitures, with many
 “ other Abuses, which we hope thou wilt be pleased to take into thy serious
 “ and *Christian* Consideration, for that we suffer under two several Laws for
 “ one supposed Crime.

BARBARA
DOES.
1693.

“ We do for more full Information refer thee to the following Account of
 “ our Sufferings, and with our hearty Wishes for thy eternal Welfare, conclude
 “ in Behalf of our Friends called *Quakers*, who are

“ *Thy Friends,*

*The 31st of the Fifth Month
 called July 1693.*

“ JOHN WAITE,
 “ FRANCIS GAMBLE,
 “ JOSEPH GROVE.”

“ *P. S.* Notwithstanding thy Moderation in ordering to take ten Shillings
 “ for the Default of a Footman, and twenty for an Horseman, and no more,
 “ which the Marshals have observed, till now of late they give out, that they
 “ have Order to levy upon us for double: And our present Sufferings are
 “ augmented by the Weekly-duty, so called; the Marshals levying on some
 “ of us for four Pound Sterling for the Default of a Man for that Week, which
 “ is very severe, and tell us that they intend to proceed higher, having upon
 “ some of us already levied for seven Pounds for a Week's Default of a
 “ Man for the aforesaid Duty, and twenty Shillings for the Default of Exer-
 “ cising besides, which is yet more severe: And also to us the more surprising,
 “ that did understand thy aforesaid Order for Moderation. These we do
 “ humbly offer to the Governour's serious Consideration, to the Intent that a
 “ Stop may be put thereunto.

Here follows, a *Copy* of the aforesaid *Act* for riding *Armed*, viz.

“ **W**H *HEREAS* it is held highly necessary that the Inhabitants of
 “ this Island should ride Armed, and more specially at this Juncture,
 “ considering the present Circumstances: Be it **Enacted** by his
 “ Excellency Colonel *James Kendall*, Captain-General, and Chief Governour of
 “ this and other the *Caribbee-Islands*, the Honourable the Council and General
 “ Assembly of this Island, and by Authority of the same, That from and after
 “ Publication of this Act, every Master of a Plantation or Family in this
 “ Island, and all other Men that keep such Horse, Gelding, or Mare, as will
 “ pass Muster here in the Troops, and shall ride forth, shall ride armed with
 “ Sword, and Pistols well fixed, and Powder and Ball suitable about him, and
 “ whosoever shall fail therein, and be thereof convicted before any Justice of
 “ the Peace, (except the Clergy) shall by Order of the said Justice forfeit for
 “ every such Offence five Shillings Sterling, the one Half to the Informer, the
 “ other Half to the Poor of that Parish wherein such Offence is committed, to
 “ be recovered by Warrant from any Justice of the Peace, as in Case of
 “ Servants Wages, to be paid to the Churchwarden.
 “ Given under my Hand the 27th of *October* 1692.

*A Copy of the
 Act for riding
 Armed.*

“ J. KENDALL.”

BARBA-
DOES.
1693.

A summary
Account of
many Suffer-
ings.

A SUMMARY of the said PARTICULAR ACCOUNT of SUFFERINGS, presented to the said Governour *Kendall*, here followeth, wherein we shall content ourselves with transcribing the Names of the Sufferers, and the Sums taken from each of them, viz.

Taken in the Years 1690, 1691, 1692, and 1693,									
From	l.	s.	d.		Brought up	l.	s.	d.	
Thomas Fretwell	38	5	2		William Dury	382	15	9 $\frac{1}{4}$	
John Wynn	2	10	10		Richard Hoskins	4	12	9	
John Waite	27	15	3		Walter Taylor	15	1	6	
Edward Wright	24	0	0		Thomas King	3	14	4 $\frac{1}{4}$	
Thomas Clark	7	2	10 $\frac{1}{4}$		Edward Andrews	2	3	6 $\frac{3}{4}$	
Thomas Layton	14	11	11 $\frac{1}{2}$		Francis Gamble	4	3	9	
The Estate of James Ashford, deceased	8	10	0		Robert Barnard	11	15	0	
William Cope	21	13	10		Thomas Robins	47	11	0	
William Laurence	9	2	0		Henry Curre	39	7	9 $\frac{1}{2}$	
Joseph Harbin sen.	23	2	10 $\frac{1}{2}$		Robert Thorp	25	0	0	
Joseph Grove	9	7	9 $\frac{1}{2}$		Thomas Pilgrim	51	13	4 $\frac{1}{2}$	
Hugh Hall	12	10	0		John Braithwaite	15	6	9 $\frac{1}{2}$	
Edward Hunt	15	6	8 $\frac{1}{4}$		George Braithwaite	24	7	1	
Richard Poor	29	17	1 $\frac{1}{2}$		Emanuel Curtis	49	16	0	
Randolph Moyle	55	0	7 $\frac{1}{2}$		George Taylor	24	2	6	
Henry Pitman	3	0	0		Olave Peters Widow	20	0	0	
Joseph Harbin jun.	31	0	0		Peter Thomas	0	15	0	
George Gray	17	18	9		Philip Collins	1	0	0	
Nathan Floyd	3	10	0		William Christopher	4	3	9	
William Hutchins	0	18	3		John Weale sen.	0	8	1 $\frac{1}{2}$	
Rawley Willes	8	3	0 $\frac{3}{4}$		Robert Weale	3	0	0	
Thomas Habbin	9	0	0		John Brett	2	0	0	
Edward Scott	10	8	8 $\frac{1}{2}$		Benjamin Weales	7	6	0	
Carried up	382	15	9 $\frac{1}{4}$		Total	742	14	1 $\frac{1}{2}$	

Sundry Abuses
offered to
several, viz.

1. E. Andrews.

We shall next produce some Instances of Insults and Abuses offered by Soldiers and others, under Colour of the *Act* appointing Persons to ride Armed, viz.

1. *Edward Andrews* having borrowed a Friend's Horse, was riding to *Fontebello*, when certain Soldiers of the Fort there, under Sir *Timothy Thornbill*, stopt him, and took away his Horse, and detained him some Time: They also offered several Abuses to his Person.

2. W. Mollineux.

2. *William Mollineux*, riding in the Street at *Spight's Town*, was seized on with Violence, and had his Saddle taken off his Horse's Back, and exposed to publick Sale for 17s. 6d. which had cost him but a few Days before 2l. 7s. 6d.

3. R. Bootman.

3. *Robert Bootman*, a lame Man, who dwelt at *William Copp's* Plantation, had his Master's Mare taken from him by three Soldiers in *Bridge Town*: An Action directly contrary to Law, the Mare being of a Size too little to pass at a Muster.

4. S. Gibbs.

4. *Stephen Gibbs*, a Physician, being sent for to Colonel *John Mills*, and riding on the Colonel's Horse, was stopt by a Soldier, who took away the Horse by Force, having a drawn Sword in his Hand, and demanding 5s. detained the Horse a considerable Time.

5. A very ancient Man.

5. A poor Man, about eighty Years old, having Occasion to ride a little Way, the said *Stephen Gibbs* lent him a small Mare of his, the old Man using his Hammaco for a Saddle; two Persons met him, pulled him off his Horse, and demanded of him 5s. and for Non-payment took away his Hammaco; the Mare was detained some Time, till found by a Negro, who brought her Home.

6. *Walter*

6. *Walter Taylor*, being at *Munday's* Plantation near his own House, and getting on his Horse to ride Home, had his Horse taken from him by one *Richard King* for refusing to pay 5 s. without any Magistrate's Order: But the said *King*, after he had much abused the Horse, let him go again.

7. *John Waite* had his Horse taken away from his Negro Boy in *Spight's* Town by *Charles Child* Marshal, for 5 s. demanded for not riding with Pistols, &c. The Informer was Lieutenant-Colonel *Hamilton*, who complained to Justice *Humphry Waterman*. They took the Saddle and Saddle-cloth, and sold them for 10 s. 6 d. though they cost more than 40 s.

The next Thing we shall lay before our Reader is,

" An ABSTRACT of the VALUE of the Distresses made for
" Conscience-sake, so far as Accounts had been taken of them from
" the Year 1658, to the 20th of the Fourth Month 1695, viz.

" 111,124 lb. of *Muscovado* Sugar, taken from 1658 to 1669, under the
" several Governments of Colonel *Searle*, Colonel *Muddiford*,
" President *Walrond*, Francis Lord *Willoughby* and his Depu-
" ties, and *William* Lord *Willoughby*.

An Abstract
of the Values
of Distresses
from 1658
to 1695.

" 204,872 lb. taken from 1669 to 1674, in the Government of *William*
" Lord *Willoughby*, and his Deputies, Colonel *Christopher*
" *Codrington*, and Sir *Peter Colleton*.

" 611,341 lb. taken from 1674 to 1680, under the Government of Sir
" *Jonatban Atkins*.

" 495,827 lb. taken from 1680 to 1685, under the Government of Sir
" *Richard Dutton*.

" 1,423,164 lb. of *Muscovado* Sugar, which reduced into }
" Money, at 12 s. 6 d. per Cent. amounts to } 8894 15 6
" 258,672 lb. of which was taken con-
" trary to Law, and amounts in Money
" to 1616 l. 14 s.

" From 1685 to 1690, during the Government of *Edwin* }
" *Stead*, the Value of the Distresses made, amounted in } 1812 16 2
" Sterling Money to
" Of which was taken contrary to Law 166 l. 2 s. 10 d.

" From 1690 to 1694, during the Government of *James* }
" *Kendall* Esq; } 1097 19 10
" Of which was taken contrary to Law 34 l. 18 s. 8 d.

" The Sums taken contrary to Law amount to 1817 l. 15 s. 6 d.

" The above Account amounting to the Sum of 11805 l. 11 s. 6 d. current
" Money of this Island, according to a moderate Computation thereof, taken
" from the said People by unreasonable rapacious Marshals belonging to the
" several Regiments of the *Militia*, of which 1817 l. 15 s. 6 d. hath been taken
" contrary to Law, and they have suffered a great deal more, whereof no
" Account hath been rendred, besides Imprisonments: And it will be too
" tedious to mention the frequent Abuses of the said Marshals, with the
" untimely Ends of some of them, as well as the Poverty of them all, their
" ill-gotten Gain being as a Blast on all they possessed. And we do not under-
" stand that the Government hath been any Thing the better, for any Part of
" the

BARBA-
DOES.
1693.

6. W. Taylor.

7. J. Waite.

BARBADOES.
1695.



“ the great Sums that hath been taken as aforesaid, unless the building of a
“ small stinking Prison by *Thomas Forrester* Marshal, an Arch-Persecutor, who
“ after he had taken from them, by Computation from the Accounts thereof,
“ the Sums of 335,980lb of *Muscovado* Sugar, and 75*l.* 18*s.* in Money, and
“ we believe a great deal more, of which we have received no Account,
“ died poor and miserable.

Barbadoes, the 20th of the
Fourth Month 1695.

Signed by “ *EDWARD WRIGHT,*
“ *JOSEPH GROVE,*
“ *THOMAS PILGRIM.*”

Having gone through the Sufferings of the said People in this Island, so far as they have come to our Hands, we shall conclude our present Relation, by presenting to our Readers a Transcript of a Narrative, printed in the Year 1696, and intituled as follows, viz.

A short Account of the
Judgments of God on
several Marshals and other
Persecutors.

“ A SHORT ACCOUNT of the manifest Hand of God, that hath fallen
“ upon several Marshals, and their Deputies, who have made great
“ Spoil and Havock of the Goods of the People of GOD called Quakers,
“ in the Island of Barbadoes, for their Testimony against going or
“ sending to the Militia. With a REMARKABLE ACCOUNT of some
“ others of the Persecutors of the same People in the same Island.

1. S. Buckley. “ 1. *Samuel Buckley*, a rapacious and greedy Marshal, sometimes taking ten
“ Times the Value of his Demand, saying, that *The Overplus* he would
“ keep till the Fines had eaten it out, as if thereby he would enrich himself, yet
“ notwithstanding he took, at several Times from the aforesaid People, to the
“ Value of four and twenty Thousand pound of *Muscovado* Sugar, at last,
“ about the Year 1660, was forced to run off the Island for Debt, and at
“ *Jamaica*, in a short Time after, died of a *Tympany* and Stoppage of Water,
“ having not wherewithal to bury him, but something from the Alms of
“ the People.

2. T. Parry. “ 2. *Thomas Parry*, another Marshal, having taken to the Value of four
“ Thousand pound of *Muscovado* Sugar from the said People, about the
“ Year 1665 was seized with such a noisom Distemper, that, where he lived,
“ Vessels were provided for him to eat and drink by himself, and in that Con-
“ dition he languished for a Time, and then died after a very strange Manner;
“ for in the Morning he eat as at other Times, and went into his Room, where
“ he laid himself cross a Stool, and was found dead with a great Quantity of
“ Blood under him.

3. J. Godfrey. “ 3. *John Godfrey*, Marshal to Colonel *Simon Lambert's* Regiment of
“ Horse, as he was executing a Warrant, and taking away Goods from the
“ People aforesaid, because they could not for Conscience-sake send nor appear
“ to learn War (which hath been their ancient Testimony from the Beginning)
“ the same Day one of his Children, among many other Children at School,
“ was struck dead by Thunder, and he himself, notwithstanding all his ill-
“ gotten Goods, amounting to about two and twenty Thousand pound of
“ *Muscovado* Sugar, taken away by him and his Deputy *Clun*, from the Year
“ 1667 to the Year 1670, went off the Island for Debt.

4. W. Dangerfield. “ 4. *Walcup Dangerfield*, a Marshal to Colonel *Bayly*, and no ways infe-
“ rior to his Predecessors in Wickedness, was suffered a while, from the Year
“ 1668 to 1672, to make Spoil of the said People's Endeavours, but going for
“ *England* to see after something fallen to him there, at Sea drinking very
“ hard, and uttering many blasphemous Speeches in his Cups, was soon after
“ found dead in his Cabin, supposed to be stifled by his own Vomit.

5. W. Clark. “ 5. *William Clark*, another Marshal, by a Fall from his Horse was so
“ bruised, that his Body mortified in a miserable Manner, and he died a
“ Spectacle of Horror, who in the Year 1669 was busily concerned in taking
“ away

“ away the said People's Goods; and it is credibly reported, that he had above
 “ forty Pledgets used every Dressing, and yet by the said People was relieved
 “ in his great Necessity.

BARBA-
 DOES.
 1695.

“ 6. *Philip Morgan*, Marshal to Colonel *Timothy Thornbill* the Elder, about
 “ the Year 1670, having taken away a considerable Parcel of Goods from the
 “ said People, yet died very poor, and was relieved by the Parish, notwith-
 “ standing also that he had a good Estate with his Wife, yet all consumed, and
 “ his Children came to be maintained by the Parish.

6. P.Morgan.

“ 7. *Alexander Hancock*, notwithstanding he had good Employment, which
 “ was the Practice of Surgery, whereby he might have got a commendable
 “ Livelihood, yet for unrighteous Gain took up this Employment, of a
 “ Marshal under Colonel *Richard Bailey*, and after having, in the Years 1670
 “ and 1671, wasted and destroyed much of the Goods of the said People,
 “ died very poor, leaving his Children to be maintained by others.

7. A.Hancock

“ 8. *Thomas Warrin*, Marshal to Colonel *Simon Lambert*, with his Deputy
 “ *William Whitchurch*, after they had taken away from the said People, from the
 “ Year 1670 to 1681, to the Value of one Hundred Thousand pound of *Mus-*
 “ *covado* Sugar, yet died very poor, and had not of their own to relieve them
 “ in their Sickness, nor to bury them.

8. T.Warrin.

“ 9. *Thomas Forrister*, an eminently wicked and rapacious Marshal, who
 “ held that Place about fourteen or fifteen Years at Times, in which he took
 “ from the aforesaid People, to the Value of two Thousand one Hundred and
 “ seventy five Pounds Sterling, besides many considerable Sums not brought
 “ in, and all for Account of the *Militia*, who in levying his Executions was
 “ very abusive, who some Years before his Death, on a sick Bed, pretended he
 “ prayed to God to shew him if he had committed any Evil in taking away the
 “ *Quakers* Goods, and that he was, in a kind of Trance, assured by a small
 “ Voice like a Child's (which he believed to be God or Jesus Christ) and en-
 “ couraged to go on in his wicked Practice, and this he would often repeat,
 “ when he was executing his wicked Office, scoffingly. Not long after, the
 “ Lord visited him again with a languishing Distemper, of which he died. He
 “ was an *horrible Swearer*, and taken in Adultery by his own Wife. He died
 “ very poor, his Wife and Children also died soon after him, who were fain to
 “ be relieved and buried at the Charge of others, to the Admiration of many,
 “ how such vast Sums could be consumed.

9. T.Forrister

“ 10. *Charles Clinton*, Son-in-Law to the abovesaid Marshal, turned Mar-
 “ shal, and followed his Father's Footsteps, but what he took after this Manner
 “ prospered not, so that he soon ran away in a small Fishing-boat, much in
 “ Debt, cursing his Father-in-Law for persuading him to the Employment.

10. C.Clinton.

“ 11. *Jonathan Scarborough*, a Marshal, a very wicked and abusive Man,
 “ both in Language, Gesture, and Behaviour, after taking to the Value of
 “ seventeen Thousand pound of *Muscovado* Sugar, between the Years 1672
 “ and 1675, was forced to run off the Island for Debt, and in a short Time
 “ after died at the *Leeward Islands* very poor.

11. J.Scarbo-
 rough.

“ 12. *Daniel Leech*, Marshal to Colonel *Richard Bailey*, having taken away
 “ Goods from the said People, was troubled and convicted in his Conscience,
 “ as he himself confessed, upon which he laid down his Place, having an
 “ Estate of his own and a good Trade besides; yet afterwards took up that
 “ same Place again, under Colonel *John Sampson*, and made a greater Spoil of
 “ the said People's Goods, taking away upwards of twelve Thousand pound of
 “ *Muscovado* Sugar, but afterward died very poor and miserable, and in Debt.

12. D.Leech.

“ 13. *Thomas Stronee*, Marshal to the abovesaid Colonel *Bailey*, when he had
 “ taken considerable Quantities of Goods in the Years 1673 and 1674 from the
 “ said People, died in a very miserable Condition, and under Convictions of
 “ Conscience.

13. T.Stronee

“ 14. *Thomas Caudle*, Marshal to Colonel *John Waterman*, a very bad and
 “ wicked Man, who took very great Quantities of Goods from the said
 “ People, exceeding the Law, (which was severe enough) altering the Colonel's

14. T.Caudle.

BARBA.
DOES.
1695.



15. J. Batt jun.

His Death-bed
Expressions

“ Execution to his own ungodly Advantage, and though he got much Goods
“ this Way, yet a Curse fell upon his Endeavours, and he died very poor,
“ notwithstanding he had another Employment, which was to gather the
“ Priest's Wages, and for that made Spoil also, both being between the Years
“ 1673 and 1679. He was also Clerk of the Parish, yet was relieved by some
“ of the said People before he died.

“ 15. *John Batt jun.* Marshal to Colonel *Thornhill*, having, in the Years
“ 1675 and 1677, taken considerable from the said People, was afterward visited
“ by the Lord, and upon his Death-bed made to give these following Lines.

“ **W**HEREAS I *John Batt* the Younger, of the Island of *Barbadoes*, was
“ lately by Commission from Colonel *Thornhill*, Marshal to his Regiment
“ of Foot-foldiers, and by that Power did distrain upon the Estates of several
“ of the People called *Quakers*, and took and carried away many Parcels of
“ their Sugar and other Goods, for their Defaults in not appearing in Arms
“ in the said Regiment, which they refused out of Tenderness of Conscience,
“ to which I had not Regard; but now the Lord having laid his Hand solely
“ on me, by afflicting me with an hard and grievous Sickness, those Things
“ done to the aforesaid People come fresh in my Mind, to my very great
“ Grief and Terror, and I do declare, that all the Sins that I have been guilty
“ of besides (which are very many) do not trouble or lie so heavy upon my
“ Conscience as those my Doings to that People; and I do believe that no
“ Man will ever be blessed or prosper that practise such Things against that
“ People. In Witness whereof I have hereunto set my Hand this 10th Day
“ of May 1679.

“ JOHN BATT jun.

Witness, “ WILLIAM HOWARD,
“ ——— ANTROBUS.”

16. W. St.
Barbe.

“ 16. *William St. Barbe*, Marshal to Colonel *Bayley*, has so exceeded the
“ Law, that the Colonel was often forced to threaten him, calling him *Rogue*,
“ and forcing him to return Goods again illegally taken away; he took
“ from a very poor Man his Feather-bed for fifty pound of *Muscovado* Sugar,
“ for not appearing in Arms, the Blanket being appraised at the Sum. He was
“ suffered to spoil and carry away Goods to the Value of upwards of twelve
“ Thousand pound of *Muscovado* Sugar from the said People, yet he has often
“ been glad of a Meal's Meat from the said People.

17. S. Hop-
kins.

“ 17. *Samuel Hopkins*, Marshal to Colonel *Timothy Thornhill* the Elder,
“ having taken away large Quantities of Goods from the said People, yet what
“ he took prospered not, for he spent much in a very wicked Manner, and then
“ ran away with another Man's Wife, (though he had one of his own) and in
“ *Virginia* he miserably ended his Days, according to credible Information.

18. W. Tho-
mas.

“ 18. *William Thomas*, Deputy to *Leech*, Marshal to Colonel *Richard Bayley*,
“ acting very wickedly, carrying away much of the said People's Goods from
“ the Year 1679 to the Year 1683, afterward died very miserably, wanting a
“ Meal's Meat, and had not Linen to make him a Shroud, as his Wife reported.

19. R. Fitz-
herbert.

“ 19. *Robert Fitzherbert*, a very great Troubler of the innocent People
“ aforesaid, who from the Year 1681 to the Year 1686 made great Waste of
“ their Substance, amounting to upwards of one Hundred and twenty Thou-
“ sand pound of *Muscovado* Sugar, and one Hundred and twenty Pounds
“ Sterling, which with Honesty and Industry they had gotten: A great deal
“ they had carried away without Law: The Colonel *Samuel Newton* took
“ Care to redress them, and for attempting it was, by the Complaint of *Fitz-*
“ *herbert*, severely reprehended by *Edward Dutton* then Governour, and it is
“ said of Kin to the said *Fitzherbert*. He went off this Island, not having
“ wherewith to pay his Passage, but some Time before a Complaint being
“ made of his illegal Proceedings to Colonel *Buckley*, the said *Buckley* turned
“ him out of his Marshal's Place.

“ 20. *Benjamin*

" 20. Benjamin Carterett, a Marshal, having taken away, from the aforesaid People, Goods to the Value of seventeen Thousand pound of Muscovado Sugar, about the Year 1682, and having taken away one Cow and one Heifer from one of the said People, a Widow, died immediately after very suddenly, crying out of a great Fire burning within him, and going to a Jug of cool Drink to quench his Thirst or Heat, fell down and died, to the great Affrightment of some present, seeming as if it was a just recompence of Reward for his unjust and illegal Dealings, and his great Debaucheries and Excesses.

B A R B A-
D O E S.
1695.

20. B. Carterett.

" 21. John Nobbs, Marshal to Colonel Alexander Ruddock, having for several Years together carried away much of the aforesaid People's Goods, by which Place, and by his being Marshal and Crier to a Court of Common-pleas, at once, his Incomes were great; but in the Midst of his Gettings he ran distracted mad. He had six Negroes at once, besides Cattle and other Stock. One of his Negroes, when in that Condition, he was the Death of by cruel Usage, and another he ran through the Thigh with a Sword, and he died soon after, as also all the rest, with Cattle and other Stock. Thus he continued raving mad, breaking and throwing every Thing he could lay his Hands on, and often contriving what he should get for the Judge's Dinner, for which, at one Time, he was going to cut a Piece out of his Horse's Buttocks for the Judge's better Entertainment, but was hindered, and still continued mad, insomuch that he was forced to leave all his Offices, he not being in a Condition to follow it any longer, and lives miserable and poor. And one John Redaway, that used to buy such Goods as the said Nobbs carried from his Neighbours, did not prosper, but an Estate that his Father left him, and upon which he might have lived comfortably, wasted strangely away.

21. J. Nobbs.

" 22. James Harris, who was for some Time Marshal to Colonel Abraham Allen, a very moderate Man, executed his Office with great Rigour, often exceeding the Law, to the Trouble of the said Colonel, who often made him return the Effects; till at last being turned out of his Place, he was reduced to great Penury and Want, being often troubled with Fits, so that People where he used were weary of his Society, which made him complain, that *Where he had spent his Money, they would not give him a Bit of Bread in his Extremity*. He soon after died in great Rage and Discontent.

22. J. Harris.

" 23. William Hawes, Marshal to Colonel Timothy Thornhill the Younger, also took great Quantities of Goods from the aforesaid People for not appearing in Arms, for which, in one Day there was Returns made in the said Thornhill's Regiment, as the said Hawes himself boasted, to the Value of above twenty Thousand pound of Sugar, and although he had gotten much Wealth (according to the Promise made him by the said Thornhill, who made him his Marshal) by this and his Marshal's Place of Common-pleas, being also Collector of the Parish for the Priest's Hire, yet he prospered not, but decayed both in Body and Goods, being a long Time afflicted with that miserable Distemper called the *Belly-ach*, until he had almost lost the Use of his Limbs; his Wife also, by whom he had had several Bastard-Children, left him in his Extremity, and he being without Means or Hopes of outward Subsistence in this Island, did put up his Name in the Secretary's Office, but was underwrit for the Sum of seven Pounds, which neither his Masters, whose Drudgery he had done, nor his own Purse, could or would produce that Sum, so that, he being therein disappointed, was glad to go from House to House, till in some short Time after he died very poor and miserable, and had not the fear of Offence to the Living given him a Burial, more than the Goodwill of his Friends, or Ability of his Purse, he might have remained unburied as a farther Warning to others.

23. W. Hawes

" 24. Durant Alsop, Marshal to Colonel John Farmer, and a professed Papist, who after great Havock made of those industrious People's Labours

24. D. Alsop.

" about

BARBA-
DOES.
1695.

25. A. Hugh-
son.

26. J. Thur-
borne.

27. A. Kenny.

28. W. Meag-
her.

29. F. Cham-
berlain.

“ about the Year 1685, taking away above thirty Pounds Sterling in one Day,
“ as himself confest, yet being out of his Place, was very poor and indigent.

“ 25. *Allen Hughson*, another wicked Marshal, who after a great Destruction
“ in the Years 1685 and 1686, of those People's Estates, ran away.

“ 26. *John Thurborne*, Marshal to Colonel *Tidcomb*, every Way fitted for
“ such an unrighteous Undertaking, and had spent a considerable Estate by
“ Debauchery, and in his Want and Sicknes desired Relief from the *Quakers*,
“ and had it from some of them : But when he recovered his Health, basely
“ became a Marshal in the same Regiment where he had been a Captain, and
“ executed the Place with great Severity, from the Year 1686 to the
“ Year 1689, against those People that had administred to his Neecessities.

“ He would scoffingly call the *Quakers* his *Milch-Cows*, and often said,
“ *Gregory Gray* (one of that People) *was one of his best Cows, and gave a brave*
“ *Mess of Milk every Exercising-day.*

“ He came to a poor Friend's House to execute his Office, and took away
“ a fat Hog worth about two or three Times his Demand, though there were
“ smaller in Sight, but understanding what Need the poor Man had of it, for
“ the Relief of his Family, chose rather to carry it away, that his Rapine
“ might be the greater, and threatned the poor Man, that *He would make his*
“ *Heart burn for ten Weeks, and then come for five Pounds for an Alarum ;* for
“ which he took away an Heifer and two Hogs worth six Pounds Sterling.
“ After this Manner did he prey upon these People, devouring a great
“ Quantity of their Goods, yet became miserable, and the Judgments of God
“ pursued him, and a *Fistula* arose in his Fundament that would admit of no
“ Cure, which gave him such Pain and Misery, that he would curse his Body
“ where it was, till at last he miserably finisht his evil Course of Life, leaving
“ nothing to pay his just Debts.

“ 27. *Andrew Kenny*, Marshal to Colonel *Abel Allen*, who though he con-
“ tinued not long in the Place, yet employed his Time in the Year 1688 to
“ the utmost in carrying away the abovesaid People's Goods, but in the End
“ was forced to submit to the Fate of several of his Brethren, and ran away
“ for Debt.

“ 28. *William Meagher*, an *Irishman*, and Deputy to *John Maugrab*, Mar-
“ shal to Colonel *Thomas Colleton*, when he was taking Goods from *John Todd*,
“ one of the aforesaid People, for Account of the *Militia*, did draw his Sword,
“ and wilfully stab the said *Todd*, Overseer, into his Body, so that he soon after
“ died of the Wound, for which Fact he was tried, and found guilty of
“ Murder, yet reprieved, and the Noise was that a Pardon might be expected,
“ so at last had Liberty to seek a Livelihood, but wasted away and died so
“ miserably poor, that one of his Countrymen was forced to bury him, having
“ not wherewith of his own, but we never yet understood of any Pardon that
“ ever came.

“ Now after he had attached Ginger from the abovesaid *Todd*, he would
“ have removed his Execution, and laid it upon a Cow, which the said Overseer
“ would not let him do, being contrary to Law, wherefore he drew his Sword,
“ and ran it into his Body and killed him.

“ 29. *Francis Chamberlain*, Marshal to Colonel *Abel Allen*, who also de-
“ lighted in the spoiling the just-gotten Goods of those People, but he was soon
“ called to an Account, and stopt in his Career : He was seized with a malig-
“ nant *Fever*, which had swept away a great Number of People in that
“ Island between the Years 1690 and 1691, by which *Fever* himself, Wife
“ and Sister, were all taken away in twenty four Hours Space, which struck
“ such a Terror in his Neighbours and Relations, that none cared to come near
“ them, not so much as a Sister of his, whose Husband ordered their Burial,
“ but said, *He would not go into the House if it were full of Gold*, but sent Negroes
“ to bury them : It seemed terrible to him to behold his Wife and his Sister
“ dead by him, for he got up, and beholding the dead Bodies of his Wife and
“ Sister,

" Sister, lay down in his Hammock and never spoke more : Which is the
 " Account of a Woman that lookt after him.
 " 30. Charles Lucas, Deputy-Marshal to Colonel Tobias Frere, of the Wind-
 " ward Regiment of Foot, who after having taken away much of the Goods of
 " the aforesaid People, was killed by a Fall into a Well.
 " 31. Charles Lucas, Marshal to the aforesaid Colonel, after having
 " made Spoil and carried away much Goods of the aforesaid People, about the
 " Year 1694 sickned, crying out much of one whom he had killed, and of
 " the Devil, saying to the People by him, *Do you not see him ?* and so ended
 " his Days wretchedly."

BARBA-
DOES.
1695.

30. C. Lucas.

31. C. Lucas.

Here followeth a REMARKABLE ACCOUNT of the Hand of God upon
 some other Persecutors in the same Island.

" SOME Friends in this Place, having considerable Quantities of Negroes,
 " who being naturally inclined to Loosness and Wickedness, and taking
 " more Wives and Husbands than one, (a Custom in their own Country) and
 " being very ignorant and averse to that which is good, believed it their indif-
 " pensable Duty to set some Time apart to labour with them, and to instruct
 " them in the Things of God : And in order thereunto, most Friends that had
 " Negroes set apart an Hour or two once a Week, to instruct them, according
 " to their Understanding, and to read the Scriptures to them, directing them
 " to the inward Teacher, whereby they might be led out of Stealing, Murder-
 " ing, Plotting, and out of their Uncleaness and Adultery. This Christian
 " Practice so offended those then in Authority, that a Law was made, intituled,
 " *An Act to prevent the People called Quakers from bringing their Negroes to*
 " *their Meetings*, though it was in their own Houses, the Penalty being no less
 " than the forfeiting of each Negro that was found at a Meeting, or ten Pounds
 " Sterling apiece for each Negro.

Remarkable
Ends of other
Persecutors.

" Some Friends were soon prosecuted by the same Law with great Violence.

" 1. Thomas Cobham began, and brought an Action against Ralph Fretwell
 " for eighty Negroes of his own, at a Meeting in his own Family, for eight
 " Hundred Pounds Sterling ; and also against Lewis Morris for a very great
 " Sum, the said Cobham being countenanced by one John Merrick, a Justice of
 " the Peace, and an Assistant of the Court where the Actions were to be tried,
 " and after several Courts, Judgment was given in favour of the Defendant, to
 " the great Disappointment of the Envious, especially one Charles Collins, a
 " Lawyer, who used his utmost Skill in Behalf of the Informers. But the above-
 " said Thomas Cobham, the Informer, who was a lusty likely young Man, in
 " a small Time became dejected, being generally slighted, and his Company
 " refused by several, for being an Informer, and soon after was taken with a
 " Fever and Swelling in his Neck and Throat, which daily increased in a very
 " strange Manner, so that towards his Latter-end, he cried out *Fire, Fire, he*
 " *was all on Fire*, and said to his Mother, *She need not provide a Coffin for*
 " *him, for he should be burnt up before it was made*, crying out, *Neither Heaven*
 " *nor Hell, but all Fire, Fire* : And cried, saying, *Now the Quakers will say,*
 " *It's a Judgment fallen on me.* After this Manner did this miserable Man end
 " his Days.

1. T. Cobham.

" 2. John Dew, who had been an Instrument in the same evil Work, died
 " soon after Cobham of a Surfeit by drinking.

2. J. Dew.

" John Macfashion, one of the Evidences against Ralph Fretwell, never
 " throve after, but in a short Time died of that deplorable Disease called the
 " Belly-ach.

" And the aforesaid Justice, John Merrick, riding to his own House in
 " Drink, was thrown by his Horse to the hurting of his Brain (though no
 " outward Appearance) who continued some few Days in a violent raving Con-
 " dition, to the Terror of his Friends, and then died.

BARBADOES.
1695.

3. W. Sharp.

4. A. Ruddock.

3. *William Sharp*, an eminent Man, and Judge of a Court, was a great Opposer of our Labour with these poor Negroes, who riding from his own House to the *Bridge-Town*, seemingly very well, fell from his Horse before he got to the Town, and we cannot understand that he ever spoke afterwards, (except *O my Head!*) and in three or four Days afterward died.

4. *Alexander Ruddock*, a Colonel of a Regiment of Foot, and Judge of a Court, and one of the Council, and of the Nation of *Scotland*, appeared, without any just Cause, very bitter and envious against us: He caused a Friend to be rated four Hundred pound of Sugar towards Payment of the Priest's Wages, (who never had done any Thing for him) the Priest being the Colonel's Son-in-Law, for which was taken from the said Friend a Cow worth ten Pounds Sterling, and upon Complaint of the said Friend, and upon Enquiry, there was but ten pound of Sugar appeared to be their pretended Due: For the Poor's Part, and for mending High-ways we duly pay; but this being the Priest's Part he could not in Conscience pay, yet was the unjust Action vindicated by the said *Ruddock*, notwithstanding some of the Magistrates that were at the Hearing of the Matter would have had the Cow returned to the right Owner; but *Ruddock*, to avenge himself on the Man for complaining, being Judge of the Quarter Sessions, fined him five Pounds for not answering to perform the Office of a Constable, and granted a Warrant for Distress, by which they took from him a Negro Woman, whom they conveyed to the Constable's House, where *Ruddock* himself was, who so ordered the Matter that she was appraised at twenty three Hundred pound of Sugar, which amounted to about eleven Pounds ten Shillings Sterling; after some Time they sold her for twenty six Pounds, and kept the whole Money for the said five Pounds Fine. In which Acts of Oppression this Colonel seemed not only to delight, but even to glory in them, for when the said Friend had acquainted him of the Wrong he had sustained, and of his having suffered the Loss of more than seven Thousand pound of Sugar in one Year by his Means, purely in Revenge for his complaining of the Injury done him, the Colonel, instead of relenting, expressed his Satisfaction thereat, telling him, that *It should be so every Year during his Continuance in that Office*. This he threatened in the Presence of his own Daughter, the Priest's Wife; but lived not to put his Threatning in Execution, for he died within that Year. His Death was sudden and violent, for having been sitting in Council with the other Magistrates, he tarried after they broke up, which was late, on purpose to take with him the Copy of an Order for breaking the *Quakers* Meeting in his Precinct, which he determined rigorously to put in Execution: In his Way Home he called at Judge *Ree's* House, where he was taken ill, but went Home, and called for a Medicine call'd *Cream of Tartar*, which he used to take in his Broth, but instead thereof, through his own Mistake, had *Arsenick* brought him, which he took, and so ended his Days in a miserable Manner, and was prevented from his Intention of proceeding in his persecuting Practices. He was of an arbitrary and cruel Disposition: When one of the People called *Quakers* had bought some fresh Meat in the Market, and was paying the Butcher for it, he came and took away the Meat, saying, *He would have it*, and constrained the Butcher to break his Contract, saying, *The Quakers should not eat fresh Meat*. He threatened with the Money taken from that People, to build a Prison for them, but lived not to accomplish it. Another Friend having bought Meat in the Market, as the Butcher was carrying it Home, *Ruddock* met him, and compelled him to carry it back again, saying, *They shall not eat fresh Meat*. He was for putting Negroes to Death, for an Example of Terror, saying, *What was it for Barbadoes to put twenty or thirty Negroes to Death yearly for Example-sake*. He caused some Friends to be chosen Constables on purpose to fine them for refusing to Swear, saying, *It should be so every Year*. These are but some Instances of his persecuting Temper, which, as he was Colonel, he had many Opportunities to exert on Account of the

" *Militia*.

H
Barb
exce
Place

“ *Militia.* It is scarce conceivable with what an inveterate Prejudice he acted
 “ against an innocent People who had given him no just Occasion. But his
 “ Time was short, he dying as is before related. But notwithstanding his
 “ unchristian and violent Actions, Priest *Kenny*, his Countryman, being em-
 “ ployed to preach his *Funeral Sermon*, took for his Text, on that Occasion,
 “ the Words of the Apostle, 2 Tim. iv. 7. *I have fought a good Fight, I have*
 “ *finished my Course, I have kept the Faith, &c.* And bestowed on him this
 “ Character, that *He had attained to the Prudence of a Judge, the Dignity of a*
 “ *Colonel, and the Honour of a Councillor, and that he had served his King and*
 “ *Country faithfully, and died a Saint.* How this Character was correspondent
 “ with his *Actions*, we leave to such as shall compare them, to determine, and pro-
 “ ceed to give an Account of another most violent persecuting Magistrate, viz.

BARBADOES.
1695.

“ 5. Sir *Timothy Thornhill*, Major-General, a Man who wanted not Will to
 “ have persecuted the *Quakers* to Death, as he often threatened: A Man full of
 “ Wickedness and blasphemous Discourse, of whom it may be said, *He neither*
 “ *feared God nor Man*, as appeared by his Words and Actions. Being at a
 “ Feast, and drinking to Excess, some of the Company refused to drink so hard
 “ as he would have them, whereupon this Wretch most prophanely wished,
 “ that *himself was God Almighty, that he might damn the Souls of those who would*
 “ *not drink.* At another Time being in Company, where a Woman made some
 “ Mention of the Power and Omnipotence of God, he thus expressed himself,
 “ *G—d d—n ye, go to the Top of yonder Tree*, pointing to a Tree not far off,
 “ *and see if God Almighty can save you from breaking your Neck before you come*
 “ *to the Bottom.* A Person standing by reproved him for using such wicked
 “ Expressions, for which he fell to beating him, calling him *Son of a Whore*,
 “ and asking, *if he were to be taught by him.* When one of the People called
 “ *Quakers* was brought before him for Default of appearing in Arms, and
 “ pleaded, that *He could not bear Arms for Conscience-sake*, the Major replied,
 “ *G—d d—n your Conscience; if I cannot make your Conscience bow, I’ll make*
 “ *your stubborn Dog’s Back to bend:* And so tied him Neck and Heels with
 “ his own Hands, that it almost deprived the Man of his Life. At the Time
 “ when the *Articles of War* were published in the Island, he swore desperately,
 “ that *Now he had Power, and would put them in Execution, and the first Time*
 “ *an Enemy appeared, he would hang up the Quakers*, binding his Words with
 “ direful Oaths and Execrations, without which he could hardly speak: An
 “ habitual Course of Swearing and Cursing having so hardened him, that he
 “ proceeded therein without any Appearance of Remorse, or Sense of his de-
 “ perate Condition. After a Fit of Sickness, instead of acknowledging the
 “ Mercy of God in restoring him to Health, he vauntingly boasted among his
 “ Companions of his Conquest over Death, saying, that *He had taken a new*
 “ *Lease of his Life from God Almighty for thirty Years longer;* and so con-
 “ tinued in his wicked Way of Living, having been often heard to say, *He would*
 “ *live more in a Month than others did in a Year.* His swift Career in Wicked-
 “ ness soon brought him to his Journey’s End, and being again visited with
 “ Sickness, he died as he had lived, a Prodigal and prophane Debauchee: An
 “ hardened *Persecutor*, and a dissolute Liver; having consumed a great Estate
 “ left him by his Father, and involved in Debts to the Amount of eight
 “ Thousand Pounds Sterling, more than his Effects were sufficient to discharge.”

5. Sir Timothy Thornhill

Having thus gone through the Sufferings of this People in the Island of *Barbadoes*, so far as they came to our Hands, wherein we have somewhat exceeded the Limits of Time proposed for this History, we shall in the next Place proceed to relate the Sufferings of the said People in the Island of *Nevis*.

NEVIS.

1658.

C H A P. VII.

N E V I S.

ANNO 1658.

Imprisonment
of H. High-
wood for
receiving
3 Quakers.

THE first Inhabitant of this Island who received the People called Quakers, was *Humbry Highwood*, at whose House *Peter Head*, *John Rouse*, and *Mary Fisher*, Persons of that Perswasion, found a friendly Reception. After they had lodged there for some Time, the said *Humbry Highwood* was cited to appear before the Governour, and charged with the Breach of a Law, enjoining Notice to be given to the Governour of all Strangers Arrival within a Time limited, which Time the said *Humbry*, through Inadvertency, had elapsed; for this undesigned Omission the Governour committed him to Prison.

He had not as yet embraced the Principles of the said People, but in Process of Time, being more perfectly convinced of the Doctrines by them professed, he declined to bear Arms, or to serve in the *Militia*, Things which he had not formerly scrupled to do: For this Refusal he suffered a Month's Imprisonment.

After his Release from that Suffering, he was concerned to deliver to the Governour a Paper of *Christian Exhortation* written by *Christopher Holder*: In order to which he went into the Presence of the Governour and his Council with his Hat on; this Action gave great Offence, and occasioned his Commitment again to Prison, where he was detained till the next Court, at which, there being no Law extant to make what he had done criminal, he was set at Liberty: But at that Time they made a Law, that *Whosoever for the future should come into any Court with his Hat on, should pay a Fine of 500 lb. of Sugar, or suffer a Month's Imprisonment.*

First Law of
this Island
expressly
against wear-
ing the Hat.

Law to probi-
bit Quakers
from landing
there.

Another Impri-
sonment of H.
Highwood.

He is again
imprisoned,
and kept in
Irons.

Banishment of
J. Gower.

W. Edmund-
son, T. Briggs,
and others, not
suffered to
land.

ANNO 1661. About this Time a Law was made, requiring the Marshal to go on board every Vessel that should come to land there, and enquire and search for Quakers, and if any were found on board, not to suffer them to come on shore.

At the Publication of this Law the said *Humbry Highwood* was very much grieved, and found a Necessity upon him to warn the Governour and Council of the Severity and Injustice of it; for which Purpose he went again to them in Court with his Hat on: They refused to hear him, but forthwith ordered his Commitment to Prison; from whence he sent to them in Writing the Message he intended to have delivered by Word of Mouth. He was kept a Month in Prison, and after that detained seven Weeks longer for the Marshal's Fees; after which being brought before the Governour and Council, they released him, giving the Marshal an Order to make Distress for his Fees, for which he broke open the said *Humbry's* Doors, and took away 650 lb. of Sugar.

At another Time the said *Highwood*, for refusing to bear Arms, was forcibly taken from his own House by seven armed Men, and carried to the Fort, and by Order of a Captain kept there double ironed for several Days: But upon Application made by Letter to the Governour, a *Mandate* was obtained for his Release.

Jane Gower was banished for her having been at a religious Meeting in this Island.

ANNO 1671. *William Edmundson* and *Thomas Briggs*, accompanied with some others from *Barbadoes* and *Antigua*, where they had been labouring in the Ministry of the Gospel, found themselves inclined to visit also this Island, came thither in a small Vessel, and cast Anchor near the Shore; but a Marshal soon came

came on board with Orders from the Governour, that none should come on shore till he knew whence the Vessel came, and who were in her: So they were all staid on board till the Governour had Information who they were; upon which he presently sent an Officer and Soldiers on board, with strict Charge, that none of them should go on shore, nor any come from shore to speak with them, on Penalty of a great Fine. But several of their Friends nevertheless, who dwelt there, went on board, where they held a Meeting by Consent of the Owner of the Vessel, Colonel *Wentbrop*, one of their Persuasion, who had been Governour of *Antigua*, and came with them from thence. The Governour sent for the Master of the Vessel, who was not a Quaker, and bound him in a Bond of 1000 l. Sterling to carry them back to *Antigua*. While they lay at Anchor one Colonel *Stapleton*, who was Governour of *Montserrat*, came on board, and *William Edmundson* complained to him, saying, *It was very hard Usage, that they being Englishmen, and coming so far as they had done to visit their Countrymen, could not be admitted to come on shore, and refresh themselves, within King Charles's Dominions, after so long a Voyage.* To which the Colonel answered, that *It was true; but, said he, we hear that since your Coming to the Caribbee-Islands, there are seven Hundred of our Militia turned Quakers, and the Quakers will not fight, and we have Need of Men to fight, being surrounded with Enemies, and that is the very Reason why Governour Wheeler will not suffer you to come on shore.* Accordingly by Order of the Governour they were carried back to *Antigua*, where they were received with Gladness, and their Testimony accepted by many.

NEVIS.
1671.

ANNO 1673. *William Perry* was imprisoned by *Roger Earle*, Captain in the *Black-Rock Fort*, for not appearing in Arms at an Alarm, and continued there several Days.

Imprisonment
of W. Perry.

ANNO 1674. On the last Day of the first Month the following Persons were committed Prisoners to the Fort called *Pelican-point*, by Captain *Edward Earle*, for not bearing Arms, namely, *William Fifiel*, *George Webb*, *John Brown*, *Humphry Moore*, *Robert Diamond*, *Noah Lewis*, *William Davies*, *John Carpenter*, and *William Perry*; but a few Days after were released by General *Stapleton*.

Several others
imprisoned.

In October this Year, *John Carpenter*, *George Webb*, *John Brown*, *William Davies*, *Humphry Moore*, and *Robert Diamond*, were imprisoned in *Morton's Bay*, for refusing to bear Arms and serve upon the Guard: After about twelve Days Confinement, they writ a Letter to the Governour, being as follows, viz.

“GENERAL!

“OUR true Love greets thee. Having once tasted of thy Clemency,
“and knowing that the Words of our Saviour *Jesus Christ* are, that *He that is merciful shall obtain Mercy*, we have written a few Lines to acquaint
“thee, that we have been detained here at the Fort called *Morton's Bay*, by
“Captain *Edward Earle's* Order to the Corporal, and are to remain during thy
“Pleasure. It is now twelve Days since we were confined here, and there are
“some of us who have Wives and Children, and have nothing to maintain
“them but our Labours. Now, General, the Reason why we are thus impri-
“soned we do not well understand, unless for keeping of the Commandment of
“Christ, which we dare not disobey, for here we do declare, that *It is not of*
“*Stubbornness, nor of Wilfulness, but in Obedience to Christ Jesus*: And if the
“Captain, through Envy or Malice toward any one or all of us, hath misin-
“formed thee, and by that Means hath incensed thee against us, by suggesting
“that which none of us are guilty of, yet we do trust in the Lord, who hath
“the Hearts of Kings and Rulers in his Hand, to guide and direct them as
“seemeth him good; and likewise desire, that he would order thy Heart,
“that thou mightest discern betwixt us, who are in Scorn called *Quakers*, a
“peaceable People, who fear God, and make Conscience of our Ways, and
“those who run wilfully on their own Heads, and disobey thee, for whether is
“it most requisite to obey God or Man, do thou judge, and that the Lord
“may give thee Wisdom and Understanding to judge and determine all
VOL. II.

A Copy of a
Letter to the
Governour.

NEVIS. " Things aright to the Praise and Glory of God, is the Desire of our Souls.
1674. " So leaving it to the Almighty to direct thee in his Wisdom what to do in
this Case, we subscribe,

" JOHN CARPENTER, NOAH LEWIS,
" GEORGE WEBB, JOHN BROWN,
" WILLIAM DAVIES, HUMPHRY MOORE."
" ROBERT DIAMOND,

The Effect of the said Letter was, that at the End of seventeen Days Imprisonment they were released by the General's Order.

Imprisonment
at different
Forts to pre-
vent Commu-
nication.

In the next Month the said *John Carpenter, George Webb, John Brown, William Davies, Noah Lewis, Humphry Moore, and Robert Diamond*, together with *Francis Green*, were again imprisoned for the same Cause, but were sent to different Forts, to prevent their having Communication with, or giving Encouragement to one another; however, they found Means, by the Help of some who visited them, to sign and send a second Letter to the General, which was as follows, viz.

" GENERAL!

A Copy of
another Letter
to the Govern-
ment.

" OUR true Love is much extended to thee, having often tasted of thy
" Loving-kindness towards us, we presumed once more to acquaint thee,
" that we are again detained at several Forts by Order of Captain *Edward*
" *Earle*, till by thee we shall be released: And for our Parts we have no other
" Friend, as to the Outward, to fly to for Relief but thee, seeing the Lord
" hath been pleased to place thee Governour and Ruler in this Island, that thou
" mayst govern to his Praise and Glory is the Desire of our Souls, that is, to
" be a Terror to Evil-doers, and a Praise to them that do well.

" And now, General, this is the twelfth Day since we were brought down
" Prisoners, and for what it is we have formerly acquainted thee, that it is
" neither out of Wilfulness nor Stubbornness, but of a tender Conscience, and
" that we cannot do so great Evil, and sin against our God, to be disobedient to
" him, for Obedience is better than Sacrifice, and to hearken, than the Fat of
" Rams, for that will waste and consume, but our God is the same Yesterday,
" To-day, and for ever; and so we leave it to him, that hath all Power in his
" own Hands, to will and to do as seemeth him good: And likewise desire,
" that it would be his Good-will and Pleasure to guide and direct thee what to
" do in every Thing, for he hath sufficiently endued thee with Wisdom and
" Discretion, which is all at present. We rest, and shall remain

" Thy unfeigned Friends,

" JOHN CARPENTER, JOHN BROWN,
" GEORGE WEBB, FRANCIS GREEN,
" HUMPHRY MOORE, ROBERT DIAMOND."
" WILLIAM DAVIES,

Upon the General's receiving the foregoing Letter, he again ordered them to be set at Liberty, after more than twelve Days Imprisonment.

ANNO 1675. On the 1st of the sixth Month *John Brown, John Carpenter, and Francis Green*, all of them formerly Hearers of one *John Lawson*, a Priest there, but being convinced of the Principle of Truth, and made sensible of the Deadness and Insufficiency of his Ministry, went in a pious Zeal to the publick Worship-house, and the said *John Brown* waiting for an Opportunity till the Priest was silent, spake to him thus, *It is written in the Scriptures of Truth, that he that nameth the Name of the Lord ought to depart from Iniquity. I question thee therefore, in the Dread and Name of the Living God, how durst thou name the Name of Christ, and not depart from Iniquity?* Upon this Justice *Earle*, Captain

Captain *John Smith*, and others of the Priest's Hearers, were grievously incensed, and after several Abuses, ordered them all three to be set in the Stocks with a Guard over them till their Worship was done. On the next Day the said Justice Earle issued the following Warrant, viz.

NEVIS.
1675.

J. Brown,
J. Carpenter,
and F. Green,
abused and set
in the Stocks.

" Nevis, the 2d of August, 1675.

" By Order of His Excellency, Captain-General, and Governour
" in Chief of this Island.

" THESE are, in his Majesty's Name, to will and require you *John Butler*, Constable, to apprehend the Bodies of *John Brown*, *John Carpenter*, and *Francis Green*, and them to deliver to Mr. *Cesar Rodney*, or to his Deputy, who are required to keep them in safe Custody, for that Yesterday in the Afternoon, in the Sermon Time, they did assault our Minister in the Church, whereupon we were constrained to have them kept under a Guard until Sermon was done. These are therefore, in his Majesty's Name, to authorize the Constable to press, or take what Aid or Strength with him as he shall stand in Need of: For which these shall be your sufficient Warrant. Given under my Hand the Day and Year above written.

Warrant for
committing
them to Pri-
son.

" ROGER EARLE."

By this Warrant they stood imprisoned till the next Court, when the following Warrant was made concerning them, viz.

" Nevis *Is.*

" At a Meeting held the first Day of September 1675, at the publick
" Court-hall in Charles-Town.

" THIS Day were presented to the Court, *John Carpenter*, *Francis Green*, and *John Brown*, called *Quakers*, for disturbing of Mr. *John Lawson*, Minister at *New-River Church*. Order of Court.
" Order'd by this Court, that the aforesaid *John Carpenter*, *Francis Green*, and *John Brown*, do return to the Common Goal from whence they came, there to remain till the next Sessions of the Peace, for Trial for their Disturbance of the said Minister."

Being returned to Prison, they made Application by Letter to the General, and he, after a few Weeks, sent them word, that *If they would promise to appear and answer at the next Sessions, they should have their Liberty till then.* Whereupon they subscribed a Paper as follows, viz.

" GENERAL!

" ACCORDING to thy Order, by God's Permission, we do engage ourselves to make our Appearance before thee, to answer what shall be objected against us concerning *John Lawson*, either at Sessions, or at any other Time when we shall be lawfully warned. Witness our Hands this 25th of the Seventh Month 1675,

A Copy of a
Paper to the
Governour.

" JOHN CARPENTER,
" JOHN BROWN,
" FRANCIS GREEN."

Upon this Engagement the General order'd them to be enlarged, but the Marshal nevertheless detained them for a Demand of Fees, which they represented to the Governour in the following Lines.

" GENERAL!

NEVIS.

1675.

A Copy of a
Letter to the
Governour.

“GENERAL,
“SINCE it hath been thy Will and Pleasure to give us an Enlargement
“upon our Engagement to make our personal Appearance before thee (if
“God permit) when it shall be thy Pleasure to call us by a lawful Summons,
“to answer to what we are imprisoned for concerning Priest *Lawson*, notwith-
“standing we are still detained by *Cesar Rodeney*, the Sheriff, for Fees, which
“he demands of us, being twenty pound of Sugar by the Day for one Half of
“the Time, and ten pound of Sugar by the Day for the other Half of the
“Time, or thereabouts, being for fifty odd Days Imprisonment, being in all
“seven and twenty Hundred and twenty four pound of Sugar, which is as
“great Oppression as hath been heard of, and for Conscience-sake we cannot
“satisfy his unjust Desires. Neither is there any Table of Fees, or any Act of
“Assembly, or any Fees nominated for any Prisoners which are imprisoned
“upon the Account of the King in this Island, but for Debts only. And
“therefore, *General*, we do fly to thee for Justice in this Case, that if thou art
“pleased that we shall have our Enlargement, that we may not be thus ensnared
“contrary to Law or Equity; for we can truly say, unless it were one Time
“that we were deceived, that *we did never eat or drink of any Thing belonging*
“*to him, but what we satisfied him for, whilst we were Prisoners*, that is to say,
“*either before we did eat or drink, or presently after*: Which is all at present,
“only the Desires of our Souls are, that the Stay of thy Mind may continually
“be upon the Lord, that he may always be thy Guide and Rest.

“Thy faithful Friends,

“JOHN CARPENTER,
“JOHN BROWN,
“FRANCIS GREEN.”

On the 11th of *October* the Marshal discharged them, saying, *He would take a Course with them for his Fees.*

At the next Sessions on the 6th of *December* 1675, they were brought to Trial upon an Information for disturbing the Minister in Time of divine Service. The Jury found them Guilty, and the Judgment given by the Court was thus:

Ordered by the Court, that the said John Brown, John Carpenter, and Francis Green, do forthwith pay 5000 lb. of Sugar, and that they continue Prisoners till they have paid the same, or the same be levied on their Estates.

At the same Sessions *William Fifield* was fined 3000 lb. of Sugar for putting up a Paper in the publick Worship-house; a Copy of which Paper was as follows, viz.

“To my Neighbours and Friends of the New-River, to be read, when
“you meet together, in Moderation and in Coolness.

“Friends,

“NOW is the Prophecy that the Prophet *Joel* prophesied in the Name
“of the Lord fulfilled and witnessed in a Remnant, blessed be the
“Name of the Lord who hath opened our Eyes to see it, viz. *And it*
“*shall come to pass afterward, that I will pour out of my Spirit upon all Flesh,*
“*and your Sons and your Daughters shall prophesy, your old Men shall dream*
“*Dreams, and your young Men shall see Visions*: Now *Visions* are *Sights*; for
“you may read in the Scriptures, that in Days past the Prophets were called
“*Seers*: And the Lord our God hath shewed many Visions or *Sights* unto his
“Servants and Handmaids, and they do see that the Priests be very deceitful,
“and altogether incapable to perform what they have undertaken on the
“People’s Behalf; for they pretend to take Care for the Cure of their Souls,
“and to watch over them, and to feed them with the Bread of Life; but
“verily they are Physicians of no Value, I mean such as preach for Hire, and
“divine

Order for
fining of
J. Brown,
J. Carpenter,
and F. Green.

Finning of
W. Fifield.

A Copy of a
Paper by him
stuck up in
the Place of
publick Wor-
ship.

“ divine for Money or Money’s Worth ; and seek for their Gain from their
 “ Quarters, preaching for filthy Lucre, (false Prophet like) and the People
 “ give their Money for that which is not Bread for their Souls, and their
 “ Labour for that which doth not at all profit or satisfy, and so their Souls are
 “ hunger-starved, and languishing to Death for want of the Bread and Water
 “ of Life, being separated from the Presence of the Living God by Reason of
 “ Sin and Transgression. And from a true Sense and certain Sight hereof,
 “ many are moved, yea constrained, in the tender Love of God to their Souls,
 “ sometimes to write, sometimes to go to the Place of Worship, there to de-
 “ clare and make manifest the Deceitfulness of the Priests, both in Doctrine
 “ and Practice, and to make appear that the World’s Worship is not the true
 “ Worship of God : And when and in what Place is it more convenient, than
 “ when the Priest and People are met together, that the People may hear what
 “ they have to say against the Priests and their Worship : And when they are
 “ made willing to come to their Worship, they come as it were with their
 “ Lives in their Hands ; for how full of Rage and Fury are some, yea many,
 “ that they think they shall do God good Service to kill them, (fulfilling the
 “ Words of our Lord Jesus Christ) for what kicking, what beating, what
 “ haling ! As if they wanted to tear them Limb from Limb, and if they
 “ escaped with whole Bones from such unreasonable and arbitrary Practices,
 “ then they have Laws made as Traps and Gins to catch and ensnare the Inno-
 “ cent. And this, and much more must they pass through, or disobey the
 “ Lord, and gain his Displeasure, and so lose their Peace and Joy. And this
 “ is the Requital the People of God received from the Wicked in all Ages :
 “ *For he that departs from Iniquity is made a Prey to the Ungodly : And he that*
 “ *will live godly in Christ Jesus shall suffer Persecution.* And it is the tender
 “ Love of God to the Souls of People, to send his Servants and Messengers to
 “ acquaint them of their State and Condition, how that they are in the Fall,
 “ unregenerated and separated from the Lord, where their Prayers and
 “ best Deeds are not accepted, *For the Lord would that none should perish, but*
 “ *that all should come to the Knowledge of the Truth and be saved.* And by your
 “ unkind and rude Behaviour toward your Friends and Neighbours, when they
 “ come to your Meetings, you differ very much from the Church of Christ in
 “ this Day, and also in the Apostles Days ; *For, said Paul, a Minister of*
 “ *Christ, let the Prophets speak two or three, and the rest may judge. And if any*
 “ *Thing be revealed to another that sitteth by, let the first hold his Peace ; for they*
 “ *may all prophesy one by one, that all may learn and be comforted.* Here is no
 “ haling nor smiting, nor crying out, *We are disturbed and assaulted ; and*
 “ *Away with them to Prison.* Here every one may speak or minister according
 “ to the Measure of Faith or Gift of God received, and here is the good Order,
 “ *the Spirits of the Prophets are subject to the Prophets.* And Friends, I testify
 “ for God’s blessed Truth, that your Worship is not the true Worship of God,
 “ neither doth he accept of it ; but it is to him as the cutting off a Dog’s
 “ Neck, or the offering of Swine’s Blood, which is an Abomination to the
 “ Lord.

“ Bear my Words, plain Dealing is best in the End : And as for your Priest
 “ *John Lawson*, he ran before he was sent, and so no Minister of Christ, but
 “ against Christ ; for he is clearly seen to walk in the Path, and very Footsteps
 “ of the false Prophets, that the true Prophets, Christ and his Apostles, cried out
 “ against. He preaches for Hire, and divines for Money, or Money’s Worth,
 “ and seeks his Gain from his Quarter, false Prophet like, as at *Windward*
 “ and *New-River* ; and so he preaches for filthy Lucre : Forbear to pay him,
 “ and you will see whether he will preach or no. And Christ said, *Beware of*
 “ *false Prophets, you shall know them by their Fruits, for every Tree is known by*
 “ *its Fruits.* Now he brings forth the very same Fruits as the false Prophets
 “ did : And was that an Evil he cried out against in that Day ? And is not
 “ the same an Evil in this Day ? Let all judge who are not wilfully blind.
 “ I have many Particulars against him both in Doctrine and Practice, and
 VOL. II. 4 X “ against

NEVIS. " against your Worship, from the Scriptures of Truth, to prove him no
1675. " Minister of Christ, but of Antichrist, and your Worship not to be the true
" Worship of God, whose Worship is in Spirit and in Truth.
" This is written in Love to all, if it can be received; however, I am thus
" far clear of your Blood, and my Reward is with me, and am a Lover of
" your Souls.

*There is a Way that seemeth right to
a Man, but the End thereof is the
Way of Death. Prov. xiv. 12.*

" WILLIAM FIFIELD."

The 16th of the Sixth Month 1675.

For not paying their several and respective Fines, they were all of them sent back to Prison.

At the same Sessions *Cæsar Rodeney*, the Marshal, brought his Action against the said *John Brown*, *John Carpenter*, and *Francis Green*, for Fees upon their former Imprisonment. A Copy of his Complaint, and of the Order of Court thereupon, is as follows, viz.

*A Copy of
the Marshal's
Complaint, and
Order of
Court.*

" *Cæsar Rodeney* is Plaintiff against *John Brown* Defendant, for 1058 lb. of
" Sugar due by Account.
" Judgment granted for 858 lb. of Sugar.
" *Cæsar Rodeney* is Plaintiff against *Francis Green*, Defendant, for 1058 lb. of
" Sugar due by Account.
" Judgment granted for 858 lb. of Sugar.
" The same is Plaintiff against *John Carpenter*, Defendant, for 1058 lb. of
" Sugar.
" Judgment granted for 858 lb. of Sugar."

At the same Sessions on the 7th of December 1675, *Lawson*, the Priest, exhibited the following Declaration, viz.

*A Copy of
Priest Law-
son's Decla-
ration.*

" *John Lawson*, Minister of the Gospel, is Plaintiff, and complaineth against
" *William Fifield*, *John Carpenter*, *John Brown*, and *Francis Green*, De-
" fendants, in an Action of Slander and Defamation, to the Plaintiff's Damage
" one Hundred Thousand pound of Sugar.
" And farther declares, that the Defendants have by base Libels, and injurious
" and opprobrious Speeches, unjustly and contumeliously abused your Decla-
" rator in terming him a *Pseudo-prophet*, an *Antichristian Priest*, a *Seducer of the*
" *People*, and a *Preacher of false Doctrine*, whose *Worship and Service* now by
" him in this Island publicly used, is none of the true *Worship and Service of God*.
" All which reviling Speeches, both against the express Word of God, his
" Majesty's Laws, and the Government of this Place, have been delivered by
" the Defendants several Times, to the Reproach of God's holy Worship, the
" Defamation of your Declarator, and his Function, yea, and it may (as is
" by your Declarator humbly conceived) tend to the drawing away the Hearts
" of many simple People in this Island from God's holy Worship and
" Ordinances.
" Wherefore your Declarator humbly commenceth this his Action, and
" craveth the Benefit of a Jury.
" And your Declarator, as in Duty bound, shall ever pray, &c."

A Trial by a Jury being had upon this Declaration, the Defendants presented to the Court and Jury the following Paper, viz.

" Friends of the Jury !

*A Copy of
a Paper pre-
sented to the
Court and
Jury.*

" WE desire you to peruse the following, and take heed of wronging your
" own Souls, but remember the royal Law, to do unto all Men as you
" would be done to.

" Now

“ Now concerning that Act for the Observation of the Lord's Day, N E V I S.
 “ wherein is inserted, that *None shall wilfully, maliciously, or of Purpose, dis-* 1675.
 “ *turb or disquiet the publick Preacher, or make any publick Disturbance in the*
 “ *Congregation.*

“ We say, that the Law is good, and it is right that all such be punished,
 “ who do *maliciously, wilfully, or of an evil Purpose*, disturb or disquiet any
 “ Man or People to the Danger of the publick Peace, and let all such be
 “ punished according to Desert : But yet you must take heed in this Cause, for
 “ many of the Lord's Servants are, and may be moved by the Power of the
 “ Lord to come into a Congregation or Assembly of People to declare against
 “ Sin and Iniquity, and the Ways of Wickedness in People, or to ask a Ques-
 “ tion soberly of the Teacher, or to instruct People to Edification in the Way
 “ of the Lord, or such like may they do, as they are moved : And here we
 “ do declare in the Prefence of God, that we did it not *maliciously, nor wilfully*
 “ *of wicked Purpose*, but as we were required of the Lord, and for the Good
 “ of his Soul, although he flights us, and casts our Counsel behind him (yet
 “ we writ to him in Love to his Soul) because we are but young, and lately
 “ come to the Knowledge of the blessed Truth as it is in Jesus : But he persecutes
 “ us (false Priest like) yet we do in Measure witness, that so many as are
 “ faithful unto the Lord, he will reveal his Secrets unto them, and *out of the*
 “ *Mouths of Babes and Sucklings the Lord will perfect Praise* : For these are our
 “ Saviour Christ's Words, saying, *I thank thee, O Father, Lord of Heaven and*
 “ *Earth, that thou hast hid these Things from the Wise and Prudent, and hast*
 “ *revealed them unto Babes ; even so, Father, for so it seemed good in thy Sight.*
 “ And likewise it was the Apostles Practice, and the Practice of the Saints, to
 “ go into the Synagogues and Meeting-places, and to dispute with the Teachers
 “ on the Sabbath-days, and sometimes they spake to the People by Way of
 “ Exhortation, and the People bade them *Speak on* : And yet they were not
 “ Disturbers of their Assemblies, neither were they malicious Men, or wilful,
 “ neither did they do these Things to any evil Purpose. And it was the Prac-
 “ tice of the Saints, that all might speak one by one in the Church, when they
 “ were assembled together. And this is the Practice of the Servants of the
 “ Lord now, and yet we cannot justly be condemned by your Law, though
 “ we do come into your Assemblies as we are moved of the Lord, to object,
 “ reprove, or exhort ; for we do it not in Malice toward any, but in Love
 “ towards all : And we can no more be justly condemned than the Apostles
 “ and Saints in the primitive Times, who were unto us a just Example in
 “ those Practices, as you may read in Scripture. And you may as justly con-
 “ demn them as us, who are guided by the same Spirit in the same Things,
 “ therefore you had need to take Heed how you condemn the Innocent
 “ by a Law, lest you bring innocent Blood upon you. And you must make
 “ a perfect Distinction or Difference between such as come among you wilfully,
 “ maliciously, or of evil Purpose, to disturb or molest any Man or Congrega-
 “ tion, and such who come in the Name or Fear of the Lord, &c.

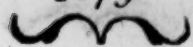
“ And so, whether you will hear or forbear, we are constrained in Love to
 “ your Souls to lay these Things before you, that the Innocent might not
 “ suffer, and the Guilty go free. We rest, desiring that all may come to the
 “ Knowledge of the blessed Truth as it is in Jesus, and subscribe ourselves,

*If you love me, faith Christ,
 keep my Commandments.*

“ JOHN CARPENTER,
 “ JOHN BROWN,
 “ FRANCIS GREEN.”

The Jury, after reading this Paper, hearing the Case, and considering the
 same, brought in the Defendants *Guilty*, but did not assign any Damages ; and
 they having assigned none, the Court would not find any, but advised the Priest
 to forgive them. However, they were remanded to Prison, but were not many
 Days there before the Marshal sent them Word, that they might go about their
 Business ;

NEVIS.
1675.



Business ; at the same Time signifying, that he would take a Course for his Fees : And accordingly he took from *John Carpenter*, a Negro Man worth 4000 lb. of Sugar, for Fines and Fees amounting, as he pretended, to 3206 lb. He also took a Negro from *John Brown*, of which the said *John Brown* gave the General an Account in the following Letter, viz.

“ GENERAL !

A Copy of a
Letter from
J. Brown to
the Governour.

“ AFTER my Love remembred to thee, I send these Lines, believing
“ thou art not willing to hear me speak, because thou art so offended
“ with me (as I have heard) as not to endure my Name to be mentioned in
“ thy Hearing, but for what I know not, unless for the Exercise of my Con-
“ science towards God. For as to any outward Thing, I know not wherein I
“ have offended thee ; but this I know, that I am willing to the utmost of my
“ Power to do thee Good Night and Day. I say, *General*, I could not but
“ acquaint thee how I have been unjustly used by the Sheriff *Cæsar Rodeney*,
“ having taken from me, on the 20th of the Eleventh Month called *January*,
“ a Negro Man, selling him, to fulfill his Will, for little more than two Thirds
“ of what he was worth, viz. 2900 lb. of Sugar by Publication, as he declares,
“ but whether he put up Publication is questionable, for his Officers under him
“ could not find it in his Books, and few Merchants, or of those about the
“ Town, knew of the Sale, for I asked several of them. He took him for
“ Fines and Fees, as he pretended, but the Treasurer knew not of it, neither
“ did I see any Order of it from him ; but the Marshal called me *Puppy*,
“ and several other Names, for enquiring what he had done with my Negro,
“ and told me, *thou hadst like to have broke his Head for not executing it long*
“ *before that Time*. But I do believe he spake falsely in that Thing ; for
“ formerly we could speak well of thee, and wilt thou now give us Cause to
“ speak otherwise ? For what Credit or Honour will it be for thee to suffer a
“ peaceable People (who are in Scorn called *Quakers*) to be ruined under thy
“ Government ? And as for Fines or Fees to be taken from me, in my Judg-
“ ment is contrary to Law or Equity (for the Fees he demands of me is con-
“ trary to the Law of *England*) for a Man may claim a free Prison there, and
“ I never had any Thing from him but what I paid for, and for the Fine I
“ had suffered three Months Imprisonment or more, for the same Offence, as
“ it is termed. And I being but a poor Man, it is a great Loss for me, and
“ my Wife and Children, to have a Negro taken from me, beside my Impri-
“ sonment for Conscience-sake : Yet, I say, my Confidence is in the Living
“ God, who will deliver me out of all Trouble and Persecution, as I faithfully
“ keep to him. And now, *General*, I was constrained to lay it before thee,
“ that thou mightest take it into Consideration ; and that the Lord may open
“ thine Understanding, that thou mayst do that which is just and right in the
“ Sight of the Lord is the Desire of my Soul. I rest

“ Thy Friend,

“ JOHN BROWN.”

Imprisonment
of several for
not bearing
Arms.

ANNO 1676. *John Carpenter*, *George Webb*, *James Brown*, *John Thomas*, alias *Lamb*, *William Perry*, *Noah Lewis*, *Roger Smith*, *Peter Fifeild*, *Richard Pancoman*, *Francis Green*, *Humphry Moore*, *William Rudd*, *Edward Williams*, *Roger Smith*, *John Hobson*, and *John Watkins*, were committed to Prison for refusing to bear Arms.

In the same Year, the following Persons were taken out of their Meeting-house, where they were religiously assembled, by Military Officers, and a Constable, and by them committed to Prison, namely, *John Brown*, whom they took praying and preaching, *Laurence Haydock*, *Stephen Hubbard*, *Humphry Highwood*, *George Webb*, *Thomas Townsend*, *William Townsend*, *Humphry Moore*, *John Moore*, *Andrew Meldrum*, *John Sampson*, *John Carpenter*, and a Negro Man

Man named *Toney*, which Negro, a sober sensible Man, they put in Irons, and much abused him. They were kept in Prison several Days, till released by the General, Council, and Assembly. NEVIS.
1677.

ANNO 1677. *Cæsar Rodeney*, the Marshal, after he had dismissed the Prisoners out of his Custody, would have made Distress on *John Brown* for his Fines which he had obtained Judgment for, but he being a young Man, dwelling with his Father, and having no separate Stock of his own, the Marshal could find nothing to levy Distress upon, wherefore to get him into his Custody again, upon a false Suggestion of his having made an Escape out of Prison, he procured the following Order, viz.

“ By his Excellency, WILLIAM STAPLETON, Capt. General, &c.

“ **W**HEREAS Complaint is made unto me by *Cæsar Rodeney*, Marshal, that *John Brown* of *New-River*, Son of *James Brown*, being a lawful Prisoner in the Common Prison of this Island, by Virtue of an Execution executed on the said *John Brown* by the Plaintiff *Cæsar Rodeney*, and that the said *Brown* hath unlawfully made his Escape: These are therefore, in his Majesty's Name, to command you, and every of you, as well as the respective Constables in every your Precincts, as the Marshal and his lawful Deputy, upon Sight hereof, to make diligent Search for him the said *Brown* in this Island, and him having found, safely to bring, or cause to be brought to the Prison aforesaid, and there to be and remain until he have in all Respects answered his Defaults in such Cases, &c. Hereof fail not. Given under my Hand the 5th Day of July 1677.

A Copy of a Warrant for apprehending J. Brown.

To the Marshal, or his Deputy, or Deputies in this Island, as also to each respective Constable of every Precinct or Division, as Occasion shall be, in executing the Precept above written.

“ W. M. STAPLETON.”

By Virtue of this Warrant the said *John Brown* was again clapt up in Prison, where he remained, till at length the Marshal found an Opportunity of seizing a Mare of his, which was sold for 2500 lb. of Sugar.

His Imprisonment and Seizure.

Humphry Highbwood, for a Fine of 500 lb. of Sugar, laid on him for not finding Arms, and for not paying to the Repairs of the Church, so called, had taken from him to the Value of 1700 lb. of Sugar.

Distress on H. Highbwood.

On the 29th of the Fifth Month this Year, *Jasper Tregosse*, of *Antigua*, coming to this Island, and being at a Meeting there, was taken and committed to Prison.

Imprisonment of J. Tregosse.

On the 5th of the Sixth Month, a Fine of 20 l. for the Meeting-house in *Charles-Town* was laid upon *Laurence Haydock*, for which he had taken from him, on the 13th of the same Month, nineteen Pieces of white Linen, and one Piece of Serge.

Distress on L. Haydock.

On the 31st of the same Month, *John Carpenter* having a Meeting in his own House, at which several of his Negroes were present, divers Officers came in with Swords, swearing and giving ill Language. They sent for a File of Musquetiers, and committed his Negroes Prisoners to the Fort, and put them in Irons, keeping them so three Days and two Nights.

Negroes imprisoned.

Of those who were fined for being at Meeting this Year were *John Moore* and his Wife, *William Green*, *Thomas Townsend*, *Humphry Moore* and his Wife, *John Streater*, *Dorothy Brown*, *Andrew Grainger*, *Humphry Highbwood* and his Wife, *Richard Polyne sen.* *Richard Polyne jun.* and their Wives.

Others fined.

In the Fifth Month the following Order of Council was made, viz.

NEVIS.
1677.

A Copy of
an Order of
Council.

“ At a Meeting of his EXCELLENCY, COUNCIL, and ASSEMBLY, on
“ Monday the 9th of July 1677, at the publick Court-hall in
“ Charles-Town.

“ PETITIONED by the Assembly to his Excellency for the
“ suppressing of Quakers, That all Masters of Ships that cause to be
“ transported or brought to this Island any such Persons, may be compelled to
“ carry them off again, and that all Persons of that Sect, not having visible
“ Freehold or Estate in this Island, may be banished.

Upon this Petition it was ordered, “ That the Act of 22 Car. II. should be
“ put in Force here, and so continue. And it was ordered likewise, That all
“ Masters of Ships bringing Quakers hither shall be fined 5000 lb. of Sugar,
“ and be compelled to carry the same off again in a Month's Time, provided
“ they are not such as are sent hither by his Majesty's special Command.”

Upon this Order they made the following Act, viz.

“ At a Meeting of his EXCELLENCY, the COUNCIL, and ASSEMBLY,
“ at the publick Court-hall in Charles-Town, the 9th of July 1677.

A Copy of
an Act.

“ **W**HEREAS there are several Persons in this Island under the
“ Name of Quakers, that are not satisfied with the Enjoyment of
“ the Liberty of their Consciences and his Majesty's Laws, but are
“ daily seducing others of the King's Subjects from their Allegiance, by per-
“ suading them not to bear Arms for the Defence of the Rights of his Majesty
“ and Subjects, contrary to all Laws: It is therefore **Enacted** and **Ordained**,
“ by his Excellency, Council, and Assembly, being supplicated by the Repre-
“ sentatives of this Island, That the Act of Parliament made and provided for
“ the suppressing of Quakers, in the twenty second Year of the Reign of our
“ Sovereign Lord the King, and all other Laws for preventing of seditious
“ Conventicles and unlawful Meetings be forthwith put in Force. And it is
“ farther **Ordained** and **Enacted**, by the Authority aforesaid, That all such
“ Persons whatsoever, that shall transport, or cause to be transported to this
“ Island any of the said Sect of Quakers, after the Expiration of six Months,
“ commencing after the Date hereof, shall not only be compelled to carry the
“ same off again in thirty Days, but be fined five Thousand pound of Sugar
“ for his Violation of this Act. **Provided**, That all such Quakers as are sent
“ hither by his Majesty's special Command be exempt from this Act. And it
“ is farther **Ordained** and **Enacted**, by the Authority aforesaid, That all
“ Officers, Military and Civil, of what Degree soever, have full Power to put
“ this Act in Execution, and are also required to do the same upon the Penalties
“ expressed in the aforesaid Act of Parliament, a Copy of which is to be had
“ at the Secretary's Office.”

Upon the Publication of the aforesaid Act, several of the said People thought
necessary, for their own Vindication, to publish the following Declaration, viz.

A Copy of a
Declaration
relating to
the Act.

“ **W**HEREAS there is lately published an Act, the Preamble whereof
“ runs thus, viz. *Whereas there are several Persons in this Island under*
“ *the Name of Quakers, that are not satisfied with the Enjoyment of the Liberty*
“ *of their Consciences, but are daily seducing others of the King's Subjects from their*
“ *Allegiance, by persuading them not to bear Arms for the Defence of his Majesty's*
“ *and Subjects Rights, contrary to all Laws.* Upon which several Allegations
“ the Act seems to depend.

“ Now, for the clearing of ourselves, and the Truth which we profess, from
“ these Things alledged against us, that *We are not satisfied with the Liberties of*
“ *our Consciences and his Majesty's Laws,* this we do affirm, that *Since we were*
“ *a People in this Island, we have been well satisfied in the Lord with what Liberty*
“ *hath*

“ *hath been afforded unto us hitherto in the Matter of our Consciences, as hath* NEVIS.
 “ *appeared by what we have signified in Praise of the Government to several* 1677.
 “ *other Parts. And farther we do affirm, that We were never yet found*
 “ *through Stubbornness or Contempt to disobey the King's Laws ; but have always*
 “ *been ready to obey or fulfil it, either actively or passively. So that what we could*
 “ *not do for Conscience-sake, we have been always ready to suffer for : And in*
 “ *this we have been well satisfied, whensoever the Magistrates have been per-*
 “ *mitted to inflict any Thing upon us, knowing right well, that whatsoever we*
 “ *suffer, rather than to violate our Consciences, our Reward is sure with the Lord.*
 “ *And whereas it is said, that We are daily seducing the King's Subjects from*
 “ *their Allegiance, by persuading them not to bear Arms : This we do also affirm*
 “ *to be false ; for it hath not been the Practice of the People called Quakers,*
 “ *since they were a People, to seduce others from their Allegiance to the King,*
 “ *but rather to turn People from Darknes to Light, that so they may come*
 “ *from under the Power of Satan, to be ruled and guided by the Spirit and*
 “ *Power of God in their Hearts : And this is not to seduce any from their*
 “ *Allegiance to the King, as it is alledged against us. For he that is ruled by*
 “ *the Spirit of God in his own Heart, cannot but acknowledge and own Alle-*
 “ *giance to the King, as he is their natural Prince. But if any are convicted*
 “ *by the Spirit of God in their own Hearts, that fighting with any carnal*
 “ *Weapon to the destroying of any Man (although their greatest Enemy) be*
 “ *Sin, then to him it is a Sin if he do it. So we do not, neither dare we, per-*
 “ *suade Men from their Allegiance to the King, as wicked Men have laid to*
 “ *our Charge, but do stand clear in the Sight of God from all such false Accusa-*
 “ *tions as one Day all Men shall be made to know, when the Nakedness of all*
 “ *Hearts shall be laid open. And yet farther as to Allegiance : As to our*
 “ *Allegiance to King Charles, the lawful Prince of our Nation, we do affirm,*
 “ *that In Allegiance to the King, we have been always as willing, if not more than*
 “ *many others, who have pretended their Allegiance to the King by holding up carnal*
 “ *Weapons, to pay Taxes and Assessments levied upon us ; and herein we yet stand*
 “ *clear in the Sight of God from all such false Accusations as are laid to our*
 “ *Charge, and being clear, having performed that which was our Duty to the*
 “ *Lord in this particular, that our Innocency may appear to all sober-minded*
 “ *People that may have Sight thereof ; we rest*

“ WILLIAM FIFIELD, HUMPHRY HIGHWOOD,
 “ JOHN CARPENTER, JOHN BROWN.”
 “ LAURENCE HAYDOCK,

Thus this suffering People did what in them lay, to express their Fidelity and Allegiance to the King, in such a Manner as might consist with the keeping their Consciences clear from disobeying the Precept of Christ, which they understood as totally forbidding all Wars and Fighting.

There happened in this Year another Suffering of the aforesaid John Brown, a Narrative of which we shall next lay before our Readers.

The said John Brown being under a religious Concern of Mind on Account of the Manner of observing a Fast-day, too formally practised by the People of this Island, affixed on the Doors of several of their publick Worship-houses, a Paper called A WARNING, being as follows, viz.

“ A WARNING to the Inhabitants of this Island, to come forth
 “ from that which long hath, and still doth make Separation between
 “ God and your immortal Souls, and not to think that the Lord's Anger will
 “ be appeased by your hypocritical Fastings.
 “ Thus saith the Lord : Your Fast is not the Fast which I have required ;
 “ for behold in the Day of your Fast you find Pleasure, yea you fast for Strife
 “ and Debate, and to smite with the Fist of Wickedness ; therefore ye ought not
 “ to fast as you do : For my Anger is kindled against you, ye pretended Fast-
 “ keepers,

A Narrative
 of other Suf-
 ferings of
 J. Brown.

A Copy of
 a Warning.

NEVIS.
1677.

“ keepers, who appear before Men to fast : For when you fasted in the Years
“ past, in the *Fifth, Sixth and Seventh* Months, ye did not at all fast unto me :
“ Therefore I will not regard it, *saith the Lord*, neither will I smell a sweet
“ Savour in your Assemblies. And although I have with-held mine afflicting
“ Hand for a Time to try you, whether you would seek me, yet notwith-
“ standing my long-suffering Mercy, ye have not turned unto me, *saith the*
“ *Lord* : Therefore the Time hastens, wherein I will pour out of my Judg-
“ ments upon you, which shall be too heavy for you to bear. Unless you
“ repent, my afflicting Hand will I not much longer with-hold, *saith the*
“ *Lord*, for I have shewn unto you, by my Spirit, *what is good, and what is*
“ *evil* ; and this is that I require of you, to *do justly, love Mercy, and walk*
“ *humbly before me* : And this is the Fast which I have required of you, to let
“ *the Oppressed go free, to deal your Bread to the Hungry, cloath the Naked, and*
“ *that you seek to suppress Wickedness in the Land, every one by turning from*
“ *the Evil of his Ways*, which if you do, then will I be a Father unto the
“ Fatherless in you, and I will help that which hath been oppressed, and gone
“ bowed down by reason of your Sins, and hath had no Helper in the Earth :
“ Yea, I will pour down a Blessing upon you, and cause your Cups to over-
“ flow, *saith the Lord* J E H O V A H.

“ Given forth by the Spirit of the Lord in and through a weak Instrument.
“ Writ and published, to the End that People may be warned to seek
“ the Lord, before the Day of his Anger break forth upon them.”

*From the Common Prison in Charles-Town,
the 27th Day of the Sixth Month 1677.*

This Paper gave great Offence to some of the Magistrates, and *John Brown*,
upon a Presentment for the same, was brought to Trial at a Sessions on the 3d of
December 1677, of which Trial a *Breviate* was taken, as follows, *viz.*

A BREVIA TE of the Trial of JOHN BROWN.

The Crime objected to him was for writing and publishing the aforesaid
Warning, which was called a *Libel*.

The aforesaid Warning being read in Court, the General spake,

*A Breviate of
the Trial of
J. Brown.*

General. **Y**OU see how this Fellow hath put up Libels in every Church in this
Island, to draw away the Hearts of the People from obeying our Laws.

John Brown. Is there any Thing in the Paper that is not Truth?

General. *There is nothing Truth that is in it.*

J. Brown. Why, do you not fast for Strife and Debate, and to smite with
the Fist of Wickedness, when near about the same Time when you proclaim
your Fast-days, you make Laws and Decrees to punish the innocent People of
God? I must deal plainly with you, for the Lord's Anger is kindled against you.

General. *When did the Lord appear to thee, was it by Day or Night, or when
was it?*

J. Brown. At several Times : In Obedience to whom I writ once to the
Priest, for which I suffered under thy Government, and found Peace with God,
which I esteemed more than the Praise of Men.

Capt. *Netbway.* The General asked him, how the Lord appeared to him : Why
doth he not answer that Question?

J. Brown. The General did not ask me that Question ; nevertheless, if
thou wilt tell me how, and which Way the Lord ever appeared to thee, or else
acknowledge thou knowest not ; and then if the Court will be silent, I shall tell
thee how he hath appeared, and which Way he hath made himself known
unto me.

Capt. *Wm. Burt.* I'll hold five Pounds, if you keep him here but one half
Hour, he will challenge one of us from the Bench.

Capt.

Capt. *Nethway*. *I do not say, that the Lord ever appeared to me.*

General. *Capt. Nethway doth not say, that ever the Lord appeared to him. But how did he ever appear or speak to thee?*

J. Brown. In and through his blessed Power and Spirit inwardly revealed; and whosoever comes not to know the Lord, Wo and Misery will be their Portion.

General. *What! have the Spirit of God?*

J. Brown. Every Man hath a Measure of the Spirit to lead and guide him, that Men may profit therewith. And a Day of Account will come, wherein thou will give up thy Account to the Lord.

General. *I know that.*

J. Brown. I wish thou mayst give it up with Joy.

Judge *Simonds*. *I know that the Lord doth speak to Man now by his Spirit.*

Capt. *Nethway*. *Those Times are now over.*

Judge *Simonds*. *Then we do live in a bad Age: For whosoever doth not know the Spirit of God to lead and guide them, their Condition is miserable.*

General. *I am sent by the Spirit of God.*

J. Brown. Then why dost thou persecute me?

General. *I spake in Way of Derision.*

J. Brown. It becomes a Judge to speak Truth when he sits in his Seat.

Then several hard Words passed from the Court to *John Brown*, and the General put it to the Question to vote what Punishment; whereupon the Majority voted for *Banishment*.

J. Brown. I warn you in the Fear of the Lord, that you take heed how you make me fatherless and motherless, lest the Lord make some of you childless, or some of your Children fatherless and motherless.

Judge *Simonds*. *I believe that John Brown has not broke any just Law, either of God or Man, and therefore ought not to be punished.*

General. *What, then do you think that Paper is not a Libel?*

Judge *Simonds*. *I think it is not.*

General. *Do you know what a Libel is.*

Judge *Simonds*. *Yes I do.*

General. *If it were another, you would soon find it to be a Libel.*

Lt. Colonel *Morton*. *John Brown, tell us, were not the Words which you writ, the Prophet Jeremiah's Words?*

J. Brown. What, must I suffer then for writing the Prophet's Words?

Lt. Colonel. *But the Prophet spake it to the Jews.*

J. Brown. They that know not the Lord to be a Saviour, are as dark as the Jews were.

General. *Let him be gone, and call another.*

So he was ordered back to Prison, where he continued about four Months after; when the General issued the following Warrant, viz.

“ *To the PROVOST-MARSHAL.*

“ **Y**OU are required, in his Majesty's Name, to put the above-mentioned *John Brown* aboard the Bark *Hope*, *John Goose* Commander, to carry him from this Island to *Long-Island*, or to some other Place where there are *Quakers*. Given under my Hand in *Nevis*, the 7th of *April* 1678. *An Order to transport him.*

“ **WILLIAM STAPLETON.**”

Upon this Warrant, the Marshal haled him out of Prison, beat him with a great Cane, and commanded Men to carry him to the Boat, and so they put him on board by Force, many of his Friends being present.

John Brown being thus banished, we leave him in Exile, and proceed to give an Account of the Sufferings of divers others of his Friends on the same Island, viz.

NEVIS.
1677.

Cruel Suffer-
ings of others.

Richard Pancoman, who, for not appearing in Arms at an Alarm, was cruelly beaten by Capt. *Earle*, and tied Neck and Heels so close together, that he was almost suffocated.

In like Manner, and for the same Cause, *Noah Lewis* and several others were tortured, till some of them spat Blood, and had their Health impaired.

Laurence Haydock, for refusing to pay toward the Priest's Maintenance, suffered Distress of 188 lb. of Sugar. And for the same Cause, *George Webb* had a Mare taken from him worth 3500 lb. of Sugar.

John Sampson, for refusing to bear Arms, and for absenting himself from the Place of Exercising, was fined 1900 lb. of Sugar, and kept Prisoner a Month. *Andrew Granger* also, for the same Cause, suffered a like Fine, and an Imprisonment of six Months Continuance.

James Brown the Younger, for not bearing Arms, was fined 1900 lb. of Sugar, for which a Negro of his was taken, but redeemed by the said *James's* Father, who was not of his Persuasion.

For the like Cause, *George Pye* and *Silvanus Taylor* were imprisoned several Days.

John Carpenter, *John Sampson*, *Noah Lewis*, *George Webb*, *Peter Fifield*, *Edward Moore*, *Andrew Mildrum*, *William Perry*, and *James Burroughs*, were confined twenty Days in the Fort at *Pelican-point*, for refusing to go with their Men to assist in making Trenches and Bulwarks to fortify the Island.

Having thus related the several Occurrences of Sufferings in the Island of *Nevis*, we proceed to *Bermudas*.

C H A P. VIII.

BERMU-
D A S.
1660.

B E R M U D A S.

ANNO 1660.

Arrival of
two Preachers.

Imprisonment
of G. Rose.

A Meeting
molested.

F. Estlake
tied Neck
and Heels.

IN this Year, *William Sale* being then Governour of *Bermudas*, two of the People called *Quakers* came to that Island, and by their Preaching, several of the Inhabitants, convinced of the Truth they bore Testimony to, began to separate from the usual Way of Worship, and form religious Assemblies among themselves. At this the Priests expressed much Uneasiness, and by them the Magistrates were so far prevailed on, as that they committed *George Rose* to Prison, and threatened to banish him out of the Island; but it doth not appear that they made any farther Proceedings against him, or any other of the said People till about five Years after, when

ANNO 1665. Several of them being assembled to wait upon, and to worship God, at the House of one *William Wilkinson* in *Pagget's* Tribe, on the fifth Day of the Week, on which Day a Captain of the *Militia*, named *Dorrell*, was exercising his Soldiers in their Arms: By his Direction eight of his Musquetiers came armed into the Meeting, and rudely took several of the Men assembled out of the Meeting, and carried away two of them, viz. *Robert Wilkinson* and *Francis Estlake*, into the Field, where they charged the said *Francis* with Neglect of Duty in not appearing among them in Arms, and under that Pretence tied him Neck and Heels together, which Punishment the said Captain *Dorrell* threatened to inflict on him and others of his Persuasion as often as they should neglect what he called their *Duty*, for the future. But his wrathful Purpose was restrained by the Power of God, and he was not permitted to proceed with such extream Cruelty and Rigour.

ANNO

ANNO 1666. About this Time *Florentia Seamour* being then Governour, a Law was made to fine each Person one Shilling for each Time of his Absence from the Mustering, or any other Military Service required. In Pursuance of this Law the aforesaid Captain *Dorrell* issued the following Warrant, viz.

BERMU.
D A S.
1666.

“ To Serjeant JOHN STOCK, and Serjeant PETER PRIDDEN, and all
“ other Soldiers they shall appoint, that are under my Command.

Fines for
Absence from
Mustering.

“ THESE are, in his Majesty's Name, to will and require you to go to
“ *William Wilkinson's* and *Robert Wilkinson's*, *William Smith's* and *Francis*
“ *Eftlake's*, Quakers, and demand of them twelve Pence per Time apiece,
“ for every Time they have absented themselves from our Mustering, Alarms,
“ or any other publick Service and Watches, it being according to an Order
“ made by the Captain-General and his Court-Martial the 27th of *March*
“ 1666: And if any of the above-mentioned Persons do refuse to make Pay-
“ ment, then these are, in his Majesty's Name, to charge and command you
“ to strain, take and carry away of the Goods and Chattels of the Persons so
“ refusing, and keep them in your Possession seven Days, and if they will not
“ redeem their Goods within seven Days, then you are to make Sale thereof,
“ and to return the Overplus to the Owners thereof: Fail you not, as you will
“ answer the Contrary at your Perils. Dated the 29th Day of *July* 1666.

A Copy of a
Warrant for
levying Fines.

“ JOHN DORRELL.”

In Consequence of this Warrant, they took from *William Wilkinson*, two
Hides worth 10s. From *Francis Eftlake*, a Swine worth 14s. From *Robert*
Wilkinson, Goods worth 19s. And from *William Smith* and others, several
Household Goods, being for a Demand of 10s. each, made upon each of
them.

Distresses.

ANNO 1669. There was now another Governour come over from *England*,
viz. Sir *John Higdon*, who brought with him Laws for levying one Shilling for
every Sunday's Absence of each Person from their Parish-Church: This Law
being published in the Island, the People called *Quakers* soon felt its Effect, as
appeared by the following Warrant, viz.

Law for 1s.
per Day for
Absence from
the National
Worship.

“ Summer-Islands.

“ To the Church-Wardens and Constables of *Pagget's Tribe*.

“ THESE are, in his Majesty's Name, to will and require you, or any
“ two of you, to go to the House and Land of *Robert Wilkinson*, and
“ distress and seize into your Hands the Goods and Chattels of the said *Wil-*
“ *kinson*, to the Sum and Value of eight Shillings Sterling; and likewise the
“ Goods and Chattels of Capt. *Philip Lea*, to the Sum and Value of four Shil-
“ lings Sterling; likewise the Goods and Chattels of *Francis Eftlake*, to the
“ Sum and Value of twenty Shillings Sterling; and likewise the Goods and
“ Chattels of Lieut. *Thomas Forster*, to the Value of eight Shillings Sterling;
“ and likewise the Goods and Chattels of *William Smith*, to the Sum of four
“ Shillings Sterling, for the Absence of the aforesaid *Robert Wilkinson* and Wife
“ from Church one Month, and the Absence of Capt. *Philip Lea's* Wife from
“ Church one Month, and the Absence of *Francis Eftlake's* Wife and three
“ Children from Church one Month, and the Absence of Lieutenant *Thomas*
“ *Forster's* Wife and Daughter *Anne* from Church one Month, and the Absence
“ of *William Smith* one Month, and the Absence of *William Watkins* Senior's Wife
“ one Month: All whose Absence is contrary to his Majesty's Laws, the Laws
“ lately sent from the honourable Company. The Goods of the aforesaid
“ Persons seized and distressed as aforesaid, you are to give him five Days
“ Time to redeem the Goods out of your Hands: If not in that Time re-
“ deemed, you are to sell the Goods, and the Overplus to return to their first
“ Owners,

A Copy of a
Warrant for
Distress.

BERMU- " Owners, according to the Law in that Case provided : Hereof fail you not, as
D A S. " you will answer the Contrary at your Peril. Given under my Hand and Seal
1669. " the 9th Day of *August* 1669.

" HENRY MORE, *Counsellor*."

*Execution
of the said
Warrant.*

On the 14th of the same Month this Warrant was executed, and Goods taken from several of the Persons concerned, to a greater Value than the Demands made upon them did amount unto.

*Distresses in
Warwick
Tribe.*

About the same Time *John Dorrell*, a Justice of the Peace, gave forth a Warrant to the Constable and other Officers in *Warwick Tribe*, by Virtue of which were taken from *Patience Bullock*, for herself and her two Daughters, Goods worth 14 s. and from *Nehemiah Tatum*, for his Wife's Absence, Goods to the Value of 12 s.

*Furious and
lawless Rage
of J. Bennet.*

ANNO 1670. Furious and lawless was the Rage of *John Bennet*, a very wicked Man, who came to the House of *Robert Wilkinson*, swearing *He would kill all the Quakers*, and that *he would begin with Robert Wilkinson and his Wife in the first Place*, and so pursued the said *Robert* with a drawn Rapier, but was prevented from executing his bloody Design; after that he brake down the Door upon the said *Robert's* Wife, but she escaping from him, he attempted to burn the House, and seemed so desperately bent on Mischief, that the Constable was obliged to take him into Custody, and conveyed him to the Town, where the Assizes for the Island was then held: But because the said *Robert Wilkinson* could not swear against him (though several others could have given Evidence upon Oath of the Assault) the said *Bennet* was released, and the said *Robert* was fined 50 s. for refusing to Swear, for which Fine he had his Goods taken away to the Value of 5 l. 8 s. Thus was the wicked Assaulter set at Liberty, and the innocent Person, who had been injured, was punished.

*Various Suf-
ferings of
E. Carter.*

We shall next relate the various Sufferings of *Elizabeth Carter*, an Inhabitant of *Barbadoes*, who coming from thence to *Bermudas* to visit her Friends there, was several Times banished: The first Offence taken against her was on the following Occasion, viz. She the said *Elizabeth Carter* being under a religious Concern of Mind to utter some *Christian Exhortation* to the People, went to their publick Place of Worship in *Devonshire Tribe*, on a Day appointed by the Governour for a publick Fast, where the Preacher, one *Edwards*, in his Discourse concerning *Mordecai* and *Haman*, so far mistook his Subject, as to tell his Auditory that *Mordecai* was hanged, upon which the said *Elizabeth* told him, that it was *Haman*; after which she stood still till his Sermon was done, and then began to speak to the People: Upon which the Priest cried out, *Are there no Officers here?* Then they dragged her away with much Violence, so that they had almost deprived her of Breath. Having brought her before the Magistrates, they sent her to Prison, together with *Parnel Wilkinson* and *William White*, who having a Sense of her religious Concern, accompanied her. After five Days they were brought into Court, when the Governour told her, *She had broken the King's Law, and must be banished*. She asked, *Whether that was the Punishment the King had ordered for Breach of that Law*. The Sheriff answered, *It was the Company's Order she should be banished, because she was a Quaker*. She asked them, *How they did distinguish a Quaker?* The Governour then ordered a Paper to be read, which had been sent to him, subscribed in the Name of some called *Quakers*, whence he inferred that the Subscribers were such, and so without farther Proof proceeded to Banishment; and made an Order for transporting *Elizabeth Carter* and *Anne Butler* to *New-Providence*. A Copy of his Warrant was as follows, viz.

" By the GOVERNOUR.

" To DAVID MING, Master of the Ketch Francis.

*Warrant for
transporting
of her and
A. Butler.*

" THESE are to authorize you to receive on board your abovesaid
" Ketch, *Elizabeth Carter* and *Anne Butler*, foreign Quakers, and them
" transport to your intended Port *New-Providence*, and them permit not to
" return

“ return to this Island again, upon the Penalty of one Hundred Pounds Sterling, according to the Company’s Order : And for your so doing this shall be your Warrant. Given under my Hand at St. George’s, this 17th of February 1672.

BERMUDA S.
1672.

“ JOHN HEYDEN.”

The other two Prisoners, *William White* and *Parnel Wilkinson* were fined, the former 3*l.* and the latter 40*s.* for which Fines the Sheriff broke open a Chest of *White’s*, and took away Goods to the Value of 9*l.* and took also from *Wilkinson* Goods worth 20*s.* The Court also fined one *William Rightson* 3*l.* 10*s.* for standing in their Place of Worship with his Hat on, and took from him Cattle to the Value of 6*l.* 7*s.*

Fining of
W. White
and P. Wil-
kinson.

We return to *Elizabeth Carter*, who some considerable Time after her Banishment as aforesaid, was again concerned in Mind to return to *Bermudas* and visit her Friends there, but the Governour, being informed of her Arrival, would not suffer her to land, but ordered her to be taken out of the Vessel she came in, and immediately put on board a Ship bound for *Virginia*, which carried her thither. After some Stay in *Virginia*, the same Vessel being bound from thence to *Barbadoes*, the Place of her Residence, she took her Passage thither intending to go Home : But the Vessel in her Voyage proved exceeding leaky, and the Master being near *Bermudas*, intended to get in there and have her mended, but the Winds being boisterous, and one of her Sails split, she was cast upon a Rock and beaten to pieces ; but through the good Providence of God, the said *Elizabeth* with the rest of her Company were preserved alive, and got safe on shore about the End of the First Month 1676.

More Suffer-
ings of E.
Carter.

ANNO 1676. Being thus providentially cast on shore, she continued there about a Month or five Weeks ; after which the Governour issued his Warrant to apprehend her, which Warrant coming to the Hand of *Thomas Witter*, a Constable of *Warwick* Tribe, he entred an House where he causelessly suspected her to be, and searched even the Chests and Beds, though to no Purpose, for the innocent Woman would not have hid herself. At length he casually met with her on the Highway as she was riding to see some of her Friends, and not perfectly knowing her, enquired who that Woman was ; but the Person who was with her not giving him Satisfaction, he, on his own Suspicion, having neither his Warrant nor Staff with him, ran rudely to her, and seizing the Bridle of the Mare she rode on, stopt her and set a Guard upon her, calling her *Witch*, and using other abusive Language. She seriously admonished him and the rest, to have a Care of their Actions ; but the Constable in an angry Manner, ordered his Assistants to drag her to the next House, which they did : As they were dragging her along, Captain *Dorell*, an old Persecutor before mentioned, passed by, and scoffingly asked, *What they had got there ; a Beast ?* To which *Elizabeth* meekly answered, *No ; a Christian.* She also said, *They might be ashamed to use a Woman in that Manner, who had been providentially cast among them, and to whose Charge no Evil could justly be laid, but she well knew it was the Portion of the People of God in all Ages to suffer Persecution, and it was no new Thing to her.* After much ill Usage the Constable caused her to be flung in a Rope, and to be carried by two Lads to the Sea-side, where she was put into a Prison provided for her, and there kept so close, that several of her Friends and Acquaintance were refused the Liberty of seeing her : While she was thus confined, her Condition and Sufferings were represented to the said Governour *John Heyden*, and *Anthony Joyner* the Sheriff, but no Relief could be obtained, for they and others were so incensed against this innocent Woman, as to resolve upon her Banishment the third Time ; and accordingly, on the 24th of the third Month 1676, the Goaler came and forced her on Ship-board : And because two Persons, viz. *James Wright* and *George Stevenson* refused to assist at his Command, alledging that *It was against their Conscience so to do*, they were committed to Prison. Also one *Stephen Bullock*, a Master of a Ship from *Barbadoes*, who voluntarily, as a Friend and Acquaintance, went with her in the

BERMU-
D A S.
1672.

Boat, was sent to Goal; and when *Solomon Robson* and *William Rightson*, two of his familiar Friends, came to visit him under Confinement, they were lockt up all Night in the nasty Goal, a Place full of Vermin, and fitter for Dogs than Men. By the continued Series of Sufferings inflicted on the said *Elizabeth Carter*, it may be observed, with what a peculiar Severity and Rigour the Magistrates of this Place did prosecute this harmless Woman, merely for the Offence they took at her reproving the Vices of them and their People: For the Prejudices of Men, hardned in evil Practices, are most keen and violent against their Re-provers, and generally forward to turn the Edge of the Laws against those, whose Admonitions make them uneasy in the Commission of Vices, from which they are unwilling to be reclaimed.

Suffering of
E. Hinshman.

About the 13th of *November* this Year, one *Edward Hinshman*, a reputable Trader of *Barbadoes*, who had formerly been a Master of a Ship, came hither, but was not suffered to stay long on shore before the Governour obliged the Master of the Vessel he came in, to carry him away again, binding him in a Penalty to perform the same.

The foregoing being the Substance of what has come to our Hands, respecting the Sufferings of this People in *Bermudas*, we shall proceed to the Island of *Antigua*.

C H A P. IX.

ANTIGUA.
1660.

A N T I G U A.

ANNO 1660.

Settlement of
J. Langford.

THE first of the People called *Quakers*, who came to reside in this Island was *Jonas Langford*, who upon his Arrival there on the 14th of the Fifth Month this Year, applied himself to the Governour, whose Name was *Christopher Kayneth*, and acquainted him with his Intentions of settling there. The Governour treated him kindly, and gave him Liberty to live where he saw meet. So he purchased a Piece of Land, and sent for his Family. Within a short Time after the Governour was displaced, and Col. *Robert Carden* succeeded him, who committed the said *Jonas Langford* to Prison for speaking to a Priest after he had ended his Preaching, and ordered an *Act* for banishing him in case he did so any more.

Arrival of
J. Hollyman.

In *September* the same Year, the said *Jonas Langford's* Wife came to him, and in *November*, *Justinian Hollyman*, who had been banisht from *Nevis* for being a *Quaker*, came also and settled here. Being now two or three of them, they began to meet together to wait upon God and worship him. The Governour being informed of this, sent for the said *Jonas* and *Justinian*, but after Examination, finding no just Occasion against them, he dismissed them with a Charge to come to him again when sent for.

Imprisonment
of J. Langford
A. Coleman
and J. Holly-
man.

ANNO 1664. *Anne Coleman* came to this Island, and had some religious Meetings with the aforesaid Persons, which coming to the Ear of Col. *John Bunkly* then Governour, he committed the said *Jonas Langford*, *Anne Coleman*, and *Justinian Hollyman* to Prison, for meeting together and speaking to the People in their own House: They were kept confined till Sessions, and then, after Examination, the two Men were discharged; but the said *Anne Coleman*, not being an Inhabitant, was sent back to Prison, there to remain till there was an Opportunity of sending her away, which was done soon after. The said Governour also committed *Henry Graydon*, an honest old Man, to Prison, for refusing

Also H. Gray-
don.

refusing to bear Arms, and not going to the Guard. He also caused an *Act* to be made for banishing such as should meet together for the Exercise of Religion, but before he could put that *Act* in Execution, he was displaced from his Office; for a Remonstrance of his Proceedings being presented to Francis Lord *Willoughby* of *Parham*, who was sent over with Commission from the King, he caused the said *Act* to be reversed, and permitted the Return of *Anne Coleman* to the Island, turned *Bunkly* out, and restored the former Governour *Robert Carden*. He also gave such Directions concerning Liberty of Conscience, that Friends generally had their Meetings in quiet, and their Number was in a few Years after considerably increased.

While they were yet but few, being no more than four Masters of Families on the Island, namely, *Samuel Winthrop*, *Justinian Hollyman*, *William Hill*, and *Jonas Langford*, the French came with a Fleet, and took Possession of the Island, and made one *Clodare*, a Frenchman, Governour of it. He summoning the English Inhabitants together, made them a Speech (Col. *Bunkly* interpreting for him) and told them, that *They were now all Prisoners of War, and at his Mercy, nevertheless, all that would take the Oath of Allegiance to his Master the King of France, might tarry there and enjoy their Estates, but such as refused must go away Prisoners*. This so terrified the Inhabitants, that considering if they were carried away, they must leave their Wives and Children exposed to the Mercy of the Indians, who were then upon the Island, they generally submitted, and took an Oath, *Not to fight against the King of France during the then present War, and to live in Obedience to the French Government*. But the above-mentioned four Quakers boldly refused to take the said Oath, which the French Governour strongly insisted on; but they answered, *They could not Swear at all*. Colonel *Bunkly* was sent to them by the French Governour, to persuade them to consider the Matter, and represent to them the Danger of being carried away from their Families, which were at that Time none of the least, but they stood firm, saying, *They could not Swear, what Suffering soever might follow*. At length the French Governour himself came to them, and said, *I believe you are honest Men, and if you will promise not to fight against the King my Master during this War, I will take your Words*. To which one of them answered, *We desire to be rightly understood in this our Promise, for we can freely promise not to fight against the King of France, nor for him; nor indeed against the King of England, nor for him; for we can act no more for the one than the other in Matter of War; only as the King of England is our natural Prince, we must own Allegiance to him*. The French Governour being informed what they said, bade them *Hold up their Hands in Testimony of the Truth of what they had said*, and so dismissed them. But Col. *Bunkly*, who had formerly accused the Quakers as disaffected Persons, proved not himself so faithful as they did; for he took the Oath to the French King, and yet went afterward with others to retake *Christophers* from the French, where he was sore wounded, and afterward died in Prison of his Wounds. It was also observed, that the other Governour, *Robert Carden*, was taken by the Indians, and had his Head and Hand cut off.

Some Time after this, *Philip Warner* was Governour, who imprisoned *John Humphry*, *Henry Graydon*, and *Jonas Langford*, for letting their People work on a Fast-day, and also fined them about 5000 lb. of Sugar, but before it was levied, the Order was reversed by Col. *William Stapleton*, who succeeded him, and exercised his Authority with Moderation and Clemency. The above-mentioned Col. *Warner*, as he was riding, his Horse stumbled and fell upon him, so that he died a few Days after of the Hurt he had received.

We shall next give an Account of the Sufferings of several of the said People in this Island for their Testimony against bearing Arms.

ANNO 1673. In December, *John Atkins*, *Thomas Darlow*, *Henry Graydon*, and *Edward Martin*, were commanded by Capt. *Jeremiah Watkins* to the Place appointed for Alarms, but because they refused to bear Arms, he caused them to be sent to Prison, and detained there nine Days.

ANTIGUA.
1664.

Act for Banishment.

Reversed.

Liberty granted.

A remarkable Occurrence about taking the Oath to the French King.

Imprisonment for working on a Fast-day.

Death of Col. Warner.

Imprisonments for not bearing Arms.

ANNO

ANTIGUA.
1675.

Commitments
from their
own Houses.

Instances of
Oppression ex-
ercised by
Major T.
Mallet.

ANNO 1675. In October the said *John Atkins*, *Henry Graydon*, and *Thomas Darlow*, were forced from their own Houses by one *John Brittain* (an Ensign to the aforesaid Capt. *Watkins*) with a File of Soldiers, and committed Prisoners to the Guard four Days.

ANNO 1676. On the 22d of the Second Month, the said Ensign *Brittain*, with a Guard, came and drew *Thomas Darlow* down to the Bay, where the Guard was, and kept him there three Days.

Among the Officers of the *Militia* was Major *Thomas Mallet*, a Man of a bad Life and Conversation, who exercised his Power to the Oppression of his peaceable Neighbours, as appears by the following Instances, viz.

On the 23d of October, *Edward Martin*, *William Boon*, and *William Chamberlain*, were committed to Prison by the said *Mallet*, for refusing to go to the Guard, but upon Application on their Behalf to the Governour, he gave Order for their Release.

About the same Time, the said *Mallet* had also imprisoned twelve others, namely, *Thomas Darlow*, *Samuel Sizemore*, *Richard Buckley*, *Henry Graydon*, *Job Langford*, *Thomas Smith*, *John Heydon*, *Timothy Drake*, *William Mansfield*, *Thomas Dashwood*, *Peter Dashwood*, and *John Loftee*.

On the 6th Day of the Eleventh Month, the aforesaid Major *Mallet* ordered his Companies belonging to *North-Sound* and *Popes-head*, to meet at the Training-place, at the House of *George Turny* and *Francis Carlisle*, where the innocent Quakers were made the Marks of his Malice; for after many reviling Words, he caused two of them, viz. *Thomas Darlow* and *John Heydon*, to be put into one of the Files, but they standing still, and not acting according to his Will, (which for Conscience-sake they could not) he, the said *Mallet*, in a violent Rage and Passion fell upon them, and with a Wythe which he had in his Hand, gave them many sore and grievous Stripes over their Faces, Backs, and Heads, to the shedding of their Blood, and bruising the Flesh upon their Bones. He also beat *Philip Snelling* and *William Boon*, and called to his Lieutenant, *Jacob Hill*, to take them into the File; but the Lieutenant answered, *They are Men who pretend to Tendernefs of Conscience, and I cannot judge of a Man's Conscience, therefore am not willing to meddle with them.* The Major's Behaviour was indeed such, that several of his own Captains reproved him, when he called the Quakers Infidels, and said, *It was no Harm to kill them.* After he had beaten several of them with many cruel Stripes, he fined them 500 lb. of Tobacco each.

On the 16th of the same Month, *John Haydon* being commanded by the aforesaid Major *Mallet* to make his Appearance at their Exercising-place, he came accordingly, but because he could not for Conscience-sake submit to perform their Military Exercise, the said *Mallet* gave him near fifty Stripes with an Horfewhip and a blue Wythe, the Marks of which Cruelty he carried about him several Days after.

Thomas Smith, for not appearing in Arms, was fined by the said Major *Mallet* 500 lb. of Tobacco. On the 18th of the Eleventh Month 1676, came *Richard Allen*, the Marshal's Man, and with him two others armed, having an Order under the said *Mallet's* Hand to take away his Goods for the aforesaid Fine; for which they seized his Bedding, a Parcel of Yarn, and other Things. On the same Day the aforesaid *Richard Allen*, with the said Soldiers, came to the House of *Thomas Darlow*, with an Order from the aforesaid *Mallet*, and took away one She-Afs big with Foal, which he judged worth 1200 lb. of Tobacco.

On the same Day he also came with the same Soldiers to the House of *John Haydon*, with an Order from the said Major, and seized an He-Afs, a Chest, and an Hammock, for the aforesaid Fine.

The same Day also, the said *Allen* with his Companions, came to the Plantation of *Jonas Langford*, with an Order from the said *Mallet*, and took an Horse worth 3500 lb. of Sugar, for not providing Arms for himself and his Servants.

On

On the 23d came *Daniel Hensley*, who was Marshal to the Regiment, and with him *Thomas Brooks*, who was appointed to look over their Arms, to the House of *William Boon*, with an Order from the said *Mallet*, and took one Servant Woman with 2000 lb. of Tobacco, which they said was for not finding Arms for himself and Servants.

On the 24th came the said *Daniel Hensley* and *Thomas Brooks* to the House of *William Chamberlain*, with the said Major's Order, and took one He-Afs worth 1000 lb. of Tobacco, for not appearing at their Exercising-place with Arms. The said Affes and Horses were kept several Days and offered to Sale, but no Man would buy them. These Proceedings being laid before the Governour a few Days after, he seemed to be troubled, that such Cruelties should be exercised, reproved *Mallet* for what he had done, and ordered the Redelivery of what was taken away, and that the Fines should be levied upon their Tobacco and Sugar; he also ordered the said *Mallet* not to strike them any more: But the Governour's Command was not sufficient to subdue the malicious and violent Spirit by which the said *Major* was push'd into Acts of Cruelty, as may appear by his farther Procedure.

ANNO 1677. On the 28th of the Third Month, *John Haydon* and *Thomas Cox* being at the Town called *St. John's*, on their lawful Occasions, were taken up by Order of the aforesaid *Mallet*, and the said *John Haydon* being unwilling to go with those that took him, was dragged down the Street to the Sea-side, and forely beaten by the said *Mallet*, and also by one of the Persons who dragged him along: Being come to the Sea-side, by which Time their cruel Usage had almost deprived the said *John Haydon* of his Senses, they put them both into a Ship-boat, and having so done, told the Seamen, *They were a Couple of Rogues who had a Design to run away with their Boat*: Whereupon the Seamen went down, and finding the Men abused and belied, desired them to come out of the Boat, which when they had done, they were kept all Night under a Guard in the open Field, and next Morning *Mallet* came and asked them, *Whether they would bear Arms?* They answered, *They could not*. So he went away, and soon after returning, beat *John Haydon* with many cruel Stripes, and sent them in a Boat to the Fort, which was on a Rocky Island, remote from the Place they dwelt at, where they remained about three Months, *Mallet* giving Orders that none of their Friends should come to visit them, nor bring them any Provisions, and that they should have only what he had laid in, viz. a parcel of very bad stinking Beef, not fit for Men to eat.

It happened on the first Day of the Fifth Month this Year, that *Samuel Sizemore* being on his lawful Occasions at the Town called *St. John's*, where the Militia of the Division he lived in were then in Arms, Major *Mallet* sent two Soldiers for him, and asked him, *Why he was not exercising?* He answered, *I have no Business there*. Upon which *Mallet* gave him thirty Blows or more with a blue Wythe, and then sent him Prisoner to the Fort, where he was detained about six Weeks. One *Edmund Hull*, then at *St. John's* Town, so called, hearing of this, went and acquainted the Governour thereof, who said, that *He had ordered Major Mallet not to commit any of them who had any visible Estate*. The said *Edmund Hull* went and told *Mallet* what the Governour had said, for which *Mallet* struck the said *Hull* several Blows. This Major was so habituated to Cruelty, that even the Governour's Order could hardly restrain him; to evade which he had sent the said *Samuel Sizemore* to Prison by a verbal Command, probably not being willing that any *Mittimus* in Writing should be seen on that Occasion.

After the aforesaid *John Haydon* and *Thomas Cox* had continued Prisoners in the Fort about three Months, the Governour sent an express Order to *Mallet* to release them, at which he was much displeased, for it was thought that his principal Aim in soliciting the Governour to intrust him with the Power of the Militia was, that he might have an Opportunity of venting the Spleen and Malice which he bore against the Quakers.

ANTIGUA.
1679.

Short Govern-
ment of Colo-
nel James
Vaughan.

A religious
Meeting
violently
dispersed.

A Copy of a
Letter from
J. Langford
to P. Lea.

ANNO 1678. Colonel James Vaughan succeeded in the Government, being sent from Nevis by the General. He began with many Threats against the Quakers, ordered the Militia Act to be put in Force, and Fines to be levied on those who refused to bear Arms: But his Time was short, and he was removed before he had Time to put his Threats in Execution, for the People articulated against him, and the General displaced him, and restored Paul Lea, who continued for some Time in his former Moderation, till prevailed upon by the Solicitations of one Lambert, a persecuting Priest, to act otherwise, for

ANNO 1679. On the 30th of the First Month, the said Governour Paul Lea issued a Warrant to Stephen Harper Constable, requiring him to go to the House of Anthony Cade, where a religious Meeting then was, several being assembled waiting upon the Lord in Silence. The Constable rushed rudely in, and commanded them to depart, but the Assembly continued, till the Constable, with one John Austin, an Ensign, and others who attended him, grew more urgent, and producing the Governour's Warrant, fell to hauling the Persons assembled by Force and Violence out of the Meeting, using much unseemly Behaviour, and mixing their Speech with Oaths, to the Grief of all sober Persons present. On this Occasion Jonas Langford writ the following Letter to the Governour, viz.

“ Friend, Capt. PAUL LEA!

“ I Am at this Time, being pressed in Spirit, constrained to write to thee,
“ and to lay before thee the unchristian-like Carriage and rude Deportment
“ of some of those Members which go under the Name of Christians, but are
“ by their Fruits found to be the Synagogue of Satan; and though such may
“ be upheld, impowered and strengthened to wrong and abuse the Innocent,
“ who desire in this World nothing more than the pure Exercise of their Con-
“ sciences towards God, yet I say, the Rod of the Wicked shall not always rest
“ upon the Back of the Righteous, for *though Hand join in Hand, the Wicked*
“ *shall not go unpunished*, notwithstanding all their large Profession of Christianity,
“ which in the Day of Account will no more escape the Curse than did the
“ Figtree, that made a fair Show of Fruit, but brought forth only Leaves:
“ Now I cannot but lay these Things briefly before thee, thou being the prin-
“ cipal Person, by whose Order those Persons acted, *as they said*, for upon the
“ 30th Day of the first Month last, we, the People and Servants of the Most
“ High God, were at the House of our Friend Anthony Cade, and sitting still,
“ waiting upon the Lord to know his holy Will, and to receive of his spiritual
“ Blessings, even the heavenly Bread and living Water of Life, for the refresh-
“ ing and nourishing of our immortal Souls, without which we cannot live nor
“ subsist comfortably: I say, as we were in this innocent harmless Posture,
“ came in John Austin with his Sword, and Stephen Harper Constable, and
“ having sat a while amongst us, rose up and went forth, and took Counsel
“ together (as did the Jews against our Lord and Master Jesus Christ and his
“ Followers) and came in again, and said unto us, *You must depart every Man*
“ *Home, for here must be no Meeting*, and that he had Order from the higher
“ Powers; but we having a more weighty Matter upon our Spirits, even to
“ wait upon the Lord, and mind his operating, holy, quickning Power in
“ our Hearts, gave no Answer, whether we would depart or not, for *if we*
“ *would not*, he said, *it should be worse for us*, still threatening us with his Order
“ from the higher Power; but we minded that Power that is higher than the
“ highest, to whom every Soul is to be subjected: Now, after some Time I
“ answered, *We are not careful to answer thee in this Matter*, even as the Ser-
“ vants of the Lord said to Nebuchadnezzar, for, said I, *our Religion stands*
“ *not, nor is upheld by any Earthly Power or mortal Man, but in the Power of*
“ *God; neither shall any be ever able to hinder the great Work which God*
“ *hath begun, and is carrying on in the Hearts of his People*. Then he said, I
“ *must go along with him before Capt. Lea*. I demanded his Warrant, he said,
“ *If I would go forth with him I should see it*; but I refused to go till I saw his
“ Power;

“ Power ; then he pulled out a Paper, and gave it me to read, and having
 “ read it over, and considered the Matter contained in it, and saw it signed
 “ *Paul Lea*, my Soul was grieved, and a Pity rose in my Heart towards thee,
 “ and as I was pondering the Warrant, and the several Matters contained in it,
 “ and the several false Accusations therein, and the many grievous Things laid
 “ to our Charge, it came into my Heart, the Scriptures are fulfilled, for *the*
 “ *Proud are called happy, and they that work Wickedness are set up, and he that*
 “ *departeth from Iniquity maketh himself a Prey* ; and thus it was in that Day,
 “ when the Lord’s People met together often, and spake one to another, and a
 “ *Book of Remembrance was written for them that feared the Lord, and thought*
 “ *upon his Name*. And now having fully considered this Thing, and taken a
 “ full View in my Spirit of the Design that was laid, it came into my Heart
 “ from the Lord, *What will Dust and Ashes do ? Will this Man contend with his*
 “ *Maker ? Will he go about to hinder the Work of God ? Surely he shall not be*
 “ *able to accomplish his Design, for,* said I, in my Heart, *if he could stop the*
 “ *Wind from blowing, or the Sun from shining, or the Sea from ebbing and*
 “ *flowing, then may he bring to pass these Things* ; but as he cannot do the one,
 “ so he shall never be able to accomplish the other, for it’s a Work God himself
 “ hath begun in the Hearts of the Sons and Daughters of Men, and is carrying
 “ it on by his mighty Power, and by his outstretched Arm, and it prospers
 “ among his faithful ones, who are willing to take up his Cross, and despise
 “ the Shame, and follow him, who is leading out of all barren Professions, and
 “ lifeless empty Forms, into the Power and Life of Godliness ; and of a certain
 “ Truth we know, and that from the Lord God, that *no Weapon formed against*
 “ *us shall prosper, and every Tongue that rises up against us will the Lord con-*
 “ *demn* ; for the Tongue of the *Egyptian Sea* is drying up apace, for the Ran-
 “ somed of the Lord to pass safely on their Way to the promised Land. And
 “ now, Friend, I cannot but in God’s Fear warn thee to take Heed what thou
 “ doest in this Matter, for it’s safer for thee to take the Counsel of wise *Gamaliel*
 “ to the persecuting *Jews*, than to be forward and hasty in a Matter of so great
 “ a Moment as this is. Now consider seriously, whether the Carriage of these
 “ Men towards us were not rather *Heathenish* than becoming true *Christians*, for
 “ Men to lie in wait in the Woods with Guns and Swords, and then being
 “ called, to come rushing in upon us, more like Beasts of Prey, than meer
 “ mortal Men. Surely these Actions will be a Disparagement to your Priests
 “ and Profession, rather than a Credit ; for I am sure the Devil had much
 “ more Work done that Day, for many Oaths were sworn, and much filthy
 “ Communication, to the Dishonour of God, and the Grief of us his People,
 “ while we were still and quiet. The rude Haulings, Threatnings to be beaten,
 “ and false Accusations laid to our Charge, would take up more Time to par-
 “ ticularize than I intend at present, my Purpose being only to put thee in
 “ mind of the Danger that will follow all that seek to hinder us from worship-
 “ ping our God in the Spirit and in the Truth, for God is not worshipped in
 “ Temples made with Men’s Hands, though it were as *Jerusalem* and *Samaria*,
 “ for the Lord’s People are a spiritual People, and in his Spirit they worship
 “ him, and the natural Man discerns not the Things of God, therefore we
 “ cannot beg or intreat any Man’s Liberty to worship God, for it is not Man’s
 “ Work to prescribe a Way of Worship for any, but it is the Work of the
 “ Spirit of the Lord alone that leads to the Spiritual Worship, and is acceptable
 “ in the Sight of God ; therefore in true Love I warn and exhort thee to take
 “ heed of abusing the Power, and turn not the Edge of the Sword, that is put
 “ into thy Hand for punishing the Evil-doer, against him that put it there, lest
 “ thou be laid by as not fit for the Service of God, for it is a sad Thing to see
 “ the Innocent afflicted, and open Prophaneness and Ungodliness so abound in
 “ the Streets and publick Places, so that a great Crop of Uncleaness may be
 “ gathered. And now, Friend, I have heard that there hath been some Dis-
 “ course between my Friend *Edmund Hull* and thee, and that thou hast pro-
 “ mised to appoint a Meeting to discourse of the Principles of Religion, which
 “ if

ANTIGUA. "if thou be as good as thy Word, will be a very fair Way of Dealing, but I
 1679. "hope thou wilt be more punctual than Priest *William Jones*, who writ me a
 "Paper, and promised a Meeting, but performed it not, neither answered my
 "Paper sent him, though some Months past, which seems to reflect upon him.
 "Much might be said to thy Warrant, and the many hard Things contained
 "therein, but shall refer that till the Meeting, for indeed it is not strange to me
 "to be hated of all Men; yea, they that have killed our Bodies, and
 "plundered our Estates, have thought they have done God good Service, but
 "it is safe for thee, and for all, to mind the Light of Christ Jesus in the Con-
 "science, with which all Men coming into the World are enlightned, and then
 "thou wilt take the good Husbandman's Advice, to let the Tares and Wheat
 "grow together until the great Harvest, at which Time each shall have its
 "Portion, the Tares for the Fire, the Wheat gathered into the Barn. Thus I
 "have, in the Innocency of my Heart, cleared my Conscience of what hath for
 "some Time laid upon my Spirit, and am a Friend and Lover of thy
 "immortal Soul.

"JONAS LANGFORD."

The 9th of the Second Month 1679.

Distresses for
not bearing
Arms.

ANNO 1680. In September, *William Gaughag*, Field-Marshal, took away
 from one of the People called *Quakers* 600 lb. of Tobacco, by Order of Gover-
 nour *James Vaughan*, for not appearing at the usual Place of Exercising in Arms.

And for
Priest's Wages.

ANNO 1682. In the Second Month *Philip Snelling*, for refusing to pay
 Priest's Wages, had taken from him by *Thomas Jones* Constable, a Pair of
 Stilliards worth 230 lb. of Sugar, by an Order of *William Barnes* President.

Imprisonments
for not bearing
Arms.

ANNO 1683. On the 9th of the Fourth Month *Henry Graydon* suffered
 Distress of 587 lb. of Tobacco, by Order of the aforesaid President, being for
 the Maintenance of one of the Priests. In the Sixth Month *William Boon* and
Philip Snelling, for not going into the Field in Arms, were sent to the Fort, and
 kept Prisoners there thirteen Days, by an Order from *Edward Powel* the Gover-
 nour: And in October, *John Brown* for the same Cause was committed to the
 same Fort, and detained there some Days.

More Dis-
tresses for
Priest's Wages.

ANNO 1684. *William Boon* and *Philip Snelling*, for not appearing in
 Arms, were again sent to the Fort by Col. *Thomas Mallet*, but after a few Days
 released by the Governour: In the Fourth Month, *Jonas Langford*, by Warrant
 from the Governour *Edward Powel*, had taken from him for Priest's Wages,
 and for building a Worship-house, 8645 lb. of Sugar. And in the next Month,
Edward Martin for the same Cause suffered Distress of 54 lb. of Cotton Wool
 and 120 lb. of Sugar: Also from *John Brown*, for the like Claims, were taken
 three Hogs weighing 380 lb. and worth 1140 lb. of Sugar. From *Henry*
Graydon they took away a Saddle, and from *Mary Green* Widow, several
 Goods not particularly specified. And before the Expiration of the same Year,
 the Constables again took from *Jonas Langford*, for the pretended Dues of
William Jones Priest, Goods or Money to the Value of 940 lb. of Sugar.

ANNO 1685. Taken by Order of Governour *Vaughan*, for Priest's De-
 mands, from *Henry Graydon* 596 lb. of Tobacco, by *John Richards* Constable,
 who at the same Time also seized 120 lb. of Tobacco, to defray the Charges of
 nine Persons whom he had unnecessarily employed to assist him in making the
 Distress.

Variety of
sufferings of
W. Boon.

We are next to relate a Variety of Sufferings of *William Boon*, to whose House,
 on the 4th of the Second Month, *Charles Goss*, Field-Marshal, came with seven
 armed Men, and seized a Negro Woman, but left her there; *Goss* went and
 told Col. *Mallet* that he had found Effects, but *Boon* had taken them away from
 him by Force. This Story, however false, gave *Mallet* a colourable Pretence for
 issuing his Warrant to *Philip Chapman*, a Serjeant, to seize the Body of *Boon*,
 and carry him to the Fort: Accordingly on the 6th, *Chapman* came to execute
 the Warrant, but *Boon* was not at Home. On the 7th, Serjeant *Fitchbourn*, not
 named in the Warrant, came with several others to take *Boon*, but he being
 again from Home, *Fitchbourn* said, He would have him by the Point of his Sword.

On

On the 12th, Serjeant *Chapman* came again, and shewed his Warrant, but did not take him away. When *Chapman* came the third Time, *Boon* was sick, and the said *Chapman* said, *He had not the Conscience to take him from his Family in that Condition, and so the Matter rested.*

ANTIGUA.
1685.

On the 24th of the Fourth Month, *John Hughes* Constable came with a Warrant to seize 800 lb. of Tobacco, upon the Account of his not bearing Arms, which *William Boon* refusing to pay, the Constable distrained two Asses, though there were Goods enough to have answered his Demand without them; but such was the Disposition of some Officers, that they chose to take what was most prejudicial for the Sufferers to part with.

On the 12th of the Fifth Month they came again on the same Account, and took away 50 lb. of gin'd Cotton, worth 200 lb. of Tobacco.

On the 3d of the Sixth Month the said Constable came again, and seized for the Priest's Use 45 lb. of gin'd Cotton worth 180 lb. of Tobacco.

On the 30th of the same Month Col. *Thomas Mallet* issued his Warrant to Serjeant *Chapman* to raise a File of Soldiers, and seize the Body of *William Boon* and carry him to the Fort, there to remain till farther Order. *William Boon* being at the House of *Jonas Langford*, was asked, *Whether he would pay Charles Goss the Field-Marshal 4000 lb. of Tobacco, for his and his People's not bearing Arms?* he answered, *Nay, I will not give thee nine Pence to be quit.* Several Officers present would have persuaded *William Boon* to pay the Marshal something, but he answered, *He could as well pay all as some.*

On the 1st of September the said Serjeant came again to *William Boon's* House, and took him away to the Fort, where he found no Body to receive a Prisoner, so the Serjeant dismissed him, at which Col. *Mallet* was much enraged.

On the 12th of the same Month, Capt. *Francis Burton* issued a Warrant to the aforesaid *Chapman* to apprehend the Body of the said *William Boon*, and carry him to the Fort till he should be discharged by the Governour; the Fort being about five Miles from *W. Boon's* House. So the said *Boon* submitted, took his Leave of his Wife and Children, and was sent to Prison, where he remained five Weeks and five Days, and underwent great Hardships, for he was grievously bitten by Vermin, and through much Wet and Cold was so benumbed, that he was almost like a dead Man. The Governour being applied to, protested that he would not release him till he had paid *Charles Goss*.

On the 14th the Governour with the Council and Assembly came to the Fort, where *Boon's* Wife and Children were then with him. But, though many spake in his Behalf, and the Governour's Brother, in Compassion to *Boon's* Family, would have had him released, nothing could be done; for *Mallet* had so incensed the Governour with false Accusations against *Boon*, that he would not release him, saying, *He could do Nothing of himself.* This pleased *Mallet*, to find that he had Interest enough with the Governour to keep the innocent Man in Prison, and accordingly he swore, that *Now his Liberty depended on his Pleasure, he should not be released.* Nevertheless, after forty Days the said Field-Marshal *Goss* came to *Boon's* House, and took away a Cow big with Calf, which he would not willingly have sold for 3000 lb. of Tobacco, and having led away the Cow, *Boon* was set at Liberty.

On the 29th of October this Year, a Mare worth 3500 lb. of Sugar, was taken from *Henry Graydon* for his refusing to bear Arms.

ANNO 1688. Taken from *Henry Graydon*, by *John Jones* Constable, two Hogs worth 300 lb. of Sugar, which were sold for four Pieces of Eight, which was but the Value of 196 lb. of Sugar.

ANNO 1690. Taken from the said *Henry Graydon*, by *Richard Oliver*, for *William Loaders* Priest, 127 lb. of Cotton, equal in Value to 508 lb. of Sugar. Taken also from the said *Henry*, one good Horse worth 500 lb. of Sugar, for a Fine of about 800 lb. of Sugar, for his refusing to bear Arms. Taken also from *Jonas Langford*, by *Richard Oliver*, for the said Priest *Loaders*, three Hogheads of Sugar, and Cash, worth 4085 lb. of Sugar.

Sufferings of
H. Graydon,
and J. Lang-
ford.

ANTIGUA.
1695.

ANNO 1695. Taken from *Henry Graydon* one She-Goat worth 16s. for not appearing at the Worship-house to chuse Vestry-Men. Taken also from *Jonas Langford*, by *Thomas Long* Churchwarden, and *John Wright* Constable, 13044 lb. of Sugar.

An Account of
the Death of
Major Tho-
mas Mallet.

We shall close our Account of the Sufferings in this Island with a Relation of the Death of *Thomas Mallet*, a Major of the *Militia*, who, as by the foregoing Narrative appears, was the Author of many of them. It happened, that as he was riding on the Road, he was suddenly surprized with a deadly Fit, fell from his Horse, and being carried Home continued speechless about ten Days, and then died. Some who made their Observations on the Manner of his Exit, were of Opinion, that it was a Token of the divine Vengeance upon him, who had been a busy Persecutor, and seemed to delight in oppressing his innocent Neighbours. We proceed to *Maryland*.

C H A P. X.

MARY-
LAND.
1658.

M A R Y L A N D.

ANNO 1658.

Commence-
ment of the
Sufferings in
this Province.

THE Beginning of our Account of Sufferings in this Province may appear somewhat abrupt, because we find not, among our Papers collected, any exact Account of the first Settlement of the People called *Quakers* here, and the earliest Sufferings we meet with are without any particular Dates: Only in general the Reader may observe, that such of them as are so, appear to us to have been transacted in or before the Year 1658, viz.

Distresses for
the Militia.

William Fuller and *Thomas Homerwood*, for their conscientious Refusal to obey the Orders of Court made by the Officers of *Cecilus Lord Baltimore*, respecting the *Militia*, had taken from them Goods to the Value of 8 l. 15 s. 6 d.

Abuses by
a Sheriff
and others.

Richard Keene, for refusing to be trained as a Soldier, had taken from him the Sum of 6 l. 15 s. and was abused by the Sheriff, who drew his Cutlas, and therewith made a pass at the Breast of the said *Richard*, and struck him on the Shoulders, saying, *You Dog, I could find in my Heart to split your Brains*. This Sheriff's Name was *Coarsey*. At another Time one *John Odber* a Captain, and a Justice of the Peace, named *Ashcomb*, with many rude Associates attending them, having heated themselves by drinking out several Casks of Wine, came to the Houses of *Richard Keene* and others, to take away their Goods, under Pretence of Defaults in appearing at Arms, but indeed to raise Money to pay for the Wine they had drank; and when *Richard Keene's* Wife reproved the said Justice for his Drunkenness, his Answer was as sottish as his Practice, viz. *A Man is never drunk if he can get out of a Cart's Way when it is coming towards him*. Thus even the Magistrates did glory in the Commission of those Vices, which it was the Duty of their Office to have punished.

Sottish Ex-
pression of
a drunken
Officer.

Fining of
W. Muffit.

William Muffit, for refusing to be trained, was fined 6 l. 15 s. and the Officer gave Orders to the Sheriff, if he could not get his Goods, to take his Chest, and if not his Chest, his Shirts.

J. Knap.

John Knap, for refusing to be trained, had Goods taken from him to the Value of 7 l. 10 s. with a Chest. He was also fined 3 l. 10 s. for not Swearing. These Distresses were a great Suffering to a poor labouring Man, above sixty Years of Age, being a considerable Part of the small Remains of many Years Pains and Industry.

William

William Berry was fined to the Value of 3*l.* 15*s.* for entertaining *Thomas Thurston* in his House but one Night. Of this *Thomas Thurston*, see an Account in our Narrative of *New-England*, pag. 196 foregoing, and of his dangerous Travels through the Woods and Wilderesses, to the apparent Hazard of his Life.

M A R Y.
L A N D.
1658.

Michael Brooks was fined 7*l.* 10*s.* because he could not Swear, and 4*l.* 10*s.* for refusing to bear Arms under the Command of *John Odber* Captain, a Man so prophane, as to affirm in the Hearing of many Persons, that *They were not fit to be Soldiers who could not Swear, be Drunk, and Whore.* To such Men as these the Properties of sober and conscientious Men stood exposed, and were often sacrificed to their unruly Passions and domineering Tempers. *Edmund Hinchman* was also fined 4*l.* 10*s.* for not bearing Arms under the said Capt. Odber.

W. Berry,
and Michael
Brooks.

Prophane
Saying of
an Officer.

Fining of
several, viz.

E. Hinchman.

Henry Osborne and *John Day* were fined each of them 3*l.* 15*s.* for entertaining the aforesaid *Thomas Thurston* in his Travels; they were also fined 4*l.* 10*s.* each for refusing to bear Arms.

H. Osborne.

J. Day.

Woodman Stockley was fined 3*l.* 15*s.* for not taking the Oath of a Constable.

W. Stockley.

Richard Preston was also fined 3*l.* 15*s.* for entertaining *Thomas Thurston* one Night in his House.

R. Preston.

John Baldwin had taken from him 5*l.* 5*s.* for refusing to be trained among the Militia.

J. Baldwin.

Thomas Coale had his Goods taken away to the Value of 40*l.* for refusing to Swear; and for the same Cause *Thomas Mears* was fined 8*l.* 5*s.* The said *Thomas Mears* had also taken from him by *John Norwood* Sheriff, Goods worth 5*l.* because his Son had refused to bear Arms.

T. Coale.

T. Mears.

Robert Clarkson was fined 5*l.* because he could not Swear, and 40*s.* for refusing to bear Arms; for which Cause also *Henry Woolchurch* had Goods taken from him worth 5*l.* 5*s.*

R. Clarkson.

Edmund Burton, a poor Man, because he could not Swear, had Goods taken from him to the Value of 8*l.*

E. Burton.

Susanna Elliot, for Default of her Servant's appearing in Arms, had Goods taken away worth 16*s.*

S. Elliott.

John Larkin had taken from him Goods worth 15*l.* and *Robert Harwood* Goods worth 11*l.* both for refusing to Swear: And *John Homewood*, for not bearing Arms, had taken from him to the Value of 7*l.* 10*s.*

J. Larkin.

Thomas Underwood, a very poor lame Man, not having the Use of his Limbs to labour, and having a Wife and four small Children, because he could not Swear, suffered Distress of Goods to the Value of 7*l.* 10*s.*

T. Under-
wood.

James Pascall, a very poor Man, having a Wife and two small Children, and his Wife then big with a third Child, had taken from him, in Meat provided for his Family, to the Value of 3*s.* 1½*d.* This was done under a Pretext of levying Money for Charges they had been at for the imprisoning of *Thomas Thurston*, whom they had persecuted in his Travels through that Country.

J. Pascall.

Jonathan Neale, for refusing to bear Arms, had Goods taken from him to the Value of 2*l.* 5*s.*

J. Neale.

Hugh Drew being fined 4*l.* 10*s.* for refusing to bear Arms, but being very poor and in Debt, he sold his Cow with Intent to pay his Debt, but the Officers understanding it, seized the Money the Cow was sold for, being 5*l.* 5*s.* for the said Fine.

H. Drew.

William Davis, a poor Man, fined 4*l.* 10*s.* for refusing to be trained, and for that Fine had Goods taken from him worth 5*l.* 11*s.*

W. Davis.

William Cole, for refusing to bear Arms, had a Servant, who was an Apprentice bound to him for seven Years, taken from him, and though the said Servant's Time was really worth 16*l.* yet the Officers valued him at no more than 5*l.* 5*s.*

W. Cole.

Samuel Chece, of whom they demanded 1*s.* 6*d.* for the Imprisonment of *Thomas Thurston*, the Sheriff took from him Goods worth 3*s.*

S. Chece.

Richard

- MARY-
LAND.
1658. *Richard Emser*, for a Demand of $4\frac{1}{2}d.$ for the Imprisonment of *Thomas Thurston*, had taken from him Goods worth $1s. 8\frac{1}{2}d.$
Thomas Turner had his Hat taken away and never returned him again, for not taking it off when he came about Business into a Court.
- R. Emser. *Ralph Hawkins*, because he would not Swear, had taken from him to the Value of $10l. 5s.$ which was probably more than a third Part of what he was worth.
- T. Farmer.
- R. Hawkins. *Robert Dunn*, for refusing to bear Arms, had Goods taken from him worth $18l. 5s.$
- R. Dunn.
- F. Barnes. *Francis Barnes*, for refusing to be trained, had taken from him Goods worth $6l. 5s.$
- J. Ellis. *John Ellis*, for refusing to train, had Goods taken from him worth $6l. 5s.$
- H. Carline, and others. *Henry Carline*, for refusing to take off his Hat in Court, had taken from him to the Value of $3l. 15s.$
- Whipping of E. Coppedge. Taken also for not bearing Arms, from *William Elliott*, Goods worth $4l. 17s. 6d.$ From *Edward Coppedge*, Goods worth $5l. 7s.$ From *Henry Carline*, a Cow and a Calf, and a Yearling Heifer, undervalued at $5l. 13s. 6d.$ From *John Walcott*, Goods worth $5l. 5s.$ And from *William Read*, a Servant worth $7l. 10s.$
- Various Prosecutions. The aforesaid *Edward Coppedge* was also whipt by Order of the Military Officers.
- Ismael Wright*, *William Stockden*, and *Guy White*, for not training, had taken from them by the Sheriff *Coarsey*, by Order from Capt. *John Odber*, to the Value of $7l.$ and the Sheriff threatened to turn them out of their House and Plantation, *John Ashcomb* Justice being then present. They also arrested *Ismael Wright*, and would have constrained him to take the Oath of a Constable: He would have promised to perform the Office so far as he could with a safe Conscience, but refused to Swear; wherefore they threatened to fine him $7l. 10s.$ and the Sheriff took away for his Fees, to the Value of $2l. 5s.$
- Distress and Whipping of J. Holyday. *John Holyday*, for not appearing in Arms, had Goods taken from him worth $5l. 6s. 3d.$ He was also cruelly whipt for not assisting the Sheriff to apprehend *Thomas Thurston*, one of his persecuted Friends.
- Suffering of P. Sharp. *Peter Sharp*, Surgeon, having a Debt due to him from one *Adam Staples*, of 1700 lb. of Tobacco, in regard of *Staples's* Poverty, bore with his Non-payment of it five or six Years; during that Time *Sharp* became convinced of the Principle of the People called *Quakers*, and being afterward cited to take the usual Oath of Fidelity to the Government, for refusing to Swear was outlawed, and made incapable of suing for his Right. *Staples*, his Debtor, understanding this, resolved to take the Advantage of it, and petitioned the Governour and Council to cause *Peter Sharp* to deliver his Bill into the Court, which being done, the Court, contrary to Right and Justice, declared the Debt to be null in Law, and discharged *Staples* of the same: By which the said *Peter Sharp* suffered the Loss of the whole Debt, and never received any Satisfaction for the same.
- Distress on F. Billingsley. ANNO 1659. In this Year *Francis Billingsley* had taken from him by Distress, 591 lb. of Tobacco, for refusing to take the Oath of a Constable.
- Variety of Sufferings. ANNO 1661. About this Time *Robert Stake* and *William Illingsworth* were imprisoned several Months for their religious Testimony: Also *William Stockwell*, because for Conscience-sake he could not Swear, nor suffer others to Swear for him, suffered the Loss of his just Debts to the Value of 5000 lb. of Tobacco. Likewise *James Rigby*, for refusing to Swear, suffered three Months Imprisonment by Order of the Court. *Josiah Coale* was banished. *John Burridge*, *Abraham Birkhead* and *Thomas Sparrow*, were fined by Order of Court 500 lb. of Tobacco each, for refusing to be trained as Soldiers under the Command of Capt. *William Burgis*.

George Wilson being under close Confinement for his religious Testimony, wrote the following Letter to his Persecutors, viz.

MARY-
LAND.
1662.

" IF they who visit not such in Prison (as Christ speaks of) shall be punished with everlasting Destruction, O, what will ye do, or what will become of you who put us into such nasty stinking Prisons as this dirty Dungeon, where we have not had the Benefit to do what Nature requireth, nor so much as Air to blow in at a Window, but close made up with Brick and Lime, so that there is no Air to take away the Smell of our Dung and Piss, who, for all their Cruelty, I can truly say, *Father forgive them, for they know not what they do.* But thus saith the Lord unto me, *Tell them, that because wilfully they are ignorant, I will strike them with Astonishment, and will bring upon them the Filth of their detestable Things, and in that Day they should be glad if they could eat their own Dung, and drink their own Piss, it shall so odiously stand before them, that it shall be an evil Stink in succeeding Generations:* This you shall eternally witness, for I have spoken it unto you in the Name of the Lord, in whose Authority this is to go Abroad. From the Spirit of the Eternal God in his suffering Servant,

A Copy of a
Letter from
G. Wilson to
his Prosecutors.

From that dirty Dungeon in James's Town,
the 17th of the Third Month 1662.

" GEORGE WILSON."

This Letter expresses the doleful Condition of the Writer and others of his Friends, groaning under the Burden of unjust and cruel Oppression, and carries with it a just Denunciation of Judgment against such Magistrates as wilfully set themselves to persecute the Conscientious, and oppress the Innocent.

ANNO 1662. In this Year fundry Orders of the Court held at *Annarundell*, were made in Relation to several of the People called *Quakers*, who refused to bear Arms, viz.

" Annarundell County *fs.*

" At a Court, held for the County of Annarundell, the 10th of October 1662:

" P R E S E N T,

" EDWARD LLOYD, *Esq;* Counsellor.

" RICHARD WELLS,	SAMULL WEATHERS,	} Commissioners.
" ROGER GROSSE,	JOHN BREWER,	
" THOS. BESSON,		

" WHEREAS Nicholas Wyatt, Ralph Salmon, John Bruton, John Howard, Thomas Hammond jun. John Hammond, Robert Clerkson, William Read, Jonathan Neale, Thomas Turner, John Baldwin, Thomas Roper, Thomas Jeff, John Maccubbins, and Alexander Gardiner, trained Soldiers, listed in Capt. Thomas Besson's Company, have been convicted of Delinquency and Breach of an Act, intituled, *An Act for Military Discipline.* The Court hath ordered that each of the Persons aforesaid be fined five Hundred pound of Cask-Tobacco, according to the said Act, to be levied by way of Distress upon their personal Estates, with Sheriff's and Clerk's Fees, or two Month's Imprisonment without Bail or Mainprize.

Copies of
several Orders
made in the
Court of
Annarundell.

" In Lib. Fol. 144.

Vera Copia Exam.

" BONNER, Cleric."

MARY-
LAND.
1662.

“ Annarundell County fs.

“ At a Court, held for the County of Annarundell, the 10th of November 1662.

“ P R E S E N T,

“ EDWARD LLOYD, Esq; Counsellor.

“ ROBERT BARLE, SAMUEL WEATHERS, }
“ THOMAS BESSON, JOHN BREWER, } Commissioners.

“ W H E R E A S Edward Ayres, Ralph Hawkins jun. Samuel Alcock,
“ William Davis, John Homewood, William Richardson, Richard Mosse,
“ Thomas Turner, and Richard Pullen, listed Soldiers in Capt. John Norwood's
“ Company of Foot, have been convicted of Delinquency and Breach of an
“ Act, intituled, *An Act for Military Discipline*. The Court hath therefore
“ ordered that each of the Persons aforesaid be fined five Hundred pound of
“ Cask-Tobacco, or two Months Imprisonment without Bail or Mainprize,
“ according to the said Act, and in case of Refusal to pay the same, to be
“ levied by the Sheriff by Execution upon their personal Estates, with Sheriff's
“ and Clerk's Fees: And for so doing this shall be the Sheriff's sufficient
“ Warrant.

“ In Lib. Fol. 120 Vera Copia Exam.

“ BONNER, Cleric.”

Upon this last Order of Court, the following Warrant was issued, viz.

“ W H E R E A S by Order of Court, bearing Date the 10th Day of
“ November 1662, Edward Ayres, Ralph Hawkins jun. Samuel Alcock,
“ William Davis, John Homewood, William Richardson, Richard Mosse, Thomas
“ Turner, and Richard Pullen, listed Soldiers in Captain Norwood's Company
“ of Foot, have been convicted of Delinquency and Breach of an Act of
“ Assembly, intituled, *An Act for Military Discipline*, and by the Court fined
“ each of them five Hundred pound of Cask-Tobacco, according to the
“ said Act.

“ These are therefore, in the Lord Proprietary's Name, to will and require
“ you, in case of Refusal to pay the said Fine, to levy the same by way of
“ Execution upon their personal Estate, with Sheriff's and Clerk's Fees, and to
“ appraise the same, and make Sale thereof, rendring the Overplus to the
“ Owner: And for your so doing, this shall be your sufficient Warrant.
“ Given under my Hand this 16th Day of December 1662.

To Capt. JOHN NORWOOD,
High-Sheriff of Annarundell
County, or his Deputy.

“ JOHN NORWOOD.”

Our Accounts make no Mention of any farther Distresses made upon this
People for their Delinquency in point of Military Services, nor do we find any
Relation of their Sufferings for their religious Testimony until

Execution
served on
R. Arnold.

ANNO 1678. When by Virtue of an Order from the Governour, John
Welsh, Sheriff, took by an Execution from Richard Arnold, 500 lb. of Tobacco
for a Fine for not taking the Oath of a Constable, and 50 lb. of Tobacco for
his Fees for serving the said Execution. The same Sheriff also took from John
Hillen 500 lb. of Tobacco, for refusing to take the Oath of a Juryman.

Fines for
refusing to
Swear.

ANNO 1681. Robert Kemp, for refusing to Swear when summoned to serve
on a Jury, had also 500 lb. of Tobacco taken from him. And in the same
Year Hannah Furby, a Widow, had an Hoghead of Tobacco taken from her,
for

for a Fine which had been imposed on her deceased Husband, for his having refused to take the Oath of a Jurymen.

MARY-
LAND.
1681.

In this Year the said People presented to the Proprietary and Council of this Province, a State of their Case in Regard to Oaths, being as follows, viz.

“ *The CASE of the People called QUAKERS, in Maryland, concerning*
“ *Oaths and Swearing, presented to the PROPRIETARY of this*
“ *Province of Maryland, and his GREAT COUNCIL, viz. the Upper*
“ *and Lower Houses of this present GENERAL ASSEMBLY, now*
“ *sitting 1681.*

“ **I** T hath been sufficiently known that we have been a suffering People,
“ both in our Persons and Estates, ever since the Lord was pleased first to
“ raise us up to be a People, and particularly in the Discharge of our Con-
“ sciences to God in refusing all Oaths whatsoever, which Command of Christ
“ we dare not disobey; for which Cause we are many Ways laid open to our
“ Enemies, as a Spoil both in our Persons and Estates: Nor are our Sufferings
“ like to terminate in our own Persons, but also extend to the ruining of our
“ Wives and Children.

*The Case of the
People called
Quakers pre-
sented to the
Proprietary.*

“ For, *First*, If any of us be called to answer in *Chancery*, although in
“ Obedience we do appear, and are ready to give our Testimony of the Truth
“ of our Knowledge, yet because we cannot give in such Answer as the Law
“ requires upon Oath, an Attachment is granted forth against such Persons of
“ us as are concerned, and because we cannot yet answer formally, a Writ of
“ Rebellion, and such other Proceeding, comes forth against us, whereby both
“ Person, Estate, Wife and Children, may all be brought to Ruin.

“ *Secondly*. When any of us die intestate, as oft-times it happens, our Wives,
“ who for Conscience-sake cannot Swear, are therefore put by the Admini-
“ stration of their deceased Husbands Estates, and Strangers suffered to enter
“ in their Places, and so Wife and Children are liable to be controuled and
“ limited by Strangers.

“ *Thirdly*. If any of us, as it often happens, be nominated Executors in
“ Trust, or by Right of Law ought to have Administration granted, as being
“ next of Kin, or greatest Creditor, yet forasmuch as we cannot Swear, we are
“ therefore put by, and so made incapable either to serve our deceased Friend
“ or Relation, or to get our just Debts, a lesser Creditor putting us by.

“ *Fourthly*. We are made unserviceable to our Neighbours in divers
“ Respects, for if we are called to bear Witness to the Truth of any Matter of
“ Controversy, which often happens amongst Neighbours, because we cannot
“ Swear, our Neighbour's just Cause suffers, and a Fine comes upon us.

“ *Fifthly*. If any of us are inclined to use the Way of Merchandize, either
“ of ourselves, or as Factors or Assigns for other Men, yet divers of us seeing
“ the great Inconveniencies that may fall upon us because we cannot Swear, have
“ therefore in great part forborn that Way of Trade, that might not only have
“ been beneficial to ourselves, but have advanced the Province we dwell in:
“ For if a Person dies in any of our Debts, his Executor or Administrator oft
“ puts us to prove the Debt, which if it be by Book only, without Oath we
“ cannot do it, and if it be by Bill or Bond, perhaps we are put to Swear that
“ we never received Part nor Parcel of it; which we cannot do, although in our
“ Consciences we know we have not; and although the honest Judge may be
“ persuaded that we are wronged, yet knows not how to right us.

“ *Sixthly*. We are made in many Cases unserviceable to the Proprietary; for
“ although we are a considerable Member of this Province, and in many Re-
“ spects might be serviceable both to the Proprietary and Inhabitants, by
“ bearing divers Offices, according as our Capacities might be thought fit, yet
“ because we cannot take the formal Oaths, we are therefore made almost as an
“ useless Member of this Province, not capable to be helpful, and an Ease to
“ our Neighbours, nor pay our Service due to the Proprietary; for should any
“ of

MARY- " of us happen to hear any seditious Words, or know of any private Intentions
 LAND. " of Rebellion against the Proprietary or Government, or see any felonious Act
 1681. " committed, yet dare we not, without great Danger to ourselves, discover those
 " Things, forasmuch as we cannot give a formal Testimony by Oath, as the
 " Law requires; the Party or Parties may happen by Law to be cleared, only
 " for want of such Testimony, and next bring their Action at Law against
 " such of us concerned, whereby we may be brought under the Denomination
 " of Slanderers, and suffer accordingly, and the Proprietary and his Province
 " endangered also.

" These Things we have thought ourselves deeply concerned to lay before
 " you at this Time, desiring that our suffering Case may be taken into your
 " most serious Considerations, being conscious in ourselves that we intend no
 " Evil to any Man, but are a quiet and peaceable People, as our Deportments
 " for many Years past can bear us Witness, our pure Principles enjoining us
 " always so to behave ourselves, as to have a Conscience void of Offence both
 " toward God and all Men. And knowing that it is in your Power to relieve
 " us, and free us from those many and great Inconveniencies we are daily
 " liable to be brought into, in the Discharge of our Consciences to God; and
 " being also well assured, by the Judgment of several able profound Council in
 " England, that a Law may be made within this Province, that our solemn
 " Yea and Nay may in all Cases be as effectual as an Oath, without any Pre-
 " judice to the Proprietary's Character or Person, and having also obtained a
 " favourable Encouragement from the Proprietary on the Behalf of this our
 " just Request,

" We do therefore in humble Manner request, that a Law may be enacted
 " and made, whereby our Yea and Nay may be taken as effectual as an Oath, in
 " all Cases; and that in case any Person or Persons, professing a tender Con-
 " science in that Case, shall be found to falsify his or her Yea and Nay, that
 " then the Punishment of Perjury may be inflicted upon such, or what farther
 " Punishment you in your Wisdom shall think fit to inflict."

On the 6th of September, the aforesaid Case was delivered into the Upper-
 house by two Friends appointed for that Service, and was next Day sent from
 the Upper-house to the Lower-house with the following Direction, viz.

" UPPER-HOUSE, Sept. 7. 1681.

Direction
 from the
 Upper-house.

" UPON reading the Paper delivered Yesterday by William Berry and
 " Richard Johns, this House do say, That if the Rights and Privileges
 " of a free-born Englishman, settled on him by Magna-Charta, so often con-
 " firmed by subsequent Parliaments, can be preserved by Yea and Nay in Wills
 " and Testaments, and other Occurrents, the Lower-house may do well to
 " prepare such a Law, and then the Upper-house will consider of it.

" Signed by Order.

" JOHN LEWELLINS, Clerk."

A Copy of the aforesaid Direction was sent by the Lower-house to the said
 William Berry and Richard Johns, to give in Writing their Answer to the Ob-
 jection made therein, which was accordingly done as follows, viz.

" Some REASONS given to shew, that this Law desired in Favour of
 " tender Consciences as to Oaths, is not against Magna-Charta, nor
 " destructive to the ancient Rights and Privileges of Englishmen.

Reasons in
 Favour of
 being excus'd
 from Oaths.

" WE are Englishmen ourselves, and free-born, (although commonly called
 " in Scorn, Quakers) and therefore so far from desiring the least Breach
 " of Magna-Charta, or of the least Privilege belonging to a free-born Englishman,
 " that

“ that we had rather suffer many Degrees more than we do, (if it were possible) than willingly admit of the least Violation of those ancient Rights and Liberties, which are indeed our Birthright, and so often confirmed to us by subsequent Parliaments. And had we not been full well assured that our Sufferings may be redressed, and our Requests granted, without the Violation of *Magna-Charta* in the least Degree, we would not once have desired it.”

MARY-
LAND.
1681.

“ For, *First*. We are well assured that *Magna-Charta*, and all those ancient fundamental Laws and Statutes, wherein the Rights and Liberties of *Englishmen* consist, are grounded upon good, sound and right Reason, and upon that Ground and Foundation it stands, and if so, then consequently all Laws, either made or to be made, which stand upon the same Ground and Foundation, *viz. Good, Right Reason*, are so far from being repugnant to those ancient Rights and Privileges, that they are well warranted by them.”

“ *Secondly*. Those ancient fundamental Laws are not understood to forbid the making more Laws, but the making such Laws as stand not upon the same Foundation with them: So that they are, or ought to be a Rule or Guide for what Laws may for the future be made.”

“ *Thirdly*. We conceive, and are well assured, that this Law desired is in no Case repugnant to the Ground of those Laws, but hath the same Ground, *viz. Good, Right Reason*, being for the Encouragement of the Inhabitants, and consequently the Propagation of this Province, and Advancement of our native Country, *viz. ENGLAND*.”

“ *Fourthly*. We conceive it to be well warranted by divers Examples and Presidents of former Laws made in this Province, for Instance, the Law made for *Toleration of Religion*; about that Time was a Law made in *England* which said, there should be *no Toleration of Religions*; which seem to be in absolute Opposition one to another, yet rightly considered, it is no real Opposition one to the other, because it stands on one and the same Foundation, *viz. Good Reason*, as was then conceived: For though it was conceived in *England*, that there was good Reason for such a Law there, yet it was conceived in *Maryland*, and other Places subject to the *English* Laws, that there was no Reason for such a Law in *Maryland* and other Places, and therefore a Law to the contrary is well warranted, it making for the Propagation and Advancement of the Colony, which is in itself a *Good Reason*.”

“ *Fifthly*. And by the same Rule, and upon the same *Good, Right Reason*, that this Law for Toleration was made, we do conceive, and are well assured, that this Law concerning *tender Consciences* may likewise be made and well warranted in *Maryland*, notwithstanding there is no such Law made in *England*, it having both one Ground and Foundation, (*viz. Good Reason*) the Ground of all our ancient Laws and Privileges, *viz. the Encouragement of the Inhabitants, the Propagation and Advancement of this Province*.”

“ *Sixthly*. It is likewise well warranted by the Proprietary's Patent, which, (as we conceive) admits of making such Laws as may be for the Benefit of the Inhabitants, and which may best suit with the Constitution of the Colony, having always Respect to the Ground and Foundation of the *English* Laws, *viz. Good, Sound and Right Reason*.”

The abovesaid Reasons were delivered into the Lower-house, and read in the House to their general Satisfaction, and by them the same were sent up to the Upper-house, who also read the said Reasons, and did not, so far as we understand, make any Objection or Demur thereunto: Whereupon the Lower-house proceeded to get a Bill drawn in order to a Law, and some of the People called *Quakers* were appointed by them to attend and assist the Committee for that Service, and a Bill was drawn up by the Committee, which was as follows, *viz.*

MARY. "An ACT for the RELIEF of Tender Consciences, in Relation
 LAND. "to Oaths and Swearing.
 1681.

A Draught of
 an Act relating
 to Oaths and
 Swearing.

"THE Delegates of this present General Assembly taking into their
 "serious Considerations the great Mischiefs and many Inconveniencies
 "that have happened and arisen, and still may happen and arise to several
 "of the good People of this Province, who for Conscience-sake cannot
 "Swear in any Case, as well as in the Case of last Wills and Testaments, those
 "People being often named Executors, or have otherwise legal Right to have
 "Administrations committed to them; yet *forasmuch* as they cannot Swear
 "in any Case, they are put by, and Strangers often take Place before them,
 "whereby the Will of the Testator is frustrated, and many Times Widows and
 "Orphans thereby exposed to Poverty and Want, being deprived of such
 "Trustees, Guardians and Tutors as their deceased Relations by their last Wills
 "had provided for them; and the said Persons, for that they cannot Swear,
 "are thereby rendered unserviceable to this Province in Relation to several
 "Offices, which otherwise they might faithfully discharge. And *whereas*
 "likewise great Inconveniencies have often happened, and for the future may
 "happen and arise, not only to the People aforesaid, but likewise to many
 "other good People of this Province, whose Bargains, Contracts, and Trans-
 "actions with their Neighbours and others, have been, are, and for the future
 "are like to be, well known to those People above mentioned: Yet *forasmuch*
 "as they cannot Swear in any Case, a right Determination of such Contro-
 "versies as have, and may arise on such Bargains, Contracts and Transactions,
 "for want of their Evidence in such Case, hath not sometime been, and for the
 "future may not be had: And there being no Law hitherto made within this
 "Province for the redressing the Mischiefs aforesaid; and being willing that
 "Regard be had to tender Consciences, we, the Delegates of the Lower-house of
 "this General Assembly, do humbly pray that it may be **Enacted** by the
 "Right Honourable the Lord Proprietary, by and with Consent and Advice
 "of the Upper and Lower Houses of this General Assembly, and by the
 "Authority of the same, That if any Person or Persons within this Province,
 "shall before any Court, Judge or Magistrate, in this Province, solemnly
 "declare, that for Conscience-sake they cannot Swear or take any Oath in any
 "Case whatsoever, such Person or Persons making his or their solemn Promise
 "in the Presence of God, before any Court, Judge or Magistrate, in this
 "Province, such solemn Promise, as aforesaid, shall be taken and adjudged to
 "be as effectual in the Law to all Intents and Purposes, as if the said Person
 "had in formal Manner, according to the Letter of the Law, been sworn in
 "common Form of any promissory Oath. And that if any of the Persons
 "aforesaid in giving Evidence in any Matter, Cause or Thing, in or before any
 "Court, Judge or Magistrate, within this Province, shall as aforesaid declare,
 "that for Conscience-sake he or they cannot Swear, or take an Oath in any
 "Case whatsoever, such Person or Persons, his or their solemn Declaration in
 "the Presence of God, that what such Person or Persons shall either affirm or
 "deny in giving Evidence, as aforesaid, in any Matter, Cause or Thing, to
 "be tried in any of the Courts of this Province, before any Judge or Magi-
 "strate in this Province, shall *be the Truth, the whole Truth, and nothing but the*
 "*Truth*, that then such solemn Declaration, as aforesaid, shall be taken,
 "deemed, and adjudged to be effectual in Law to all Intents and Purposes
 "whatsoever, as if such Person or Persons had been sworn in common Form of
 "any assertory Oath; any Law, Usage or Statute to the contrary notwith-
 "standing. And be it farther **Enacted**, by the Authority aforesaid, That all
 "Courts, Judges and Magistrates, within this Province, are hereby authorized,
 "empowered and required, to give and allow to any such Person or Persons,
 "as aforesaid, so as aforesaid, in the Presence of God solemnly promising and
 "declaring,

“ declaring, all such Writs, Proceſs, Discharges and Commiſſions, or other
 “ Things whatſoever, as are grantable and allowable by the Laws of this
 “ Province to any Perſon or Perſons upon their Swearing in common Form.
 “ **provided** always, and be it farther **Enacted**, by the Authority aforeſaid,
 “ That all and every Perſon and Perſons pretending Tenderneſs of Conſcience
 “ as aforeſaid, who ſhall be guilty of giving falſe Teſtimony, and ſhall be
 “ legally convicted thereof, ſhall ſtand two publick Court-days in the Pillory,
 “ and have both Ears cropped, be publickly whipped, and baniſhed this
 “ Province for ever.

MARY-
 LAND.
 1681.

“ Signed by Order.

“ THOMAS BLAND,

“ Clerk of the Committee of Laws.”

The aforeſaid Bill was read in the Lower-houſe, and paſſed there with very little Oppoſition, and was carried thence to the Upper-houſe, but although the Proprietary, who had till then given all the Encouragement to the Buſineſs that could be expected throughout the Proceeding, was preſent, yet for ſome particular Reaſons of State the Bill was thrown out, and the Endeavours of the ſaid People at that Time proved abortive. For although the almoſt unanimous Conſent of the Lower-houſe did ſufficiently ſhew the good Diſpoſition of the Province in general for the granting ſuch a Liberty, yet the Time and State of the Province did not fully favour it, there having been then no Example or Preſident for any ſuch Law in England. Nevertheleſs, a few Years after this, the Proprietary publiſhed a Proclamation, by which he declared his Reſolution to diſpenſe with the Uſe of Oaths in Teſtamentary Caſes, which being found to give ſome Relief to the People called *Quakers* in ſeveral Caſes, they expreſſed their Gratitude for his Favour by the following Addreſs, viz.

The Bill laid
 aſide for Rea-
 ſons of State.

“ To the Lord BALTIMORE, Proprietary of the Province
 of Maryland.

“ The thankful Acknowledgment of the People called QUAKERS, inhabiting in his
 “ Province of Maryland, for his favourable Proclamation in diſpenſing with
 “ Oaths in Teſtamentary Caſes.

“ PROPRIETARY!

“ **W**HEN we conſider the many Miſchiefs and great Inconveniencies
 “ which ſome of us, together with many helpleſs Widows and Orphans,
 “ have ſuffered for many Years paſt upon the Account of Teſtamentary
 “ Matters, meerly becauſe for Conſcience-ſake we could not Swear in any Caſe
 “ whatſoever, whereby we have been laid open to Ruin by the Malice and
 “ Envy of Evil-minded Men, we can do no leſs but acknowledge thy Favour
 “ unto us, declared in thy Proclamation of the 23d of the Fifth Month called
 “ July 1688: And whereas the Proprietary has been pleaſed therein, not only
 “ to diſpenſe with Oaths in Teſtamentary Caſes, but alſo to acknowledge our
 “ Willingneſs to ſubmit to the Laws and Government for Conſcience-ſake, as
 “ his long Experience of us can witneſs, that where we cannot for Conſcience-
 “ ſake actually do, we have and can patiently ſuffer. And we not only return
 “ thee our thankful Acknowledgment of thy Favours to us in the ſaid Procla-
 “ mation; but can promiſe (with God's Aſſiſtance) that our quiet, upright
 “ and peaceable Deportment under thy Government ſhall ever be ſuch, as the
 “ Proprietary ſhall never have juſt Cauſe to withdraw the leaſt of his Love
 “ and Favour from us; and if it ſhould ever happen that any profeſſing the
 “ Name of a *Quaker*, ſhould otherwiſe demean himſelf, we do declare, that
 “ neither

A Copy of an
 Addreſs to the
 Lord Balti-
 more.

MARY- "neither we, nor our Principles, have any Unity or Fellowship with such Person
 LAND. "or Persons.
 1681.

"Dated at our Quarterly-Meeting at Herring-Creek, in the
 Province of Maryland, the 7th Day of the Ninth Month 1688,
 and subscribed, in Behalf of the said People, by

" WILLIAM RICHARDSON,	FRANCIS BILLINGSLEY,
" RICHARD HARRISON,	EDWARD TALBOT,
" RICHARD JOHNS,	SAMUEL CHEW,
" SOLOMON SPARROW,	WILLIAM COALE,
" GEORGE ROYSTON,	ROBERT HARPER,
" HUMPHRY HODGES,	LIVING DONWOOD,
" WILLIAM FORTH,	JOHN AUSTIN,
" THOMAS WITCHEL,	HOWEL POWEL,
" THOMAS EVERNDEN,	WILLIAM BERRY,
" JOHN PITT,	WILLIAM MEARS,
" WILLIAM HARRIS,	JOSEPH CHEW,
" RICHARD GALLOWAY,	SAMUEL GRIFFITH,
" RALPH FISBORN,	WILLIAM KIDD,
" WILLIAM EDMONSON,	JOHN CUTTING,
" WILLIAM HOLLIDAY,	HENRY FOSTER."

Liberty of
 Conscience
 granted.

From that Time forward the aforesaid People were first by the Proprietary's Favour and Indulgence, and afterwards, by the Laws of the Province, admitted to the free Exercise of their Consciences in Matters relative to Religion and the Service of God, for which they have ever shewn their Gratitude by a sober and inoffensive Life and Conversation, and their ready Contributions to the Support of the Government and the Exigencies of the State, so far as appeared to them consistent with a just Obedience to the Precepts of Christ, and the Doctrine of his Gospel.

C H A P. XI.

JAMAICA.
 1683.

J A M A I C A.

THE Sufferings of the People called *Quakers* in this Island were chiefly for two Points of their Testimony, viz.

Principal
 Causes of
 Suffering in
 this Island.

I. Their Refusal to pay toward the Maintenance of the Priesthood, or Ministry, established by Law.

II. Their refusing to bear Arms, or be trained among the *Militia* of the Island.

For these Causes we find upon Record the following Instances of their Sufferings, viz.

Sufferings of
 W. Davis.

ANNO 1683. *William Davis*, of *Port-Royal*, because he refused to appear in Arms, and also to provide his Servants with Arms and Ammunition, had taken from him by *George Carter*, Serjeant to *Henry Moleworth's* Company, by Virtue of a Warrant granted by *Robert Phillips*, Ensign, several Quantities of Pewter and other Goods worth 4*l.* for only 1*l.* demanded. The said *William Davis* had a few Weeks before been robbed by Pyrates, and at the Time of taking

taking away these Goods the Serjeant said, *He would not leave him a Dish to eat on*; and accordingly never returned any of the Goods, but told him, *If he would pay the Sum demanded, he might have them again*. But as he could not in Conscience do that, he suffered the Loss of the whole.

JAMAICA
1683.

ANNO 1684. On the 5th of *December*, a Serjeant with a Party of Musquetiers, authorized by Warrant from Captain *Joseph Jennings*, came and demanded 10s. of the said *William Davis* for not appearing in Arms, which he refusing to pay, they took away an Iron Boom for a Mast, weighing 38 lb. which they offered to Sale, but finding no Body that would buy it, they brought it again, and the said *William* was free to receive it, the Property of it not being altered. The same Day they took away a Jack with a Line and Weight, which he had before sold for 25s. but they sold it for 15s. of which, when they would have returned him 3s. he refused to receive it, because the Goods sold were not his Property.

ANNO 1685. On the 28th of the Second Month *Robert Newman*, a Serjeant, with a Corporal and some Soldiers, came and demanded of the said *William Davis* 10s. for not buying Arms, and not sending his Servant to exercise Military Discipline, which he refusing to pay, they took away an Hammock, the Property of another Person who had left it with him, which they sold in the Market-place for 15s. and offered to return him 5s. which he would not receive, the Goods sold being none of his Property. This was done by Force of a Warrant granted by *Thomas Barratt*, Ensign to the Company.

ANNO 1686. On the 3d of the Fifth Month *William Neate*, Corporal, and others, with a Warrant from *Joseph Jennings*, a Captain of the Militia, came and demanded of the said *William Davis* 10s. for not appearing personally in Arms, and 10s. more for not accoutring and sending his Servant to the Muster, which he refusing to pay, they took from him six Silk Handkerchiefs and other Shop Goods worth 2l. 10s. 6d.

Again on the 10th of *December* the same Year, the said *William Davis* had taken from him, for not appearing in Arms, by *Cornelius Campion* and *William Neale*, Serjeants, with a Warrant under the Hand of Capt. *Joseph Jennings*, twelve Yards of speckled Linen, at 1s. 10d. per Yard, and seven Handkerchiefs at 1s. 3½d. each, the whole amounting to 1l. 11s. ½d. But this, though their Demand was but 20s. did not satisfy them, but they came again, and took three more Handkerchiefs worth 3s. 9d.

On the 24th of the same Month, *George Parsons*, of *Spanish-Town*, for a Demand of 1l. 10s. for Priest's Maintenance, had taken from him by *George Shreaves* and *Jacob Thorowgood*, Constables, by Warrant granted by *Fulk Rose*, forty Yards and an Half of brown Ozenbrigs worth 1l. 10s. and a Pair of Drawers worth 2s. 6d. the whole amounting to 1l. 12s. 6d.

Sufferings of
G. Parsons.

On the next Day, called *Christmas-day*, for keeping his Shop open, he was put in the Stocks, and kept there about six Hours.

On the 29th of the same Month, *Michael Wheeler* and *John Campbell*, Constables, demanded of the aforesaid *William Davis* 10s. toward the Maintenance of the Priest, which he refusing to pay, they took out of his Shop several Shirts and other Linen worth 20s.

More Suffer-
ings of W.
Davis.

ANNO 1687. *George Parsons* aforesaid, for refusing to send his Servant in Arms, had taken from him by *John Daly* and *John Tilcock*, Serjeants of Colonel *John Burden's* Company, for 4s. demanded, four Yards of strip'd Ticken worth 5s.

Variety of
Distresses for
refusing to
bear Arms.

John Pike, of *Port-Royal*, Joiner, for not bearing Arms, and for refusing to contribute towards the Charge of their Feasts used on their Field-days, for a Demand of 10s. had taken from him by *Daniel Burton* and one *Ellison*, Serjeants to Capt. *Henry Ward*, four Frying-pans worth 18s. 9d. of which they returned him only 1s. 3d.

Thomas Gun, of *Port-Royal*, Cooper, for refusing to bear Arms, had taken from him for 10s. demanded, by *Richard Pye*, Serjeant to Captain *Ward*, one Iron-bound Cask worth 15s.

JAMAICA.
1687.

Many other
Distresses.

The said *Thomas Gun* had also taken from him toward the Priest's Maintenance, for 5 s. demanded, by *G. Carter* and *Nathanael Cooke*, Constables, one Iron-bound Cask also worth 15 s. of which they would have returned him 2 s. 6d. which he refused.

Lydia Collier, of *Wythywood*, Widow, in the Parish of *Var*, for 10 s. demanded for Priest's Maintenance, had taken from her by *John Lock*, Deputy-Constable, with a Warrant signed by *Robert Varney* and *John Smart*, twelve Pewter Plates worth 20 s.

Joseph Norris, a Shop-keeper of *Port-Royal*, for refusing to bear Arms, had taken from him by *George Devoll*, Corporal to Lieutenant Colonel *Peter Beckford's* Company, for 30 s. demanded, one Piece of Stuff worth 40 s. The Warrant was signed by *John Argard*, Lieutenant of the said Company.

The said *Joseph Norris*, for refusing to pay 10 s. demanded of him for Priest's Maintenance, had taken from him by *Hope Allen* and *John Rosewel*, Constables, one Piece of Ghenting worth 12 s.

William Davis, of *Port-Royal*, Anchor-smith, for refusing to pay 10 s. demanded toward the Priest's Maintenance, had taken from him by *George Carter* and *Nathanael Cooke*, Constables, two Pair of Breeches worth 13 s. 1 d.

Timothy Waymouth, Shopkeeper in *Port-Royal*, for 2 l. 10 s. demanded of him for Priest's Maintenance, had taken from him by *Hope Allen* and *John Rosewel*, Constables, eight Pair of Silk Hose worth 4 l. 4 s.

Peter Dashwood, for refusing to bear Arms, was summoned to a Court-Martial, and sentenced to ride the Wooden-horse, with a Musket at each Leg, for one Hour. This Punishment was twice inflicted on him, and the latter Time, (*viz.* on the 12th of the Sixth Month 1687) the Horse's Legs being struck away, he received a dangerous Fall, by Means of which he was lame for some Time after.

William Taylby, of *Port-Royal*, Shopkeeper, for refusing to pay Priest's Maintenance, had taken from him by *John Rosewel* Constable, in Money 20 s.

John Wilmot, for refusing to pay toward the Priest's Maintenance, and the Building of the Worship-house, had taken from him as followeth, *viz.*

At BLACK-RIVER, in *Elizabeth's* Parish, by *Leonard Clayborn* Constable, a Puncheon of Rum worth about 6 l.

At LEGVANCE, in *Andrew's* Parish, for a Demand of 8 l. by *John Samm* and *Robert Hudson*, Constables, a Negro Woman worth 12 l. 2 s. 6 d.

At PORT-ROYAL, in *Andrew's* Parish, for 2 l. demanded by *Edward Stockley* and *Anthony Biggs*, Constables, eight Pair of Men's Shoes worth 2 l. 10 s.

Jane Hillyar Widow, for refusing to pay to the Priest's Maintenance, had taken from her for 5 s. demanded, one Chair worth 10 s.

John Pike, of *Port-Royal*, Joiner, for refusing to bear Arms, had taken from him by *Richard Pye*, Serjeant to Capt. *Henry Ward*, for 10 s. demanded, one Table worth 17 s. 6 d.

William Davis, for 10 s. demanded for Priest's Maintenance, had taken from him by *George Carter* and *Nathanael Cooke*, Constables, two Pair of Breeches worth 8 s. 1½ d. and one Shirt worth 5 s. the whole amounting to 13 s. 1½ d.

ANNO 1688. *George Parsons*, for refusing to bear Arms, or to send his Servant among the *Militia*, had several Times in this Year, his Goods taken by Distress, *viz.*

On the 5th of the 3d Month, by *John Daly* and *Thomas Rowland*, by Order of Capt. *Waite*, a Piece of Scotch Cloth worth 12 s.

And on the same Day a Debt was detained from him of 8 s.

He had also taken from him in the same Month, by the same Persons, eleven Yards of Linen at 1 s. 6 d. per Yard.

On the 14th of the Sixth Month, by *Thomas Rowland*, Serjeant at Arms, for 8 s. demanded, twelve Yards of Ozenbrigs worth 8 s.

And on the 30th of October, by *Thomas Rowland* and *John Turner*, in Money 16 s.

So that his Sufferings, for the Causes aforeaid, amounted in all to 3 l. 0 s. 6 d.

Thomas

Thomas Gun, of *Port-Royal*, for refusing to appear in Arms, had taken from him for 10s. demanded by *Richard Pye* Serjeant, with a Warrant from Captain *John Phipps*, one Cooper's Jointer and a new Axe worth 1l. 10s.

JAMAICA.
1689.

ANNO 1689. *Jesse Noble*, of *Port-Royal*, for not appearing in Arms, had taken from him for 10s. demanded by *John Stout* Serjeant, and *Henry Wilson* Corporal, who came with a Warrant from Major *Thomas Richardson*, two Calves Skins and three Sheep Skins worth 17s. 9d.

More Distresses.

Joseph Norris, of *Port-Royal*, for refusing to appear in Arms, had taken from him by Serjeant *Thomas Webb*, with a Warrant from Captain *John Agard*, for a Demand of 10s. a Piece of Ghenting worth 12s.

ANNO 1690. *Joseph Norris* aforesaid, for not appearing in Arms at the Funeral of Major *Charles Penballow*, had taken from him by *Richard Goodal* Serjeant, with a Warrant from Colonel *O Bryan*, for 10s. demanded, a Remnant of Flannel worth about 10s.

And at another Time he had taken from him by Serjeant *Thomas Parr*, with a Warrant from Lieutenant *Josiah Heatcoat*, for 10s. demanded for Default of appearing in Arms, about twenty Yards of Cloth worth 18s.

On the 26th Day of the Tenth Month, (being in the Time called *Christmas-Holidays*) Capt. *Simon Musgrave*, a Justice of the Peace, came to the Shop of *Thomas Hilyard* and *Joseph Norris*, and finding it open, commanded to shut it, which being refused, he told them, *He would order the Boys to throw in Stones*, which was done by a great many of them so violently, and with such great Stones as might have done great Hurt to the People in the Shop. The Boys said, *They were ordered by the Captain to come*. The like also they did at the Shop of *William Taylby*, throwing in many great Stones, which did 40s. Damage, and hurt one of his Daughters.

Abuses for Opening Shop.

William Taylby had taken from him in Money 1l. 5s. by *Joseph Quelch*, a Constable, as he was paying it to another Person, and this was taken by the Constable for a Claim of Moneys due from the said *William* for that Part of the Parish Taxes which was applied toward the Maintenance of the Priest.

Thomas Norris had taken from him by Order from Capt. *Reynard Wilson*, for a Demand of 18s. for not appearing in Arms, a Gun which cost 3l.

He had also taken from him at another Time, for 10s. demanded for the same Cause, one Pair of Hand-screws, three Hand-saws, one Silver Spoon, and four Candlesticks.

ANNO 1691. *Thomas Norris* aforesaid, for his Son's not appearing in Arms, had taken from him for a Fine of 10s. by Serjeant *Thomas Parr*, by Order from *Josiah Heatcoat*, Lieutenant of the Company, three Leather Chairs of the Value of 10s.

C H A P. XII.

EUROPE and ASIA.

EUROPE
and
ASIA.

HAVING in the seven foregoing Chapters given an Account of the Sufferings of this People on the Continent, and in several of the Islands in *America*, let us cross the *Atlantick* or *Western Ocean*, and relate what happened to several Persons of the same Persuasion, who travelled from *England* into divers other Parts of *Europe*, and some of them into *Asia*: Their Call to so extraordinary a Service was grounded upon an Assurance of Faith in themselves, and a most clear and convincing Evidence of a divine Impulse upon their Spirits, and a Necessity of Obedience thereunto: This certain Sense of Duty, and the unspeakable Peace of Mind they found in the Performance of it, which had supported them under many Sufferings in their own

Useful Observations.

EUROPE
and
ASIA.

Travels and
Sufferings of
G. Robinson.

own Country, led them to travel, as with their Lives in their Hands, to testify the Truth, even to the Teeth of its greatest Opposers, for knowing that the Cause was the Lord's, they were raised above the Fear of Man in publishing it, and the Presence of him, on whose Errand they went, did attend them through the greatest Difficulties, enabling some of them chearfully to lay down their Lives in his Service, and preserving others of them by signal Deliverances from the imminent Dangers to which they were exposed : Of which we shall exhibit a Variety of remarkable Instances, viz.

I. GEORGE ROBINSON, a young Man of *London*, found himself constrained by an internal Sense of religious Duty, to travel to *Jerusalem* : Accordingly he embarked for *Leghorn* in *Tuscany*, and from thence took Shipping for *St. John d'Acra*, so called, formerly *Ptolemais* in *Asia*, and from thence got Passage in a Vessel bound to *Japha* or *Joppa*. Thence he went to *Ramoth* ; but the Friars at *Jerusalem* having heard of his Coming, and knowing that his Testimony struck against the *Superstition* by which they were maintained, gave Directions to stop his Journey and procure his Confinement. After he had been lockt up about twenty four Hours, an ancient *Turk*, a Man of Reputation in the Place, came and took him to his House, where he courteously entertained him several Days. At length an *Irish* Friar came from *Jerusalem*, and told him, he was sent from his Fraternity there to propose to him three Questions, viz.

1st. *Whether he would promise when he came to Jerusalem, to visit the holy Places, as other Pilgrims did ?*

2d. *Whether he would pay such Sums of Money, as it was customary with Pilgrims to pay ?*

3d. *Whether he would wear such an Habit, as it was usual with Pilgrims to wear ?*

They also were for enjoining him,

1st. *Not to speak any Thing against the Turkish Laws.*

2dly. *When he should come to Jerusalem, not to speak any Thing about Religion.*

But he stedfastly refused either to answer their *Queries*, or to submit himself to any of their *Injunctions* : Whereupon the said *Irish* Friar, who had brought with him a Guard of Horse and Foot from *Jerusalem*, took him by Force, and carried him back to *Japha*, and there embarked him in a Vessel which landed him again at *St. John d'Acra*, where a *French* Merchant, named *Surrubi*, took him into his House, and lodged him about three Weeks. At length, by the Help of this *French* Merchant, an ancient and understanding Man, *Robinson*, still intent on the Service he was called to, found an Opportunity of returning by Sea to *Japha*, and thence continued his Journey on Foot to *Ramoth*. In his Way thither he met two Men riding on Asses, and a third on Foot, and one of them holding a Gun to his Breast, another put his Hands into his Pockets, and took some Things out. He patiently suffering without Opposition, the Man who took his Things away, put them into his Pockets again, and one of them taking him by the Hand, led him a little on his Way in a friendly Manner, and so left him. This Passage was worthy of Observation, those Persons, who had a felonious Design upon him, as appeared by their demanding his Money, being providentially restrained, by a Sense of his Innocence, from the Mischief they intended. When he was come again to *Ramoth*, two that belonged to the Friars laid hold on him ; but two *Turks* took him from them, and led him away between them into one of their Mosques or Temples : Now the *Turks* have a Custom, that whosoever enters into any of their Mosques, must either turn *Mahometan* or suffer Death. Upon *Robinson's* entering the Mosque, though by a kind of Surprise and involuntarily, many People came in, and several of the *Mahometan* Priests, who caused him to sit down, and then asked him, *Whether he would turn to the Mahometan Religion ?* But he refusing, they pressed him much, telling him, *He had nothing to fear from what the Christians could do unto him.* But his Answer was, that *He could not turn unto them for all the World.* They yet continued striving with him, and would have persuaded him to hold up one of his Fingers, as a Token of his owning them ; and one of them would have

have had him say, *Christ is bad*, but he answered, *He knew him to be good, and that himself was his Servant.* Then some of them grew angry, and said, *If he would not turn to their Religion, he should die.* To which, when he replied, *He would rather die than turn to them,* it was answered, *He should then die.* And so by their Order an Executioner dragged him away to the Place where it was expected that he should have been burnt to Death with Camels Dung. Here they caused him to sit down on the Ground, and he was as a *Sheep* in the Midst of *Wolves.* As he thus sat with his Mind retired to the Lord, the Divine Providence interposed for his Deliverance, for some of the *Turks* having observed that his Entrance into the Mosque was not voluntary, but by a Stratagem of the Friars to ensnare him, they began to differ in their Opinions concerning him; and a grave ancient *Turk* came to him and said, *Whether he would turn to their Religion or not, he should not die.* Then he was brought before the Priests again, who asking him, *Will you turn?* and he answering *No*, they recorded in a Book, that *He was no Roman Catholick, but of another Religion;* for though he owned himself a *Christian*, yet he plainly declared himself against the *Church of Rome*, and the Enmity of the Friars against him plainly discovered him to be none of their Communion. After a few Days a Guard of Horsemen, hired by the Friars, carried him to *Gaza*, they having incensed the *Basha* of that Place against him; but *Robinson* being come, Things took an unexpected Turn in his Favour, for some of the *Turks* having informed the *Basha* of the Malice of the Friars against the Man, he made them pay a considerable Fine, and obliged them to carry him safely to *Jerusalem.* Being come thither, he was by the Appointment of the Friars brought into their Convent. Next Morning a Friar came and asked him, *Whether he would become an obedient Child, and go to visit the Holy Places, according to their Custom?* He answered, *No.* Then the Friar said, *Whereas others give great Sums of Money to see them, you shall see them for nothing:* But *Robinson* replied, *I shall not visit them in your Manner, for in so doing I should sin against God.* This did not please the Friar, yet he said, *They would honour him as much as they ever honoured any Englishman that came thither, if he would conform to them.* But *Robinson* continued firm and immoveable, and said, *He should not conform, and as for their Honour, he did not matter it.* The Friar, seeing he could not prevail, went away in Anger, and soon after came again, and other Friars with him, and then one asked him, *If he would visit their Church, and the holy Sepulchre, and Bethlehem, with the rest of the holy Places?* But he told them, *At present he had no Business to visit them at all, viz. to worship them.* Then one of them said to him, *How can you be a Servant of God, and will not go to visit the Places where the holy Men of God dwelt?* To which he replied, that *They, under a Pretence of doing Service to God, in visiting the Places where the holy Men of God dwelt, did oppose that Way, and resist that Life, which the holy Men of God walked and lived in.* Then one of the Friars said, *What do you preach unto us for?* To which he answered, that *He would have them turn from those evil Practices they lived in, else the Wrath of the Almighty would be kindled against them.* But they did not at all like such Discourse, and therefore said, *If he would not go and visit the aforesaid Places, yet he must give five and twenty Dollars, as was the Manner of those who visited them, for, said they, the Turks must be paid, whether he would visit them or not, but if he would visit them, then they would pay it for him.* To this he signified, that *He could not submit to any such unreasonable Terms.*

Then they brought him before a *Turk* of Authority in that Place, who asked him divers Questions, to which he gave solid Answers, and they discoursing about the Worship of *Christians*, the *Turk* asked *Robinson*, *What was the Cause of his Coming to Jerusalem?* To which he answered, that *It was by the Command of the Lord God of Heaven and Earth he came thither; and that the great and tender Love of God was manifest in visiting them, his compassionate Mercies being such, as that he would gather them in this the Day of his Gathering.* Having born his Testimony against the Superstition of the Friars there, and discharged his Conscience of the Message he believed himself sent to deliver,

EUROPE
and
ASIA.

Travels and
Services of
M. Fisher,
a religious
Maid.

deliver, *be found*, as he declared, *great Peace with the Lord*, the Reward of his Obedience, and therefore magnified his glorious Name, who had accompanied him, and signally preserved him through many Trials and Dangers: For the Friars, who had intended to do him Mischief, and meditated his Destruction, were restrained by the Authority of the *Turks*, and by them obliged to conduct him safe and free of all Charges back again to *Ramoth*. Thus delivered from the Hands of his Enemies, he returned again to his native Country.

II. MARY FISHER, a religious Maiden, of whose Sufferings we have before spoken in our Account of *New-England*, being returned from thence to *London*, found herself concerned to go with a Message from the Lord, as she believed, to Sultan *Mabomet the Fourth*, then encamped with his Army near *Adrianople*. Accordingly she went to *Smyrna*, but was stopt there by the *English* Consul, and sent back to *Venice*, whence she went by Land from the Sea-Coast of the *Morea* to *Adrianople*, being preserved from any Manner of Abuse or Injury in that long Journey of about five or six Hundred Miles. Being come thither, she acquainted some of the Citizens with her Intent, and desired them to go with her, but they not daring so to do, for fear of the Sultan's Displeasure, she went to the Camp alone, and procured Information to be made at the *Grand Vizier's* Tent, that *There was an English Woman who had something to declare from the Great God to the Sultan*; who sent her Word, that *She should speak with him the next Morning*. So she returned to the City that Night, and next Morning went back to the Camp, when the Sultan being with his great Men about him, as he uses to be when he receives Ambassadors, sent for her in, and asked her, *Whether it was so as he had heard, viz. that she had a Message from the Lord?* She answered, *Yea*. Then he bade her, *Speak on*, (having three Interpreters by him) and when she stood silent a little, waiting on the Lord when to speak, he supposing that she might be fearful to utter her Mind before them all, asked her, *Whether she desired that any of them might go forth before she spake?* She answered, *Nay*. Then he bade her, *Speak the Word of the Lord to them, and not to fear, for they had good Hearts, and could bear it, and strictly charged her, to speak the Word she had to say from the Lord, neither more nor less, for they were willing to hear it, be it what it would*. Then she speaking, they all gave diligent Attention with much Seriousness and Gravity till she had done; and then the Sultan asked her, *Whether she had any more to say?* She asked, *Whether he understood what she had said?* He replied, *Yea, every Word*: Adding, that *It was Truth*, and desired her to stay in that Country, saying, that they could not but respect such an one as had taken so much Pains to come to them so far as from *England* with a Message from the Lord, and offered her a Guard to bring her to *Constantinople*, whither she intended to go, which she not accepting, but trusting in the Arm of the Lord, who had brought her safe thither, to conduct her back again, he told her, *It was dangerous travelling, especially for such an one as she, and wondred that she had passed safe so far as she had*, saying, *It was Respect and Kindness to her, that he had offered her a Guard, and that he would not, for any Thing, that she should come to the least Hurt in his Dominions*. Then they asked her, *What she thought of their Prophet Mahomet*. She replied, that *She knew him not, but that she knew CHRIST the true Prophet, the Son of GOD, who was the Light of the World, and enlighteneth every Man that cometh into the World*. Adding, *If the Word that the Prophet speaketh cometh to pass, then shall ye know that the Lord hath sent that Prophet, but if it come not to pass, then shall ye know that the Lord never sent him*. To which they confessed and said, *It was Truth*. And so she departed through that great Army to *Constantinople* without a Guard, and came thither without the least Hurt, Scorn, or Derision, the *Turks* in this Behalf receiving her and her Message with far more Respect and Civility, than she had often met with from those who covered themselves with a Profession of Christianity.

Sufferings of
J. Perrot and
J. Love.

III. JOHN PERROT and JOHN LOVE went together to *Leghorn*, where they were had to the Inquisition, and examined by three Friars, who, after they had given an Account of themselves, dismissed them. They went afterward to *Venice*,

Venice, where *Perrot* spake to the *Doge* in his Palace. From thence they travelled to *Rome*, and bore their Testimony against the Idolatry committed there, in such a publick Manner, that they were taken into Custody. *John Love* died in the Prison of the Inquisition, where some said he was privately made away: *Perrot* continued Prisoner at *Rome* a long Time after, but at length obtained his Liberty, and returned to *England*.

EUROPE
and
ASIA.

IV. SAMUEL FISHER and JOHN STUBBS went also to *Rome* about the Year 1659, where they testified publickly against the *Popish* Superstition, and had Conference with some of the Cardinals: They also spread some Books among the Friars. Notwithstanding all which, such a peculiar Providence attended them, that they came away from thence unmolested.

Travels of
S. Fisher, and
J. Stubbs.

V. WILLIAM SALT, about the same Time, for bearing his Testimony at *Morlaix* in *France*, against the Maskings, which were tolerated there by Law, suffered an hard and grievous Imprisonment, and the Bayliff of that Town had a Design to put him to Death; but through the Intercession of *Lockhart*, the *English* Ambassadour, he was released by an Order from the King, being so emaciated by hard Confinement and Want, that he was become like the Skeleton of a Man.

Sufferings of
W. Salt in
France.

VI. CHRISTOPHER BIRKHEAD having spoken and written against the *Romish* Religion, was therefore imprisoned at *Rochel* in *France*, and examined by the Bishop. Some would have had him burnt, but the criminal Judge absolved him. After which, in the Beginning of the Year 1657, he went to *Middleburgh* in *Zealand*, and going into the *English* Congregation there, after their Preacher, *William Spanke*, had preached about three Quarters of an Hour, he spake thus, *Friends*, the Apostle saith, that *we may all prophesy one by one, that two or three Prophets may speak, and the others judge, and if any Thing be revealed to him that sits by, let the first hold his Peace*. This caused a great Stir in the Congregation, and *Birkhead*, instead of being farther heard, was apprehended and detained in Custody. On the 19th Day of the First Month 1657, the following Charge was exhibited against him, viz.

Sufferings of
C. Birkhead.

“ The Bayliff of the City of *Middleburgh* demandeth, according to his Office, against CHRISTOPHER BIRKHEAD.

“ WHEREAS the said *Christopher Birkhead* is a Maker of Uproars, Seditions, and a Blasphemer against the Servants, Ministers, or Preachers of the reformed Churches.

Charge exhibited against him.

“ Therefore it is demanded, that the ensuing Punishments be inflicted on him; First. That he shall be brought before the *Stadt-houfe*, and there be put upon a Scaffold, and whipped with Rods, and burned with the Mark of this City of *Middleburgh*, and for some Years to be put in the *Rasp-houfe*, and there to rasp and work, the Time left to the Discretion of the Lords, and afterwards to be banished out of the Jurisdiction of these Lands.”

This shews the great Prejudice his Prosecutors had conceived against him, and how eager they were to incense the Magistrates, and to excite them to inflict very severe Punishments on him.

In Answer to the Charge against him, he delivered his Defence to the Magistrates in the *Dutch* Language, which Defence, as translated into *English*, was as follows, viz.

“ The DEFENCE of CHRISTOPHER BIRKHEAD against those Things laid to his Charge by the Bayliff of the City of *Middleburgh*, the 19th of this Instant, being the First Month, called March 1656-7.

“ THE first Accusation is, Whereas the said *Christopher Birkhead* is a Maker of Uproars; to which I answer, The Accusation itself is false, for I neither made any Uproar, nor thought, nor intended to make any Uproar, the

His Defence.

EUROPE

and

ASIA.

“ the Living God is my *Witness*, and will be my *eternal Witness* in that
 “ Thing ; and if an Uproar was made, let those suffer that made it, and to
 “ the Witness of God in all Consciences I appeal, Who was it that made the
 “ Uproar, I, or the rude Multitude that beat, kickt, pull’d me by the Hair,
 “ and cast me into Prison, when I neither did, nor thought Evil against them,
 “ but in Obedience to the Lord began to speak, according to the Rule of the
 “ Apostle, 1 Cor. xiv. 29, 30, 31, who said, *Let the Prophets speak two or*
 “ *three, and let the other judge, and if any Thing be revealed to another that*
 “ *sitteth by, let the first hold his Peace, for you may all prophesy one by one, that*
 “ *all may learn, and all may be comforted ;* and so doing is Order, and not
 “ Confusion in the Churches of Christ ; and this Thing I began to do in the
 “ Spirit of Meekness, but the rude Uproar-makers, in the Spirit of Envy, fell
 “ presently upon me : Now let the Witness of God in all Consciences judge,
 “ who made the Disturbance, they that beat, raved, roared, called filthy
 “ Names, or he that was so used by them, and opened not his Mouth at that
 “ Time. Neither was that I did for any other End, than to clear my Con-
 “ science in the Sight of God, who is my Witness. But here, like the Servants
 “ of God in former Ages, I, by the Uproar-makers am accused for making an
 “ Uproar, (as you may read, *Acts xvi. 17. Acts xix. 23.*) which Scriptures, I
 “ desire the Magistrates may read and consider, before hasty Judgment be
 “ passed, and see whether my Case be not the same, and consider as *Gallio*
 “ did, *Whether it be a Matter of Wrong, or wicked Lewdness, or whether it be a*
 “ *Question of Words and Names.* Read *Acts xviii. 14, 15, 16.* for the Servants
 “ of the Lord were never persecuted as Servants of the Lord, but as Deceivers
 “ and Turners of the World upside-down ; yea Christ himself, and that by
 “ them who professed the Words of those that prophesied of him, but lived
 “ not the Life of the Prophets, and so knew not Christ, of whom they
 “ prophesied.

“ He is a *Maker of Uproars*, that gathers together a Company of People,
 “ putting something in their Mouths to cry, and so to breed Sedition, Mutiny,
 “ or Bloodshed, as *Demetrius* did, *Acts xix.* against which I stand a Witness for
 “ the Lord, and am redeemed by him from that murdering, tumultuous
 “ Spirit ; but in the Spirit of Meekness to reprove Sin in the Gate, or elsewhere,
 “ is not to make an Uproar, though it hath been so counted in all Generations
 “ by the Uproar-makers.

“ “ To the *second* Thing they charged against me, which is *being a Seducer*,
 “ I answer, *The Accusation is false*, for I seek to seduce no Man, and let him
 “ that accuseth me declare in what I am a Seducer, that so I may make my
 “ Defence, or it is just for him to suffer as a false Accuser.

“ To the *third* Thing, which is, that *I am a Blasphemer* against the Servants,
 “ Ministers, or Preachers of the Reformed Church, I answer, *The Servants of*
 “ *the Church reformed by Christ, are my Brethren, and the Ministers and*
 “ *Preachers thereof I honour in the Lord, and I never blasphemed any of them as*
 “ *I know of ;* but if any profess to be reformed, and live in Iniquity, such
 “ I disown.

“ And to the Punishments desired to be inflicted upon me, I say, What a
 “ Thing is this, that any one professing *Christianity*, should be so far out of
 “ Christ’s Doctrine, who said, *Render to no Man Evil for Evil, and love your*
 “ *Enemies ; do Good to them that hate you :* But here is my Blood required, for
 “ doing nor thinking no Man evil, but only for speaking a few of the Apostle’s
 “ Words, and that according to the Apostle’s Rule, and for this my Blood
 “ must be fought, and not only mine, but my Wife’s and Children’s also, who
 “ unless the Lord provide for them, my long Absence will be their great
 “ Suffering. Beware, lest the Blood of the Innocent, and the Cry of the
 “ Fatherless and Widow, enter into the Ears of the Lord of Sabbath.

“ And as to the Particulars thereof, as first, *Whipping with Rods* (it seems
 “ more than one) I am not a Beggar, nor a Vagabond, I have asked nothing
 “ of any Man but what I paid for, and brought sufficient from my Home to
 “ carry

“ carry me thither again, if I am not too long restrained by you ; then why should I be whipped, and that so cruelly. EUROPE
and
ASIA.

“ And to the *Second*, which is to be *burn-marked* : That Punishment with us belongs to Thieves, of which I am none ; if you can prove me so to be, spare me not.

“ And to the *third* Punishment, which is, *to be put in the House of Correction, or Rasp-house*, I answer, *I am not an idle Person, that had need to be forced to work, but am one that am diligent in my outward Employment to maintain my Family* ; for which I can produce many Witnesses, if I may have Permission to write Home ; and in this not only my Suffering is sought, but the Sufferings of my Wife and Children also, the Oppression of a Man and his House, a Man and his Heritage.

“ To the *Last*, which is *Banishment* : I have not conspired against the Governours of these Lands, nor against any Person or Persons therein, and am not an Enemy to the Person of any Man, as God is my Witness : Then why should I be banished ?

“ And as to the Letter I writ to *William Spanke*, it is a particular private Admonition to a particular Person, which if he had found that I had done him Wrong in any Thing therein written, he professing himself to be a Minister of Christ, why had he not again in private rebuked me, and shewed me my Fault, and like a Good Soldier of Jesus Christ, have put on the whole Armour of God, and have cut me down with the Sword of the Spirit, and not seek to the Magistrates for Help against him that took up no outward Weapon against him, like *Shemaiah*, *Jer. xxix. 26.* And like the Priest of *Bethel*, *Amos vii. 10, 11, 12.* which the Ministers of Christ never did, though they suffered much. Is it because that I tell him the Truth, am I therefore become his Enemy ? But if either you or he find that I have wronged him in this Letter, I desire to know wherein, that so I may make my Defence, and that it may be given me in Writing in *English*.”

The aforefaid Defence prevented in some Measure the cruel Intent of his Adversaries, whose Purpose was to have had him publicly whipt and branded ; but though the Magistrates did not think fit to gratify their Malice so far ; yet as to the latter Part of their Desire they did comply, and pass Sentence, *that the said Christopher Birkhead should be put into the Rasp-house for two Years, and then be banished, and pay all the Charge.* Sentence passed on him.

Accordingly he was put into the Rasp-house, and continued there two Years, where he suffered much Hardship. The Time being expired, under Pretence of Fees and other Claims made by the Keeper, he was yet detained, but was at length set at Liberty at the Intercession of the *Heer Newport*, Ambassador of the States General in *England*.

VII. GEORGE BAILEY about the same Time coming into *France*, and zealously testifying against *Popery* and worshipping of Images, was taken into Custody, committed to Prison, and died there. Death of G. Bailey in Prison.

VIII. WILLIAM AMES, in the Year 1657, being at *Amsterdam*, was commanded by the Magistrates to depart from that City in twenty four Hours, which he not doing, was taken into Custody for some Days, and then was led through the Regular's Gate, and banished the Town. But he judging that he had committed no Evil, returned next Day into the City, and passed through the great Market-place called the *Dam*, and it was reported, that some of the Magistrates seeing him, said, *Lo, there's the Quaker, if now we had a Mind to make Martyrs, here would be an Opportunity.* But no Evil being proved against the Man, they thought it Prudence not to meddle any farther with him. Banishment of W. Ames.

In the Year 1659 the said *William Ames* and *Martin Martinson*, a Cooper of *Moordrecht*, were for some Time confined in the *Bedlam* of *Rotterdam*. The Occasion of which was briefly thus : *Martinson* being convinced of the Doctrine preached by *Ames*, kept a Meeting at his House, *Ames* coming thither and preaching, was insulted by a rude Rabble of People, both young and old, who followed

Confinement of him and M. Martinson.

EUROPE followed him, as he was going out of Town, with an hideous Noise of *Quake, Quake, Quake*, and pelted him with Stones and Clods till he came to the Boat which was to ferry him over to *Gouwerek*. The Preacher of *Gouwerek* hearing the Noise, came and enquired, *What was the Matter that the People made such a Noise?* Ames answered, *It seems they are not taught better.* The Preacher thereupon called Ames a *deceiving Wolf*. Ames insisted upon the Proof of this, and afterward by a Letter from *Rotterdam*, desired Martin to go to the Preacher, and desire him to appoint a Time to prove his Charge. The Preacher replied, *Let him come next Sunday before Noon, after Sermon, and I will prove it publickly before all the People:* Notice of this being sent to Ames, he came to *Moordrecht*, where the Preacher had so ordered the Matter, that he was taken into Custody, carried to *Rotterdam*, and there lockt up in *Bedlam* as a Madman: And about a Week after, Martin, for having kept Meetings in his House, was by the *Dike-Grave's* Men taken Prisoner, and carried to *Rotterdam*, where he was lockt up with Ames. Thus was this Matter contrived by the Preacher of *Gouwerek*, and his Colleague at *Moordrecht*.

Their Refusal
to depart
privately.

After they had been there about three Weeks, the Under-Governour of the House let them out: Yet they continued in the Town, and intended not to depart till they had given Notice to the *Dike-Grave* of their being let out, lest any Occasion might be taken of saying, *They had broken Prison.* And Reason they had for being so cautious, for the next Morning the Deputy came to them and said, *I desire that you will not bring me into Trouble, for I am an ancient Man, and the Dike-Grave hath been with me, and asked for you, to which I answered, that You were gone out; but he took this very ill: I desire therefore you will say, you were gone out without my Knowledge.* But Ames answered, that He himself intended to go and speak with the *Dike-Grave*, and if he was displeased at their going out, he might put them in again, for they would not have the Name of *Prison-Breakers*. Then they both went to the *Dike-Grave*, and told him after what Manner they were come out, saying also, that *They would not have it said that they broke out. That Name, said the Dike-Grave, you would have had, if you had departed the Town, for the Deputy told me that you got out by breaking a Window.* After some Words, the *Dike-Grave* asked, *Would you be willing to return to Bedlam?* Ames answered, *If thou desirest us to return thither, we will do so.* Then he said, *You may go thither, and walk in the Gallery till farther Order.* They did so, and were shortly after lockt up again each in an Hole by himself. After some Time they were again set at Liberty, and Ames travelled into *Germany*.

Imprisonment
and Banish-
ment of W.
Caton.

IX. WILLIAM CATON, in the Year 1656, being at *Middleburgh* in *Zealand*, was clapt up in Prison some Days, and then being weak in Body, was ordered by the Magistrates to be sent away for *England*. They sent him conducted by a Guard of Soldiers in a Coach-Waggon to the Waterfide, and put him on board a Ship of War, where he endured much Hardship, the Seamen being so ill-natur'd, that they would not allow him so much as a Piece of Sail-Cloth; but he was fain to lie on the bare Boards in very cold and stormy Weather. But though thus hardly used, the Spirit of God supported him, and he found his Strength increase, until he came again to *London*.

C H A P. XIII.

I S L E of M A L T A.

ANNO 1661.

IN this Year two *English* Women were imprisoned in the Inquisition at *Malta*: Their Names were *Katharine Evans* and *Sarah Chevers*. They were there in all above three Years. The Occasion of their Imprisonment, with the extream Sufferings they underwent, and the many Trials and Temptations they encountred, through the subtil Sollicitations, Contrivances and Threats of the Friars, with their wonderful Preservations and Deliverances, are largely set forth in a Relation thereof written by the said *Katharine Evans*, a Woman of choice natural Abilities, and inspired with many *Christian* Virtues, out of which Narrative we have made the following Extract in her own Words.

*Imprisonment
of K. Evans
and S. Chevers*

“ We were, *says she*, at Sea between *London* and *Plymouth* many Weeks,
“ and one Day we had some Trials, and between *Plymouth* and *Leghorn* we
“ were thirty one Days, and we had many Trials and Storms within and
“ without, but the Lord did deliver us out of all: And when we came to
“ *Leghorn* with the rest of our Friends, we went into the Town, and staid there
“ many Days, where we had Service every Day, for all Sorts of People came
“ to us, but no Man did offer to hurt us: From thence having got Passage in
“ a *Dutch Ship*, we sailed toward *Cyprus*, intending to go to *Alexandria*, but
“ the Lord had appointed something for us to do by the Way: The Master
“ of the Vessel being in Company with another Ship that had some Business at
“ *Malta*, (a City in the Isle of *Malta*, where *Paul* suffered Shipwreck) tarried
“ some Time in that Harbour. On the First-day of the Week, being moved
“ of the Lord, we went into the Town, and the *English* Consul met us on the
“ Shore, and asked us concerning our Coming, and we told him the Truth,
“ and gave him some Books and a Paper, and he told us there was an Inqui-
“ sition, and he kindly intreated us to go to his House, and said, *All that he*
“ *bad was at our Service while we were there*. And in the Fear and Dread of
“ the Lord we went, and there came many to see us, and we called them to
“ Repentance, and many of them were tender, but the whole City is given to
“ Idolatry. And we went on Shipboard that Night; and the next Day being
“ moved to go into the City again, we dared not to fly the Cross, but in Obe-
“ dience went, desiring the Will of God to be done. And when we came to
“ the Governour, he told us, that *He had a Sister in the Nunnery did desire to see*
“ *us, if we were free*, and in the Fear of God we went and talked with them,
“ and gave them a Book, and one of the Priests was with us at the Nunnery,
“ and he had us into their Place of Worship, and some would have us bow to
“ the high Altar, which we did deny, and having a great Burden, we went to
“ the Consul again, and were waiting upon the Lord what to do, that we
“ might know.

*Extract of
a Narrative
written by
K. Evans.*

“ And the Inquisitors sent for us, and when we came before them, they asked
“ our Names, and the Names of our Husbands, and of our Fathers and
“ Mothers, and how many Children we had? And they asked us, *Wherefore*
“ *we came into that Country?* And we told them, *We were the Servants of the*
“ *Living God, and were moved to come and to call them to Repentance*. Many
“ other Questions they asked, and when they went away, commanded that we
“ should be stayed there. Next Day they came again, and would examine us
apart,

ISLE of
MALTA.* i. e. meant
inwardly.

“ apart, so calling for Sarah, they asked her, *Whether she was a true Catholick?*
 “ She said, *She was a true Christian, that worshipped God in Spirit and in Truth.*
 “ They proffered her the Crucifix, and would have had her Swear that she would
 “ speak the Truth, but she would not Swear, for Christ had commanded her
 “ not to Swear, saying, *Swear not at all.* And the *English* Consul persuaded
 “ her with much Intreating to Swear, saying, *None should do her any Harm.* But
 “ she denied, and they took some Books from her, and would have had her
 “ Swear by some of them, but she would not: But they asked, *Wherefore she*
 “ *brought the Books?* And she said, *Because we could not speak their Language,*
 “ *and that they might know wherefore we came.* And they asked of her, *What*
 “ *George Fox was?* And she said, *He was a Minister.* And they asked,
 “ *Wherefore she came thither?* She said, *To do the Will of God, as she was moved*
 “ *of the Lord.* And they asked, *How the Lord did appear unto her?* And she
 “ said, *By his Spirit.* And they asked, *Where she was when the Lord did appear*
 “ *unto her?* And she said, *Upon the Way.* They asked, *Whether she did see his*
 “ *Presence, and hear his Voice?* She said, *She did hear his Voice, and *saw his*
 “ *Presence.* And they asked, *What he said to her?* And she said, *The Lord told*
 “ *her, she must go over the Seas to do his Will.* And then they asked, *How she*
 “ *knew it was the Lord?* She said, *He bid her go, and his living Presence should*
 “ *go with her, and he was faithful that had promised, for she did feel his living*
 “ *Presence.* And so they went away.

“ Two Days after, they came again and called for me, and offered me the
 “ Crucifix, and told me, *The Magistrates commanded me to Swear that I would*
 “ *speak the Truth.* And I told them that *I should speak the Truth, for I was a*
 “ *Witness for God, but I should not Swear, for a greater than the Magistrate*
 “ *said, Swear not at all, but let your Yea be Yea, and your Nay, Nay, for*
 “ *whatsoever is more cometh of Evil.* But said they, *You must obey the Justice*
 “ *who commands you to Swear.* I said, *I should obey Justice, but if I should Swear,*
 “ *I should do an unjust Thing, for the (just) Christ said, Swear not at all.* And
 “ they asked me, *Whether I did own that Christ that died at Jerusalem.* I
 “ answered, *We owned the same Christ and no other, he is the same Yesterday,*
 “ *To-day, and for ever.* And they asked me, *What I would do at Jerusalem?*
 “ I said, *I did not know that I should go thither, but I should go to Alexandria.*
 “ And they said, *What to do?* And I said, *To do the Will of God, and if the Lord*
 “ *did open my Mouth, I should call them to Repentance, and declare to them the Day*
 “ *of the Lord, and direct their Minds from Darkness to Light.* Then they asked
 “ me, *Whether I did tremble when I did preach?* And I told them, *I did tremble*
 “ *when the Power of the Lord was upon me.* And they asked, *Whether I did see*
 “ *the Lord with mine Eyes?* I said, *God was a Spirit, and he was spiritually*
 “ *discerned.*

“ The Day that we were had from the *English* Consul's to the Inquisition,
 “ there came a Man with a black Rod, and the Chancellor and Council, and
 “ had us before their Lord Inquisitor, and he asked us, *Whether we had changed*
 “ *our Minds yet?* We said, *Nay, we should not change from the Truth.* He
 “ asked, *What new Light we talked of?* We said, *No new Light, but the same the*
 “ *Prophets and Apostles bore Testimony to.* Then he said, *How came this Light to*
 “ *be lost ever since the Apostles Time?* We said, *It was not lost, Men had it still*
 “ *in them, but they did not know it, by reason the Night of Apostacy had and hath*
 “ *overspread the Nations.* Then he said, *If we would change our Minds, and do*
 “ *as they would have us do, we should say so, or else they would use us as they*
 “ *pleased.* We said, *The Will of the Lord be done.* And he rose up, and went
 “ his Way with the Consul, and left us there. And the Man with the black
 “ Rod, and the Keeper, took us and put us into an inner Room in the Inqui-
 “ sition, which had but two little Holes in it for Light or Air; but the Glory
 “ of the Lord did shine round about us.

“ The next Second-day came a Magistrate, two Friars, and the Man with the
 “ black Rod, and the Keeper, to the Inquisition, to sit upon Judgment, and
 “ examined us apart of our Faith in Christ. The Magistrate would have had us
 “ to

“ to Swear, and we answered, No, Christ said, Swear not at all ; and so said
 “ James the Apostle. He asked, If we would speak Truth ? We said, Yea. He
 “ asked, Whether we did believe the Creed ? We said, We did believe in God,
 “ and in Jesus Christ, who was born of the Virgin Mary, and suffered at Jerusalem
 “ under Pontius Pilate, and arose again from the Dead on the third Day, and
 “ ascended to his Father, and shall come to Judgment, to judge both Quick and
 “ Dead. He asked, How we did believe the Resurrection ? We answered, We
 “ did believe the Just and Unjust should arise, according to the Scriptures. He said,
 “ Do you believe in the Saints, and pray to them ? We said, We did believe the
 “ Communion of Saints, but we did not pray to them, but to God only in the Name
 “ of Jesus Christ. He asked, Whether we did believe in the Catholick Church ?
 “ We said, We did believe the true Church of Christ, but the Word Catholick we
 “ have not read in the Scripture. He asked, If we believed a Purgatory ? We
 “ said, No, but an Heaven and Hell. The Friar said, We were commanded to
 “ pray for the Dead, for those that were in Heaven had no Need, and for them
 “ that were in Hell there is no Redemption, therefore there must be a Purgatory.
 “ He asked, If we believed their holy Sacrament ? We said, We never read the
 “ Word Sacrament in Scripture. The Friar replied, When we did read in our
 “ Bibles Sanctification, it was Sacrament in theirs. He said, Their holy Sacra-
 “ ment was Bread and Wine, which they converted into the Flesh and Blood of
 “ Christ by the Virtue of Christ. We said, They did work Miracles then, for
 “ Christ’s Virtue is the same as it was when he turned Water into Wine at the
 “ Marriage of Cana. He said, If we did not eat the Flesh, and drink the Blood
 “ of the Son of God, we had no Life in us, We said, The Flesh and Blood of
 “ Christ is spiritual, and we do feed upon it daily, for that which is begotten of God
 “ in us, can no more live without spiritual Food, than our temporal Bodies can
 “ without temporal Food. He said, that We did never hear Mass. We said, We
 “ did hear the Voice of Christ : He only had the Words of Eternal Life, and that
 “ was sufficient for us. He said, We were Hereticks and Heathens. We said,
 “ They were Hereticks that lived in Sin and Wickedness, and such were Heathens
 “ that knew not God : He asked about our Meetings in England, and we told
 “ them the Truth to their Amazement. And they asked, Who was the Head
 “ of our Church ? We said, Christ. And they asked, What is George Fox ?
 “ And we said, He is a Minister of Christ. They asked, Whether he sent us ?
 “ We said, No, the Lord did move us to come. The Friar said, We were deceived
 “ and had not the Faith, but we had all Virtues. We said, that Faith was the
 “ Ground from whence Virtues do proceed. They said, If we would take their
 “ holy Sacrament, we might have our Liberty, or else the Pope would not leave us
 “ for Millions of Gold, but we should lose our Souls and our Bodies too. We said,
 “ The Lord had provided for our Souls, and our Bodies were freely given up to serve
 “ the Lord. They asked us, If we did not believe Marriage was a Sacrament ?
 “ We said, it was an Ordinance of God. They asked us, If we did believe Men
 “ could forgive Sins ? We said, None could forgive Sins but God only. They
 “ brought us that Scripture, Whose Sins ye remit on Earth, shall be remitted in
 “ Heaven. We said, All Power was God’s, and he could give it to whom he
 “ would, that were born by the Eternal Spirit, and guided by the same, such have
 “ Power to do the Father’s Will, as I also answered a Friar in the City of
 “ Naples. Then they were silent for some Time, the Power of God greatly
 “ working. We asked them, Wherein we had wronged them, that we should be
 “ kept Prisoners all the Days of our Lives, and said, our innocent Blood would be
 “ required at their Hands. The Friar said, He would take our Blood upon him,
 “ and our Journey into Turkey too. We told him, The Time would come, he
 “ would find he had enough upon him without it. They said, The Pope was
 “ Christ’s Vicar, and we were of his Church, and what he did was for the Good of
 “ our Souls. We answered, The Lord had not committed the Charge of our Souls
 “ to the Pope, nor to them, for he had taken them into his own Possession. Glory
 “ was to him for ever. They said, We must be obedient. We said, We were
 “ obedient to Christ’s Spirit. The Friar said, None had the true Light but the
 “ Catholicks,

ISLE of
MALTA.

“ Catholicks, the Light we had was the Spirit of the Devil. We said, *Wo to him that calleth Jesus accursed. Can the Devil give Power over Sin and Iniquity? Then he would destroy his own Kingdom.* He said, *We were laughd at, and mockt at by every one.* We said, *What did become of the Mockers? It was no Matter.* He said, *We did run about to preach, and had not the true Faith.* We said, *The true Faith is held in a pure Conscience void of Offence toward God and Man, and that we had the true Faith.* He said, *There was but one Faith, either theirs or ours: And askt us, What it was?* We said, *Every one had the true Faith that did believe in God, and in Jesus Christ whom he had sent, but they that say they believe, and do not keep his Commandments, are Liars, and the Truth is not in them.* He said, *It was true.* But he did thirst daily for our Blood, because we would not turn, and urged us much about our Faith and the Sacrament, to bring us under their Law, but the Lord preserved us. They said, *It was impossible we could live long in that hot Room; for the Room was so hot and so close, that we were fain to rise often out of our Bed, and lie down at a Chink of the Door for Air to fetch Breath, and with the Fire within, and the Heat without, our Skin was like Sheep's Leather, and the Hair did fall off our Heads, and we did fall often; our Afflictions and Burdens were so great, that when it was Day we wished for Night, and when it was Night we wished for Day, we sought Death, but could not find it. We desired to die, but Death fled from us. We did eat our Bread with Weeping, and mingled our Drink with our Tears. We did write to the Inquisitor, and laid before him our Innocency and our Faithfulness in giving our Testimony for the Lord amongst them, and I told him, If it were our Blood they did thirst after, they might take it any other Way, as well as smother us up in that hot Room. So he sent for the Friar, and he took away our Inkhorns, (they had our Bibles before) We asked, Why they took away our Goods? They said, It was all theirs, and our Lives too if they would. We asked, How we had forfeited our Lives to them? They said, For bringing Books and Papers. We said, If there was any Thing in them that was not true, they might write against it. They said, They did scorn to write to Fools and Asses, that did not know true Latin. And told us, The Inquisitor would have us separated because I was weak, and I should go into a cooler Room, but Sarah should abide there. I took her by the Arm, and said, The Lord hath joined us together, and Wo be to them that shall part us: I chuse rather to die here with my Friend, than to part from her. The Friar was smitten, and went away, and came no more in five Weeks, and the Door was not opened in all that Time. Then they came again to part us, but I was sick, and broke out from Head to Foot. They sent for a Doctor, who said, *We must have Air, or else we must die.* So the Lord compelled them to go to the Inquisitor, and he gave Order for the Door to be set open six Hours in the Day. They did not part us in ten Weeks after. But O the dark Clouds, and the sharp Showers, the Lord did carry us through! Death itself had been better than to have parted in that Place. They said, *We corrupted each other, and that they thought when we were parted, we would bow to them, but they found it otherwise. We were stronger afterward than before, the Lord our God did fit us for every Condition.* They came and brought a Scourge of small Hemp, and asked us, *If we would have any of it?* They said, *They did whip themselves till the Blood came.* We said, *That could not reach the Devil, he sat upon the Heart.* They said, *All the Men and Women of Malta were for us if we would be Catholicks, for there would be none like unto us.* We said, *The Lord had changed us into that which changeth not.* They said, *All their holy Women did pray for us, and we should be honoured of all the World, if we would turn.* We said, *We were of God, and the whole World did lie in Wickedness, and we denied the Honour of the World, and the Glory too.* They said, *We should be honoured of God too, but now we were hated of all.* We said, *It is an evident Token whose Servants we are, the Servant is not greater than the Lord, and that the Scripture was fulfilled, which saith, All this will I give thee, if thou wilt fall down and worship me.**

“ At

“ At another Time the *English* Friar shewed us his Crucifix, and bade us
“ *Look there.* We said, *The Lord saith,* Thou shalt not make to thyself the
“ Likeness of any Thing that is in Heaven above, or in the Earth beneath, or
“ in the Waters under the Earth, thou shalt not bow down to them, nor wor-
“ ship them, but me the Lord thy God only. He (the Friar) was so mad,
“ that he called for Irons to chain *Sarah*, because she spake so boldly to him :
“ She bowed her Head, and said, *Not only my Feet, but my Hands and my Head*
“ *also for the Testimony of Jesus.*

“ They fought three Quarters of a Year to part us, before they could bring it
“ to pass, and when they did part us, they prepared a Bed for *Sarah*, and re-
“ moved her to another Room. When we were parted, they went from one to
“ another, thinking to intangle us in our Talk, but we were guided by the same
“ Spirit, and spake one and the same Thing in Effect, so that they had not a
“ Jot or a Tittle against us, but for Righteousness-sake. Our God did keep us
“ by his Power and Holiness out of their Hands. Honour and Praises be given
“ to his powerful Name for ever. The Friar came to me and said, *We were but*
“ *a few, and risen up of late, and they were many, and had stood 1400 Years, and*
“ *God was a Liar if they had not the true Faith, for he had confirmed it to them by*
“ *a thousand Miracles.* I said, *The few Number and the little Flock was Christ's*
“ *Flock, that our Faith was from the Beginning, that Abel was of our Church,*
“ *and that the World by Wisdom knew not God.* He went to *Sarah* with the same
“ Temptation, and she told him also, that *Abel* was of our Church. He said,
“ *Abel was a Catholick, and Cain and Judas were so.* Then said she, *The Devil*
“ *was a Catholick, and she would not be one.* He threatned her, but she took
“ her Fingers and shewed them, and said, *If they would tear her Joint-meal, she*
“ *did believe the Lord would enable her to endure it for the Truth.*

“ He (the Friar) came to me at another Time, like a Bear robbed of her
“ Whelps, and told me, *If I would be a Catholick, I should say so, otherwise*
“ *they would use me badly, and I should never see the Face of Sarah again, but*
“ *should die by myself, and a thousand Devils should carry my Soul to Hell.* I asked
“ him, *If he were the Messenger of God to me ?* He said, *He was.* I said, *What*
“ *is my Sin ? Or wherein have I provoked the Lord, that he should send me such a*
“ *Message.* He said, *Because I would not be a Catholick.* I said, *I deny thee and*
“ *thy Message too, and the Spirit which speaketh in thee. The Lord never spake it.*
“ He said, that *He would lay me in a whole Pile of Chains, where I should see*
“ *neither Sun nor Moon.* I said, *He could not separate me from the Love of God in*
“ *Christ Jesus, lay me where he would.* He said, *He would give me to the Devil.*
“ I said, *I did not fear all the Devils in Hell ; the Lord was my Keeper, and that*
“ *though he had the Inquisition, with all the Countries round about on his Side, and*
“ *I was alone by myself, I did not fear them, if there were Thousands more, the*
“ *Lord was on my right Hand, and the worst they could do, was but to kill the Body,*
“ *they could not touch my Life, no more than the Devil could Job's.* He said, that
“ *I should never go out of that Room alive.* I said, *The Lord was sufficient to*
“ *deliver me, but whether he would or not, I would not forsake a Living Fountain,*
“ *to drink at a broken Cistern.* He curst himself, and called upon his Gods, and
“ went forth, and as he was making fast the Door, he put his Hand in at the
“ Hole of the Door and said, *Abide there, Member of the Devil.* I said, *The*
“ *Devil's Members do the Devil's Work, the Woes and Plagues of the Lord will be*
“ *upon them for it.*

“ There was a poor *Englishman*, who hearing that *Sarah* was in a Room with
“ a Window next the Street, which was high, got up and spoke a few Words
“ to her : They came violently and haled him down, and cast him into Prison
“ upon Life and Death. And the Friars came to know of us, *Whether he had*
“ *brought us any Letters ?* We said, *No.* I did not see him. They said, *They did*
“ *think he would be hanged for it.* He was one they had taken from the *Turks*,
“ and made a *Catholick* of. *Sarah* wrote a few Lines to me about it, and said,
“ *She did think the English Friars were the chief Actors of it.* We had a private
“ Way to send to each other. I wrote to her again, and after my Salutation, I
“ said,

ISLE of
MALTA.

“ said, *Whereas she said*, the Friars were the chief Actors, *she might be sure of*
 “ *that, for they did hasten to fill up their Measures ; but I did believe the Lord*
 “ *would preserve the poor Man for his Love, and that I was made willing to seek*
 “ *the Lord for him with Tears : And I desired she would send him something*
 “ *once or twice a Day, if the Keeper would carry it. And I told her of the*
 “ *glorious Manifestations of God to my Soul, for her Comfort. I told her, It was*
 “ *much they did not tempt us with * Money. I bade her take Heed, the Light*
 “ *would discover it, and many more Things.*

“ This Letter came to the Friar's Hands, he translated it into *Italian*, and
 “ laid it before the Lord Inquisitor, and got the Inquisitor's Lieutenant, and
 “ came to me with both the Papers in his Hand, and asked me, *If I could read it ?*
 “ I told him, *Yea, I writ it. O did you indeed*, says he, *and what is it you say of*
 “ *me here ? That which is Truth*, said I. Then he said, *Where is the Paper*
 “ *Sarah sent, bring it, or else I will search the Trunk, and every where else. I*
 “ *bade him, Search where he would. He said, I must tell what Man it was that*
 “ *brought me the Ink, or else I should be tied with Chains presently. I told him,*
 “ *I had done nothing but what was just and right in the Sight of God, and what I*
 “ *did suffer would be for the Truth's Sake, and I did not care : I would not meddle*
 “ *nor make with the poor Workmen. He said, For God's Sake tell me what*
 “ *Sarah did write. I told him a few Words, and he said, It was Truth. Said he,*
 “ *You say, it is much we do not tempt you with Money. And in few Hours they*
 “ *came and tempted us with Money often. So the Lieutenant took my Ink,*
 “ *and threw it away ; and they were smitten, as if they would have fallen to*
 “ *the Ground, and went their Way. I saw them no more in three Weeks ; but*
 “ *the poor Man was set free the next Morning.*

“ They went to Sarah and told her, that *I had honestly confessed all*, and that
 “ *she had best to confess too*, and threatned her with an Halter, and took away her
 “ Bed, and Trunk, and Money. She asked him (the Friar) *Whether he were*
 “ *a Minister of Christ or a Magistrate ? If he were a Magistrate he might take*
 “ *the Money, but she would not give it him. He told her, She was possessed. She*
 “ *answered, She was, with the Power of an endless Life. The Lord was not*
 “ *wanting to us at any Time for Power in Words to stop the Gainsayers of*
 “ *his Truth.*

“ There was one Francis Steward, of London, a Captain of a Ship, and a
 “ Friar of Ireland, who came to the City together, and they did take great
 “ Pains for us, and went to the Ruler, and the Inquisitor, and to several
 “ Magistrates and Friars, and the new English Consul with them, and wrought
 “ much amongst them, that *All were willing to let us go, save the Inquisitor,*
 “ *they said : And he said, They could not free us without an Order from the Pope.*
 “ But we had many Enemies beside, that would not be seen. But these Men
 “ obtained the Favour to come and speak with us, which was a great Thing in
 “ such a Place.

“ They sent for us to the Court-Chamber, and the English Consul askt us, *If*
 “ *we were willing to go back to England ? We said, If it were the Will of God,*
 “ *we might. The Captain spake to us with Tears in his Eyes, and told us what*
 “ *they had done for us, but could not prevail. It is this Inquisitor*, said he, *the*
 “ *rest were made free. You have preached among this People*, said he. We told
 “ him, *We were called upon the Testimony of our Conscience, and the Truth that*
 “ *we had witnessed forth among them, we should stand to maintain with our Blood.*
 “ He said, *If they could get us off, he would freely give us our Passage, and pro-*
 “ *vide for us, and the Vessel was his own. We told him, His Love was as well*
 “ *accepted of by the Lord, as if he did carry us. He offered us Money. He saw*
 “ *the Lord would not suffer us to take any. He took our Names. We told*
 “ *them, They took us out of our Way, and put us into the Inquisition, and bid us*
 “ *change*

* Note. Their own Money, which had now served them about a Year and seven Weeks, was almost exhausted.

“ *change our Minds, and we could not, if they would burn us to Ashes, or chop us*
“ *as Herbs for the Pot.* The Friar said, *We did not work*, which was false; we
“ had Work of our own, and did work as we were able. We told him, *Our*
“ *Work and Maintenance was in England.* And they said, *It was true.* He said,
“ *We would not accept of the Inquisitor's Diet.* We did not know who did
“ prepare it for us, we did receive our Meat as we had Freedom in the Lord.
“ Then he said, *We had suffered long, and too long, but we should have our*
“ *Freedom in a few Days, and that they would send to the Pope for an Order.*
“ And there were many *English Ships* that Way; but the Captain saw it was a
“ very hard Thing, so that it grieved him to the Heart. He prayed God to
“ comfort us, and went away, and we do beseech God to bless and preserve him
“ unto Everlasting Life, and never let him or his go without a Blessing from
“ him for his Love. He did venture himself exceedingly in this Place. But after
“ he was gone, they arose up against us with one Accord. The Inquisitor came
“ up into a Tower, and looked down upon us as if he would have eaten us, and
“ they did try us for our Lives again, and did shut our Door many Weeks, we
“ could not tell for what. At length the Inquisitor came into the Tower again,
“ and *Sarah* was moved to call to him to have the Door opened for us, to go down
“ into the Court to wash our Clothes. Then he gave Command for the Door to
“ be opened once a Week, and in a little while it was open every Day. But
“ great was our Affliction indeed; and she told him, *If we were the Pope's*
“ *Prisoners, we would appeal to the Pope, and he should send us to him.* But they
“ in the Prison with us, especially the Friars, were mortal Enemies to us, but
“ yet they would have fed us with the choicest of their Meat, and would gladly
“ give us whole Bottles of Wine, if we would receive it, and were greatly
“ troubled because we refused to eat and drink with them, and did persecute us
“ accordingly: But the Lord did visit them with his Judgments. The Friar
“ was tormented Night and Day, his Body did perish, the Doctors and
“ Surgeons did follow him a long Time.

“ There were two or three *English Ships* came into the Harbour, and there
“ was great Pleading for us, but our Liberty could not yet be obtained.

“ The Room wherein I was separated, was near the *Chancery*, where all the
“ Bishop's Courtiers did resort, and would come into the Inquisition Courts,
“ and I had Work among them daily; they would come on purpose to their
“ Condemnation, some would be smitten, and run as if they were hunted, and
“ some would be set on Fire, and cry, *Caldere, Caldere, Fuoco, Fuoco*; and
“ many would pity us because we were not *Catholicks*. The Friars would say,
“ *We might be Catholicks and keep our own Religion too, and we should not be*
“ *known to be Catholicks, except we were brought before a Justice of the Peace.*
“ We askt, *If we should profess a Christ we should be ashamed of?* But as for the
“ poor Workmen, (many of whom were employed in new building the Inqui-
“ sition-house for the Space of a Year and an Half, while we were there in
“ Prison) they were willing to do any Thing for us, and were willing to hear
“ us, the Witnesses of God in them did answer to the Truth.

“ My Prison was nigh to the Palace, and to the Place of their Worship, that
“ I could be heard of both, and it was laid on me of the Lord to call them to
“ *Repentance, and to turn to the Light, wherewith they were enlightned, which*
“ *would lead them out of all their wicked Ways, Works and Worships, to serve the*
“ *true and living God in Spirit and in Truth*; the Power of God did reach the
“ Witnesses in many: They did sigh and groan, and some did stay to hear me as
“ long as they durst, for there were many did watch, and it was upon pain of
“ Death, or at least to be imprisoned. I was compelled to declare against all
“ their Ways, Works and Worships, insomuch that they ran to the Inquisitor
“ to have me chained, or punished some other Way; but the Power of the
“ Lord chained them, that they could not diminish an Hair of mine Head, the
“ Lord was my Safety: *Praises be to his Name for ever.*

“ We were kept thus near a Year—And when they saw they could not
“ prevail to betray us from the Truth, then they said, *They would give us to*
VOL. II.

ISLE of
MALTA.

“ the Devil to be tormented, and deliver us to their bad Catholicks to do by us as
 “ they pleased, for they would use us badly, and so they did seek to do. O the
 “ cursed Noise and Cries the Sodomites did make, crying *Quake, Quake,*
 “ running about the Prison raging, and some singing, and crouding round the
 “ Prison, Night and Day, as if they would have broke through to slay me, and
 “ the Sons of *Belial* did run to bear false Witness, so that I looked every Hour
 “ when they would fetch me out and slay me.—
 “ Then there was one came and said, *We must be sent to Rome:* They did
 “ work to send us unto *Rome*, but the Lord did blast it, and fought against
 “ them, that they could not send us.”

During their close Confinement in the Inquisition, they writ several Letters
 and Papers, favouring both of the Meekness and Fervour of a true *Christian*
 Spirit; some of which Letters we have thought proper to transcribe, as an apt
 Means of conveying to our Readers a just Conception of the excellent Frame of
 Spirit, wherein these Women passed through so many Trials and Tribulations,
 and through which they were preserved in so extraordinary a Manner.

“ I. A PAPER from KATHARINE EVANS, directed to the LORD
 “ INQUISITOR, and his COUNCIL, in Malta.

1. A Paper of
K. Evans to
the Lord In-
quisitor and
his Council.

“ MEN's Persons I cannot admire, they that do admire and respect
 “ Men's Persons, do it because of Advantage, and such are Trans-
 “ gressors, the Apostles *St. James* and *Jude* say.

“ In Obedience to the Lord, in Love to your Souls, from the Fountain of
 “ Love and Springs of Life, that stream forth to the Refreshment of the whole
 “ City of God, am I constrained to visit you with these few Lines, and I beseech
 “ you to read it with the Spirit of Moderation and Meekness, and see that
 “ nothing in you arise up against it, for it is God's Truth.

“ *Christ Jesus*, who is the Light of the World, which hath enlightned every
 “ Man that cometh into the World, saith, *This is Life eternal, to know thee the*
 “ *only true God, and Jesus Christ whom thou hast sent.* Now the Knowledge of
 “ God is Life eternal, and there is no other Way to come to this Knowledge,
 “ but to have the Mind turned from the Darkness to the Light, out of
 “ the visible to that which is invisible, viz. the *Light in the Conscience*,
 “ which convinceth of Sin and Iniquity, when no mortal Eye can see you, and
 “ as you come to love it, and to have your Minds staid upon it, you will feel
 “ the Incomes of God's Power to administer Condemnation upon the Trans-
 “ gressor, that keeps the pure Seed in Bondage in you: *For Sion is redeemed*
 “ *through Judgment, and her Converts with Righteousness.*

“ *St. Paul* saith, *If thou believest in thy Heart the Lord Jesus, and confessest*
 “ *with thy Mouth that God hath raised him from the Dead, thou shalt be saved, for*
 “ *with the Heart Man believeth unto Salvation;* and we do believe, and see, and
 “ taste, and handle of the good Word of Life, and have received the Spirit of
 “ Truth to lead us into all Truth, and doth bring all Things to our Remem-
 “ brance without any visible Thing. And *St. Paul* wrote to the *Galatians*,
 “ saying, *My little Children, of whom I travail in Birth, till Christ be formed in you.*
 “ Where Christ is formed within, there needs no Form without: The outward
 “ Form is called an Earthen Vessel, or an Earthly Tabernacle, or an Earthen
 “ House, but *Christ Jesus* is the express Image of his Father's Glory (or
 “ Substance) which is Light and Life.

“ Now the Image of Christ is a pure and holy Image, a meek and a Dove-
 “ like Image, a righteous and glorious Image, *Christ in you the Hope of Glory,*
 “ saith the Apostle to the Saints.

“ The Lord our God hath given to every Man a Measure of the Manifesta-
 “ tion of his own Spirit to profit withal, which is the *Light in the Conscience*, the
 “ true Teacher of the People, it is the Grace of God that bringeth Salvation,
 “ that appeareth to all Men, and it teacheth all that come to believe in it, to
 “ deny all Ungodliness and Worldly Lusts, and to walk soberly, righteously,

“ holily,

“ holily, and godly in this present World, and it will deal plainly with every
“ one! None need to fear being deceived by that in them, which doth condemn
“ them for Sin and Evil: But they that live in Pride are deceived already,
“ and they that live in Lusts and Drunkenness are deceived already, or in Lying,
“ Swearing, Adultery or Idolatry, are deceived, or in Hypocrisy and Deceit,
“ Hard-heartedness or Cruelty, they are deceived already; for those, you
“ know, are Fruits which do proceed from a deceived Heart, being corrupted
“ for want of Knowledge, saith God, *He that hath not the Spirit of Christ, is*
“ *none of his, and he that hath the Spirit of Christ, ought himself to walk as Christ*
“ *walked*: Now Christ was no Persecutor, he never imprisoned any, nor put
“ any to suffer; but he, and the holy Prophets and Apostles, were made to
“ suffer as Evil-doers: This we know.

“ The Day of the Lord is hot and terrible against all Sin and Iniquity, and
“ that Nature from whence it doth proceed, and there is a Wo for all them that
“ are laying up of Fuel for it. This is God’s Truth, whether you can receive
“ it, yea or nay. *I am ready to seal it with my Blood, if the Lord shall call me to it.*
“ Whosoever shall interpret this Paper before the Lord Inquisitor, (so
“ called) I charge thee in the Name of the Living God, as thou wilt answer
“ before his dreadful Presence, to interpret it Word by Word, as it is written,
“ without adding or diminishing.

“ KATHARINE EVANS.”

“ II. A LETTER from KATHARINE EVANS and SARAH
“ CHEVERS to a Friar, who had visited them in the Inquisition, and
“ tempted them to turn Catholics.

“ MALACHI!

“ THOU saidst thou wouldst try whether we had the true Spirit, yea or
“ nay, and thou hast tried Day and Night, but thou never triedst the
“ right Way: The Seed of God is not tried with Deceit, Lying, Hypocrisy,
“ nor Cruelty. But if thou hadst turned in thy Mind to the Light of God in
“ thy Conscience, thou wouldst soon have known us; or had the Love of
“ Christ been shed abroad in thy Heart, thou mightst have comprehended us;
“ or hadst thou found the Balance of the Sanctuary of the true Tabernacle,
“ which God hath pitched and not Man, thou mightst have weighed us; or
“ hadst thou laid Judgment to the Line, and Righteousness to the Plummert,
“ thou mightst have fathomed us; or couldst thou have opened the Book of
“ Life, thou mightst there read us; or hadst thou went into the House of
“ *Israel*, thou mightst have had Fellowship with us, &c. Contrary to our Wills
“ we were cast in among you, and have given our Testimony for the Lord, and
“ called all of you to Repentance, and have forewarned you of the Evil the
“ Lord is bringing upon you; but you have slighted the Day of your
“ Visitation, and have done Despight to the Spirit of Grace, and have cast
“ many hard Speeches, and false Aspersions upon the Truth and the Messengers
“ thereof, and the Lord will visit for these Things; and you have blinded
“ your Eyes that you will not see, and stopped your Ears that you might not
“ hear, and hardened your Hearts that you might not understand, lest you
“ should see with your Eyes, and hear with your Ears, and understand with
“ your Hearts, and turn to the Lord, and be converted, and he should heal you.
“ O that you had known in this your Day, what had belonged to your Peace,
“ but now it is hid from your Eyes. The Desire of our Souls is, that every
“ one may repent that can find a Place, and whatever you have done to us, we
“ desire it may not be laid to your Charge, for we count ourselves happy that
“ we were found worthy to suffer for the Name of the Lord.

2. A Letter of
K. Evans and
S. Chevers to
Friar Malachi.

“ KATHARINE EVANS,
“ SARAH CHEVERS.”

The

ISLE of
MALTA.

The two foregoing Letters shew in what Plainness of Speech, and Undauntedness of Spirit, they reproved those who persecuted them, being carried in their Publication of the Truth, and Reproof of Evil, above all Fear of Man's Power, being stedfast and unmoveable in their Faith, and in no wise terrified by the grievous Sufferings they underwent, nor the cruel Death, with Threats of which their Adversaries endeavoured to dismay them.

“ III. A LETTER from KATHARINE EVANS to her Husband and Children.

“ For the Hand of JOHN EVANS, my right and precious Husband, with
“ my Tender-hearted Children, who are more dear and precious to me
“ than the Apple of mine Eye.

3. A Letter of
K. Evans to
her Husband
and Children.

“ MOST dear and faithful Husband, Friend and Brother, begotten of
“ my Eternal Father, of the immortal Seed of Light, Life, and
“ Blessedness: I have Unity and Fellowship with thee Day and Night, to my
“ great Refreshment and continual Comfort, Praises, Praises, be given to our
“ God for evermore, who hath joined us together in that which neither Sea nor
“ Land can separate nor divide.

“ My dear Heart, my Soul doth dearly salute thee, with my dear and
“ precious Children, which are dear and precious in the Sight of the Lord, to
“ thy endless Joy, and my everlasting Comfort: Glory be to our God eternally,
“ who hath called you with an holy Calling, and hath caused his Beauty to shine
“ upon you in this the Day of his Power, wherein he is making up his Jewels,
“ and binding up of his faithful Ones in the Bond of everlasting Love and Sal-
“ vation, among whom he hath numbred you of his own free Grace, in which I
“ beseech you, *Dear Hearts*, in the Fear of the Lord, to abide in your Mea-
“ sures, according to the Manifestation of the Revelation of the Son of God in
“ you: Keep a diligent Watch over every Thought, Word and Action, and
“ let your Minds be staid continually in the Light, where you will find out the
“ Snares and Baits of Satan, and be preserved out of his Traps, Nets and Pits,
“ that you may not be captivated by him at his Will. O my *Dear Husband and*
“ *Children*, how often have I poured out my Soul to our Everlasting Father for
“ you, with Rivers of Tears, Night and Day, that you might be kept pure and
“ single in the Sight of our God, improving your Talents as wise Virgins,
“ having Oil in your Vessels, and your Lamps burning, and clothed with the
“ long white Robes of Righteousness, ready to enter the Bride-chamber, and to
“ sup with the Lamb, and to feed at the Feast of fat Things, where your Souls
“ may be nourished, refreshed, comforted and satisfied, never to hunger again.

“ My dear Hearts, you do not want Teaching, you are in a Land of Blessing,
“ which floweth with Milk and Honey, among the faithful Stewards, whose
“ Mouths are opened wide in Righteousness, to declare the eternal Myseries of
“ the everlasting Kingdom of the endless Joys and eternal Glory, whereinto all
“ the Willing and Obedient shall enter, and be blessed for ever.

“ My dear Hearts! The Promises of the Lord are large, and are all *Yea*
“ and *Amen* to those that fear his Name, he will comfort the Mourners in *Zion*,
“ and will cause the Heavy-hearted in *Jerusalem* to rejoice because of the Glad-
“ Tidings; they that do bear the Cross with Patience, shall wear the Crown
“ with Joy; for it is through the long Suffering and patient Waitings, the
“ Crown of Life and Immortality comes to be obtained; the Lord hath
“ exercised my Patience, and tried me to the uttermost to his Praise, and my
“ eternal Comfort, who hath not been wanting to us in any Thing in his own
“ due Time. We are Witnesses, he can provide a Table in the Wilderness, both
“ spiritual and temporal. O the endless Love of our God, who is an everlasting
“ Fountain of all living Refreshment, whose Chrysal Streams never cease
“ running to every thirsty Soul that breatheth after the Springs of Life and
“ Salvation.

“ In

Written
Eleven

VOL

“ In our deepest Afflictions, when I looked for every Breath to be my last, I
 “ could not wish I had not come over the Seas, because I knew it was my
 “ Eternal Father’s Will to prove me with my dear and faithful Friend: In all
 “ Afflictions and Miseries the Lord remembered Mercy, and did not leave nor
 “ forsake us, nor suffer his Faithfulness to fail us, but caused the sweet Drops of
 “ his Mercy to distil upon us, and the Brightness of his glorious Countenance to
 “ shine into our Hearts, and was never wanting to us in Revelations and Visions.
 “ O how may I do to set forth the Fulness of God’s Love to our Souls! No
 “ Tongue can express it: No Heart can conceive it: No Mind can compre-
 “ hend it. O the Ravishment, the Raptures, the glorious bright-shining
 “ Countenance of the Lord our God, which is our Fulness in Emptiness, our
 “ Strength in Weakness, our Health in Sicknes, our Life in Death, our Joy in
 “ Sorrow, our Peace in Disquietness, our Praise in Heaviness, our Power in all
 “ Needs and Necessities. He alone is a full God unto us, and to all that can
 “ trust in him; he hath emptied us of our selves, and hath unbottomed us of
 “ our selves, and hath wholly built us upon the sure Foundation, the Rock of
 “ Ages, Christ Jesus the Light of the World, where neither the swelling Seas,
 “ nor raging foaming Waves, nor stormy Winds, though they beat vehe-
 “ mently, can be able to remove us. Glory, Honour and Praise to our God for
 “ ever and ever, who out of his everlasting Treasures doth fill us with his eternal
 “ Riches Day by Day; he did nourish our Souls with the choicest of his
 “ Mercies, and doth feed our Bodies with his good Creatures, and relieve all
 “ our Necessities in a full Measure. Praises, Praises, be to him alone, who is our
 “ everlasting Portion, our Confidence, and our Rejoicing, whom we serve
 “ acceptably with Reverence and godly Fear, for our God is a consuming Fire.
 “ O my dear Husband and precious Children, you may feel the Issues of Love
 “ and Life, which stream forth as a River to every Soul of you, from an
 “ Heart that is wholly joined to the Fountain: My Prayers are for you Day
 “ and Night without ceasing, beseeching the Lord God of Power to pour down
 “ his tender Mercies upon you, and to keep you in his pure Fear, and to
 “ increase your Faith, to confirm you in all Righteousness, and strengthen you
 “ in the Believing in the Name of the Lord God Almighty, that you may be
 “ established in Mount Zion that can never be moved. Keep your selves un-
 “ spotted of the World, and love one another with a pure Heart, fervently
 “ serve one another in Love, build up one another in the Eternal, and bear one
 “ another’s Burdens for the Seed’s Sake, and so fulfil the Law of God. This is
 “ the Word of the Lord unto you, my dearly Beloved.
 “ Dear Hearts, I do commit you into the Hands of the Almighty, who
 “ dwelleth on high, and to the Word of his Grace in you, who is able to build
 “ you up to everlasting Life and eternal Salvation.

“ By me, who am thy dear and precious Wife and Spouse in the Marriage of
 “ the Lamb, in the Bed undefiled.

“ KATHARINE EVANS.

“ P. S. My dearly beloved Yoke-Mate in the Work of our God, doth
 “ dearly salute you. Salute us dearly to our precious Friends in all Places. I do
 “ believe we shall see your Faces again with Joy. Dearly salute us to T. H.
 “ R. S. and his Sister, S. B. and his Daughter, N. M. and his dear Wife,
 “ with all the rest of our dear Friends in Bristol. T. C. and his dear Wife and
 “ Daughter, with all Friends in Bristol and elsewhere. J. G. and his precious
 “ Wife, Children and Servants, with all Friends. Our dear Love to E. H. with
 “ her Husband and Children at Alderbury.

*Written in the Inquisition in Malta, in the
 Eleventh Month of the Year 1661.*

ISLE of
MALTA." IV. A LETTER from SARAH CHEVERS to her Husband
" and Children.4. A Letter
from S. Che-
vers to her
Husband and
Children.

" My dear Husband !

" **M**Y Love, my Life is given up to serve the living God, and to obey
 " his pure Call in the Measure of the Manifestation of his Light, Life,
 " and Spirit of Christ Jesus, his only begotten Son, whom he hath manifested in
 " me and Thousands, by the Brightness of his Appearing, to put an End to Sin
 " and Satan, and bring to Light Immortality, through the Preaching of the
 " everlasting Gospel, by the Spirit of Prophecy, which is poured forth upon the
 " Sons and Daughters of the living God, according to his Purpose, whereof he
 " hath chosen me, who am the least of all ; but God, who is rich in Mercy, for
 " his own Name's Sake hath passed by mine Offences, and hath counted me
 " worthy to bear Testimony to his holy Name before the mighty Men of the
 " Earth. O the Love of the Lord to my Soul, my Tongue cannot express,
 " neither hath it entred into the Heart of Man to conceive of the Things that
 " God hath laid up for them that fear him.

" Therefore doth my Soul breath to my God for thee and my Children
 " Night and Day, that your Minds may be joined to the Light of the Lord
 " Jesus, to lead you out of Satan's Kingdom into the Kingdom of God,
 " where we may enjoy one another in the Life Eternal, where neither Sea nor
 " Land can separate, in which Light and Life I salute thee, my dear Husband,
 " with my Children, wishing you to embrace God's Love in making his
 " Truth so clearly manifest among you, whereof I am a Witness, even of
 " the everlasting Fountain that hath been opened by the Messengers of Christ,
 " who preach to you the Word of God, in Season and out of Season, directing
 " you where you may find your Saviour, to purge and cleanse you from your
 " Sins, and to reconcile you to his Father, and to have Unity with him and all
 " the Saints in the Light, that you may be Fellow-Citizens in the Kingdom of
 " Glory, Rest and Peace, which Christ hath purchased for them that love him
 " and obey him. What Profit is there for to gain the whole World, and lose
 " your own Souls ? Seek first the Kingdom of God, and the Righteousness
 " thereof, and all other Things shall be added to you. Godliness is great Gain,
 " having the Promise of the Life that now is, and of that which is to come,
 " which is fulfilled to me, who have tasted of the Lord's endless Love and
 " Mercies to my Soul, and from a Moving of the same Love and Life do I
 " breath to thee, my dear Husband, with my Children, my dear Love salutes
 " you all : My Prayers to my God are for you all, that your Minds may be
 " joined to the Light wherewith you are lightned, that I may enjoy you in that
 " which is Eternal, and have Community with you in the Spirit. He that is
 " joined to the Lord is one Spirit, one Heart, one Mind, one Soul, to serve the
 " Lord with one Consent. I cannot by Pen and Paper set forth the large Love
 " of God in fulfilling his gracious Promise to me in the Wilderness, being put
 " into Prison for God's Truth, there to remain all the Days of my Life, being
 " searched, tried, examined upon Pain of Death, among the Enemies of God
 " and his Truth, standing in Jeopardy for my Life, until the Lord had subdued
 " and brought them under by his mighty Power, and made them to feed us,
 " and would have given us Money or Clothes ; but the Lord did deck our
 " Tables richly in the Wilderness. The Day of the Lord is appearing, wherein
 " he will discover every Deed of Darkness, let it be done never so secret : The
 " Light of Christ will make it manifest in every Conscience, the Lord will rip up
 " all Covering that is not of his Spirit. The God of Peace be with you all. Amen.

" Written in the Inquisition, by the Hand of

For the Hand of Henry Chevers, my dear
Husband, give this, fail not.

" SARAH CHEVERS."

" V. A

" V. *A LETTER to a Kinswoman of SARAH CHEVERS.*

ISLE of
MALTA.

" S. P. *My dear Kinswoman!*

" I Dearly salute thee, thy Husband, and thy tender Babes: I am not
" unmindful of thee, nor of thy Love that thou shewedst to me: I know
" thou shalt not lose thy Reward, thou hast found Refreshment in it, for it was
" of the Lord; my Burden was weighty for the Lord, I would have fled the
" Cross, but Praises be to the Lord that kept me to it, that I might not
" lose the Crown. I was straitned in it, till I gave up to it. Praises be to the
" Name of our God for ever, *Amen.* Stand fast in the Lord: Let none take
" thy Crown. The God of Power preserve and keep thee low and single in his
" Fear, pressing forward to the Prize of an uncorruptible Crown of Glory, Peace
" and Rest, out of all Strife. Keep to the pure Life: Watch the Enemy: Keep
" thy Mind stayed in the Measure of God's Grace, that is able to make thee wise
" unto Salvation, and to give thee an Inheritance with the rest of the Children
" in Light. My tender Lamb, fear and dread the living God, keep in his
" Presence; go not out, to let in the Enemy to break thy Peace, and to
" darken thy Understanding, and to veil over the Pure from beholding thy
" Saviour. Incline thine Ear to him. Give up to a daily Cross to thine own
" Will. Stand single, empty; wait upon the Lord to be filled with his Ful-
" ness: Let him be all thy Treasure: Ask of him, he giveth liberally:
" Believe, and thou shalt receive: His Promise is large, I have found it so;
" having nothing, yet enjoying all Things. I have tasted, handled and felt of
" his everlasting Love, and endurable Riches: My Life is wrapt up in it: I
" have found him whom my Soul loveth. O what might I do to set him forth!
" He is the choicest of Ten Thousands, therefore doth my Soul love him.

5. *A Letter to
a Kinswoman
of S. Chevers.*

" *My Life is given up for him, his Truth for to declare.*

" *Lord guide me in thy Path, and keep me in thy Fear. Amen.*

" *Thy Dear Aunt,*

" S. C."

" VI. *Another LETTER of SARAH CHEVERS to her Friends.*

" *My dearly beloved Friends in Truth!*

" I Dearly salute you in the Light, Life and Love of our God, which is shed
" abroad in our Hearts by the Holy Ghost, wherein I do rejoice, and have
" Union with you. My Life is given up to serve the Lord. O how my Soul
" travails for the Seed of God's Kingdom to be sown throughout all Nations, for
" the gathering in of Christ's scattered Flock, and for the Destruction of Sin
" and Satan: For our God is weighing the Mountains in Scales, and the Dust
" in an equal Balance. He is pulling down the Mighty, and raising the Meek,
" Humble and Lowly. He is feeding the Poor and Hungry with good Things,
" but the Rich he sends empty away. My dear Babes and Lambs, feed of the
" sincere Milk of the Word of Life, that you may grow up in it, and wax
" strong in Spirit, to praise the Lord, and to glorify him who is worthy. Be
" strong in the Lord and in the Power of his Might, seek him earnestly,
" call upon him continually, let your whole Meditations be stayed on him
" alway. Seek him earnestly, deny your own Thoughts and Words; give
" heed to the Light, bring all your Deeds to it, give up all that is contrary to
" be slain, stand single, empty, naked, before the Lord, that you may be filled
" with the Streams of his everlasting Love. O my dear Hearts! Our God is
" full of Love: Stand not back: Press forward, let nothing hinder you; the
" Lord calls for you. *My Son give me thy Heart.* The Promise of God is as
" large to you as any, if you can believe: Your Straitness is in your selves,
" for God is a full Fountain: Abundance of Love runs forth to them that can
" trust

6. *A Letter of
S. Chevers to
her Friends.*

ISLE of
MALTA.

“ trust in him, I can witness it. In the barren Wilderness he caused Streams of
“ living Waters to break forth : I cannot express it so large ; therefore doth
“ my Soul thirst after you, my dear Ones, the Love of God is to you. My dear
“ Sisters, I have you in my Remembrance, and do pray, to my God and your
“ God, that you may be enlarged in your Measures to praise the Lord, and to
“ be kept in a sensible Feeling of his Power daily, and that you may increase in
“ Wisdom, Strength and Power, over God's Enemies. The Blessing of the
“ Lord God Almighty be with you, and preserve you by his mighty Power,
“ unto the Coming of our Lord Jesus Christ. Amen.
“ Salute me to my Sister S. R. There is a tender Plant in her ; I do feel it
“ to my Comfort. Praises be to the Lord. I am in Health, I praise the Lord,
“ and do want nothing. The Lord is my Portion, I cannot want ; he hath
“ deckt my Table richly, he hath anointed my Head with Balm, it runneth
“ down the Skirts of my Clothing.

“ Your Dear Sister in the Lord,

*Written in the Inquisition Prison at
the Isle of Malta, by a Sufferer
for the Seed's Sake. Farewel at
this Time. Amen.*

“ SARAH CHEVERS.”

“ VII. Another Letter from KATHARINE EVANS to her Husband and
“ Children, with somewhat from both of them to Friends.

“ Dear Husband, with my Dear Children.

7. A Letter
from K. Evans
to her Hus-
band, &c.

“ I beseech you together to wait in the Patience, having your Minds always
“ stayed upon the Lord. Keep out of Incumbrances, for that is the
“ Enemy's Opportunity to step in, when the Mind is gone forth, and to vail
“ the Pure, and darken the Understanding, and so hinder you of the pure
“ Enjoyment of the beholding the Glory of God in the Face of Jesus Christ.

“ Take no more upon you than you are able to perform in the Spirit of Mode-
“ ration and Meekness, for that is in the Sight of God of great Price. See the
“ Lord going before you in all your Occasions, that you may be prosperous in
“ all your Undertakings : Wait diligently upon the Lord to be seasoned with
“ his Grace, that you may come to a pure Understanding of the Motions of
“ his Eternal Spirit, and to a true Knowledge of the Operation of his Hands :
“ So you will be able, with all Saints, to comprehend what is the Heighth, and
“ the Depth, and the Length, and the Breadth of the Riches of his Grace and
“ Love toward Mankind in Christ Jesus our Lord. Amen, faith my Spirit.
“ This is the Counsel of the Lord unto you.

“ I do often remember M. H. I do desire she may be brought up in the
“ Fear of God, and want for nothing that is convenient for her ; salute me to
“ her dearly. I have been very sensible, dear Husband, of thine and our Chil-
“ dren, and many dear Friends more, of your sorrowful Souls, mourning
“ Hearts, grieved Spirits, troubled Minds for us, as being Members of one
“ Body, Christ Jesus being our Head, we must needs suffer together, that we
“ may rejoice together ; a true Sorrow begets a true Joy ; a true Cross, a true
“ Crown. We do believe it is our Heavenly Father's Will and Purpose, to bring
“ us back as safe to England, as ever he brought us thence, for his own Glory,
“ though we are some of the least of Christ's Flock, yet we do belong to the
“ true Fold, and our Shepherd hath had a great Care for us, as he could have
“ for any of his Lambs, and hath brought us through great Affliction : Praises
“ be given to his glorious Name, of us and you, and all that know him, for
“ ever. Though we are absent in the Body in the Will of God, yet we are
“ present in Spirit in the Will of God with you, and do receive the Benefit of all
“ your Prayers daily, and feel the Springs of Life that do stream from all the
“ Faithful-hearted, to our great Refreshment and Strengthening.

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“ After our Money was gone, the Lord Inquisitor, with the rest in Authority,
“ put a great Allowance in one of their Servants Hands for our Maintenance,
“ because we would take no Money our selves. The Lord of Heaven did forbid
“ us to meddle with any. And he did send to know whether we wanted any
“ Clothes, he would send it to the Prison to us. This was the large Love of our
“ God to us, and we were made contented with what we had, till the Lord
“ God (who is rich in Mercy, and full of Grace, and is never unmindful of any
“ which trust in his Name) of his everlasting Love, did send his faithful Mes-
“ senger, whose Feet are beautiful, and Face is comely, with a bright-shining
“ Garment from the Crown of the Head to the Sole of the Foot, and came in
“ great Power and Strength indeed, armed with the whole Armour of Light,
“ and being commissioned of the Higher Power, went to the Lord Inquisitor to
“ demand our lawful Liberty, which would not be granted, except we could
“ get some *English* Merchants of *Leghorn* or *Messina* to engage 4000 Dollars,
“ that we should never come into those Parts again. The Lord (who alone is
“ our Life and Redeemer) moved our dear Brother to offer his own Body to
“ redeem ours, but it would not be received; then he offered to lay down his
“ own dear precious Life for our Liberty: Greater Love can no Man have
“ than to lay down his Life for his Friend: The Lord will restore into his
“ Bosom double: His Service can never be blotted out: His Name is called
“ *Daniel Baker*; his outward Being is near *London*; a right, dear, and precious
“ Heart he is. The Blessing, Strength, and Power of the Almighty be upon
“ him, and his, and overshadow them for ever, *Amen*. Greater Comfort could
“ never be administred to us in our Conditions: Glory, Honour and Praise to
“ my God for evermore, *Amen*.

“ This is a dear and sweet Salutation in that which never changeth, fadeth
“ away, nor waxeth old, from us whom the Lord hath counted worthy to bear
“ his Name, and to suffer for his Sake, to all our *Christian* Friends, Fathers and
“ Elders, Pillars of God’s spiritual House, Brethren and Sisters of the Lord
“ Jesus Christ.

“ O my dear Husband, with our dear and precious Children, Lambs of God,
“ and Babes of Christ, begotten of the immortal Seed of Light and Truth
“ within us, and all the whole Family of everlasting Blessedness.

“ Pray for us believingly: All Things are possible with our God. So, my
“ Dearlings, in the Arms of everlasting Love do I take my Leave of you: The
“ Blessing and Peace of the Most High be with you for ever. *Amen. Amen.*

“ O my dear Husband, praise the Lord that ever thou hadst a Wife that was
“ found worthy to suffer for the Name of the Lord: Inasmuch as I can under-
“ stand the Moving of the Spirit of God. My dear and faithful Yoke-fellow,
“ Sister and Friend, is worthy to be embraced of all Friends for ever: The
“ deeper the Sorrow, the greater the Joy; the heavier the Cross, the weightier
“ the Crown.

“ *This is written in the Inquisition of Malta, by us,*

Malta, the Eleventh Month
of the Year 1661.

“ KATHARINE EVANS,
“ SARAH CHEVERS.”

“ VIII. A SWEET SALUTATION to God’s Elect Church
“ in England and Ireland.

“ **R**IGHT dear, precious, and Heavenly Ones, whose Beauty shineth
“ bright, and at whose Name the Hearts of the *Heathen* do tremble. We,
“ who through the everlasting Mercies of our God, are Members of the same
“ Body, and are held in strait Captivity and hard Bondage, for witnessing forth
“ the Testimony and Covenant of pure Light, Life and Truth of our God,
“ with you dear and faithful Ones indeed. We here, in the same Covenant of
“ pure Love and Bowels of Tenderness, do dearly salute you, and embrace

8 A sweet
Salutation to
God’s Elect
Church.

ISLE of
MALTA.

“ you all, glorifying and praising our Eternal Father for you all, who hath counted us worthy to partake of the Fellowship and Sufferings for the Body's Sake, with you, in Tribulations, fiery Trials, manifold Temptations, Fastings, Watchings, Heats and Colds, and cruel Threatnings and Persecutions, Perils by Sea, and Perils by Land, standing in Jeopardy of our Lives Year after Year, and looking every Hour and Night, for many Weeks together, when we should be brought out to Execution: But though Proclamation was made, and they came up to the very Gate with a Drum and Muskets, to fetch us out and destroy us; yet the Lord God of everlasting Strength, when all Hopes were past, did but blow upon them with the Breath of his Nostrils, and they did fly as Dust before the Wind; for which we do intreat all Friends to glorify our God in our Behalf; for never did the Lord our God work greater Deliverance for any, than he hath done for us from Time to Time, who are the least, and weakest, for what we know, that ever the Lord our God sent forth in so great a Work: But all Things are possible with him that made and created all Things: It is he alone which carrieth on his own Work by his own mighty Power, and the Glory shall be his own for evermore. Amen.

“ Our dearly beloved Friends, did you but know the third Part of the Afflictions the Lord our God hath carried us through, you would say, *The Lord has wrought as great a Miracle in our Preservation, as ever he did in raising Lazarus out of the Grave.* And in the greatest of our Afflictions we could not say in our Hearts, *Father, would thou hadst not brought us here!* but cried mightily to our God for Power, to carry us through whatsoever should be inflicted upon us, that the Truth of our God might not suffer through our Weakness: And the Lord did hear us, and answered us in Righteousness, and carried us on with all Boldness, and made our Foreheads as Flint, and our Brows as Brass, in the Faces of our Enemies; that whensoever we were brought forth upon Trial, all Fear was taken away, that we stood as Iron-Gates, and Castle-Walls, in the Faces of our Enemies, so that they said, *We would fain be burned:* But we answered, *No, we would not willingly be burned; but if our Heavenly Father doth call us to suffer in that Kind for his Name's Sake, he will give us Power to go through it:* And we have great Cause to believe it, for our Lord God never called us to do any Service for him, but he gave us Power, and made Way for his own Work: *Glory and Praise be to his holy Name for ever.*

“ Dearly beloved Friends, marvel not why *Israel* is not gathered in all this Time; it is not for want of Labour nor Travel, nor Grief, nor Pain, Fast-ing, nor Mourning, nor Weeping, nor Love to their Souls; but it is because of the great Oppression: For here are a willing People, but they dare not until the Lord make Way for them. Truly, Friends, we have not been idle since we saw your Faces, nor have we had much Ease to the Flesh, but do travail Night and Day for *Sion's* Prosperity and perfect Joy, and for the Reparation of *Jerusalem*, and her pure Praise, though our Sorrows are deep, and our Afflictions grievous, yet we do wait with Patience to reap the peaceable Fruits of Righteousness, and enjoy the Benefit of our Uprightness, *Praises be to our God for ever.* He hath kept us by his Power and Holiness, that our Enemies have not one Jot or Tittle against us, but for the Truth of our God, and that we could not join with them: So they would not suffer us to have one Line of Refreshment, but stript us out of all, so that we could not expect one Drop of Mercy, Favour nor Affection, but what our Heavenly Father did distil upon us from his living Presence, and work for us by the Operation of his own Arm of Strength and Power. But terrible Storms have passed over our Heads, so that we cannot express our Sorrows; so likewise we cannot declare our Joy. O, in the Midst of all our Afflictions, our God did draw nigh unto us, and did speak comfortably unto us, with many sweet and precious Promises, and did never suffer his Faithfulness to fail us, nor was he wanting to us in Visions and Revelations. O! how doth he appear in his

“ Glory,

“ Glory, Beauty, and Brightness, so that our Souls are ravished and wrapped up
“ with his living Presence and Glory many Times, so that we dare not to look
“ out at our long Sufferings or Trials, but do press forward toward the Fulness
“ of Joy and Blessedness, which our Eternal Father hath prepared for all them
“ that love him, and walk in Obedience to him, and we know, the deeper our
“ Sorrow is, the greater our Joy shall be; and the heavier our Cross, the
“ weightier our Crown, as we abide faithful: And we do believe, that neither
“ Principalities nor Powers, nor Sufferings, nor Imprisonment, nor Persecution,
“ nor Life, nor Death, shall be able to separate us from the Love of God in
“ Christ Jesus our Lord and Saviour.

“ *Dearly beloved Friends!* Though our Bodies are bolted up in the Rocks
“ and Caves of the Earth, yet our Spirits, you know, none can confine or limit
“ to any Place. And we do behold your Order, and Stedfastness of your Faith,
“ and Labour of Love, and are daily refreshed in all the Faithful-hearted. O,
“ *dear Hearts,* the Remembrance of the least of you is precious. O the Rivers
“ of Tears that have distilled from our Eyes, whilst we do think upon you, for
“ Joy, because of your Growth and Flourishing in the Truth. O, you are
“ Virgins indeed, who have Oil in your Vessels, and your Lamps burning, and
“ are clothed with long white Robes of Righteousness, and are adorned with
“ the Ornaments of pure Beauty and glorious Brightness (abundance of you) to
“ our Joy and Comfort: And we do pray Night and Day, that every Babe of
“ our Heavenly Father's begetting may prosper, even as we desire our own
“ Souls should prosper, and that every one may be kept out of Incumbrances,
“ and use the World as if they used it not, that every one's Mind, Spirit and
“ Soul may be exercised in that which is Eternal, by the Power of God, out of
“ the Earthly, out of the Visible, out of the carnal and perishing Things of
“ this Life, (so as to trust in it) into the Heavenly, into the Spiritual, into the
“ Invisible, into that which never changeth, fadeth, nor waxeth old, where
“ every one may dwell in the Enjoyment of the Presence of the Lord, for in
“ the Presence of the Lord is Fulness of Joy, and at his right Hand is Pleasure
“ for ever more.

“ O! that every one may be emptied of your selves, and unbottomed of
“ your selves, that you may build wholly upon the sure Foundation, and be
“ anchored so fast upon the Rock of Ages, that neither the swelling Seas, nor the
“ foaming Waves, nor stormy Winds, though they beat vehemently, may ever
“ be able to remove you. O *dear Brethren,* in the Life and Power, you may
“ feel the Issues of Love and Life, which stream as a River to every Soul of
“ you, from the Hearts of us that are wholly joined to the Fountain: *Glory*
“ *and everlasting Praises be given to his holy Name.* Our whole Souls, Spirits,
“ Hearts and Minds, are given up to serve the Lord in whatsoever he requireth
“ of us, as he shall make it manifest unto us. And we do bless his Name for ever,
“ that he hath found us worthy of so high a Calling, as to bind Kings in Chains,
“ and Nobles in Fetters of Iron. Our Prayers are continually for the Advance-
“ ment of the Gospel of our Lord Jesus throughout the whole Earth, for the
“ gathering of the Seed of the Elect of God, and for raising it up over the Seed
“ of the Serpent, in Power and great Glory, to bear Rule and to have Dominion
“ over the whole World, that the Kingdoms of this World may become the
“ Kingdoms of our Lord Jesus, that he may rule in his Princely Power, and
“ reign in his Kingly Majesty, whose Right it is; that the Knowledge of the
“ Lord may cover the Earth as the Water covereth the Sea; that all the
“ Children of the Lord may be taught of the Lord, and be established in
“ Righteousness, that so the Mourners in *Sion* may rejoice, and the Heavy-
“ hearted in *Jerusalem* may be right glad: The Lord God of Power hasten it
“ for his own Name's Sake, and for his Elect's Sake, that lie in Captivity
“ under the Hands of the dark Powers of the Earth, either Spiritual or Tem-
“ poral. *Amen, Amen,* saith our Spirit.

“ *Dear and precious Friends and Brethren!* Pray for us, that we may finish
“ our Testimony to the Glory of God, and to the Praise of his holy Name, and
“ to

ISLE of
MALTA.

“ to the Comfort of all that love his Appearing, and to our Eternal Salvation,
 “ and the Shame and Confusion of all that hate the Lord Jesus, and persecute
 “ his Truth. So in the pure Unity of the Covenant of Light, Life, Peace, Love,
 “ and everlasting Righteousness, do we take our Leaves of you all at this
 “ Time, hoping and believing we shall see your Faces once again before we go
 “ hence, and be no more seen. *Dear Friends, pray for us.*

“ Though we were in Straits and Hardships by Reason of the Oppression;
 “ yet whilst our Minds were stayed upon the Foundation, we saw no Want;
 “ but our tender Father, whose Heavenly Eye was over us, saw our Necessities,
 “ sent his right, dear and precious Servant, and faithful Steward, *Daniel Baker*,
 “ to administer to our Necessities, both Spiritual and Temporal. He came not
 “ in his own Time, Will, nor Strength, but in the Will and Time, Strength
 “ and Power of the Almighty God, at whose Presence the Mountains were
 “ removed, the tall Cedars were made to bow, and the strong Oaks to stoop. O
 “ wonderful! He went to the Lord Inquisitor (the *Pope's* Deputy) to demand
 “ our lawful Liberty, which would not be granted, unless he would write to
 “ *Messina* or *Leghorn* to some *English* Merchants to be engaged for 4000 Dol-
 “ lars: Which Proposition being out of the Covenant of Light, we dare not
 “ stoop to it: But our dear Brother in *Christ Jesus* offered his Body for our
 “ Liberty, but it could not be granted: Nothing would serve, but one to be
 “ bound for 4000 Dollars to be paid, if ever we came into these Parts again.
 “ Then in Obedience to the Lord he offered up his Life for our Freedom, but
 “ all would not serve; *the Will of our God be done.*

“ O dear Friends! Greater Love was never heard of, than for a Man to lay
 “ down his Life for his Friend. O it is worthy to be recorded in Remembrance
 “ of him for ever: He came up and down to administer to us with his Life
 “ in his Hand Time after Time. So the Lord God of Heaven and Earth
 “ reward him double into his Bosom for ever. O, how did he refresh our Souls,
 “ Spirits, Minds and Bodies through great Trials, which is never to be
 “ forgotten by us.

*Written in the Inquisition of
 Malta, in the Eleventh
 Month of the Year 1661.*

“ KATHARINE EVANS,
 “ SARAH CHEVERS.”

“ P. S. We have suffered for the living Testimony of Jesus, and his pure
 “ Innocency in Bonds, Trials and Tribulations, more than three Years
 “ to this Day.”

“ IX. Another LETTER from SARAH CHEVERS to Friends in
 “ Ireland, to be read amongst the Assemblies of the Saints in Light.

9. A Letter
 from S. Che-
 vers to Friends
 in Ireland.

“ O All ye righteous Ones, whose Dwellings are on high, the Fulness of
 “ Beauty, Holiness and Glory, whose Name and Fame reacheth to the
 “ Ends of the Earth, to the Astonishment of the *Heathen*, and the Amazement
 “ of the Ungodly, to the Preparation of all Nations to appear before the
 “ dreadful Presence of the Lord God Almighty, to be stript of all false Cover-
 “ ings, and to be left without Excuse. *Glory and Praise to our God for ever,*
 “ Amen; who hath made us Eye-Witnesses of his mighty Work, and Helpers
 “ together with you, according to our Measures, to the chaining down of the
 “ Power of Darkness, and to the defacing of that painted Harlot, Mystery
 “ *Babylon*, with all her Lovers, to the utter Overthrow of *Antichrist*, with all
 “ his wicked Kingdom. *Amen.*

“ The Day is dawning, the Sun of Righteousness is arising over all Nations,
 “ for to make a clear Separation, to gather in his own Flock, and to scatter the
 “ Proud in the Imaginations of their own Hearts, to feed the Hungry, and to
 “ heal the Sick, and to bind up the Broken-hearted, to clothe the Naked, to
 “ visit the Spirits in Prison, and comfort the Mourners in *Zion*, to cause the
 “ Heavy-hearted in *Jerusalem* to rejoice.

“ O my

The
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 were e
 Tribul
 Spirits
 Vol

“ O my dear Friends, who are precious in the Sight of our Heavenly Father,
 “ Partakers of his divine Nature, living Stones, and holy Assemblies, wherein
 “ dwelleth the Fulness of God Almighty's Power and Strength, Riches, Glory,
 “ Wisdom, Counsel, Knowledge and Understanding, he is the Rock of Ages,
 “ the sure Foundation, the Ark of the Covenant of the Promise of everlasting
 “ Blessedness. *Amen.*

“ My dear and precious Ones, whom my Soul loveth ; my Heart delighteth
 “ in you, and my Spirit rejoiceth greatly, because of God's Almightyness
 “ among you, so that you are a Dread to the Nations. Kings, Princes, and
 “ mighty Men of the Earth shall bow before the Power of the Almighty God,
 “ by whom we stand, and all shall be brought under the Footstool of Christ
 “ and his Government, and he alone shall rule in Righteousness, and rule the
 “ Nations in Judgment ; then shall the Cry of the Poor be heard, and the
 “ Sighing of the Needy be eased, and the Yoke of Wickedness be broken,
 “ and the Oppressed shall be set free, the Image of Christ restored, and the
 “ Image of that subtil Serpent defaced, destroyed, and utterly cast down for
 “ ever. *Amen.* So saith my Spirit ; *Glory, Honour, Laud and Praise, be given*
 “ *to our Lord God Almighty for ever. Amen.*

“ A sweet Salutation is this from the breathing forth of my pure Life, to the
 “ same Life in my Spirit joining in my Measure, a Sufferer for the Seed's Sake :
 “ Glory to the Lord, who hath counted me worthy. *Farewel, Farewel, my*
 “ *dear Hearts.* My dear Yoke-Mate K. E. dearly salutes all Friends.

“ O ye holy Assemblies, whose Hearts are wholly united to the Lord, I with
 “ you, in the Power of the Almighty God, do travail for the raising of the
 “ Seed, and the gathering in of the lost Sheep of the House of *Israel.* O blessed
 “ be the Day wherein the Lord called me, and counted me worthy to suffer for
 “ the Seed's Sake. Praise the Lord for me, ye Blessed of the Lord, in whom
 “ the living Praises are found in the living Fountain of God Almighty, the Ful-
 “ ness that filleth every empty Soul, in the Streams of Love, Light, Strength,
 “ Riches, Immortality and eternal Glory. So Truth, Joy, Peace, and everlast-
 “ ing Blessedness remain with you for ever. *Amen.*

“ My Life is given up for the Service of the Lord : Bonds, Chains, Bolts,
 “ Irons, double Doors, Death itself, is too little for the Testimony of Jesus and
 “ the Word of God. So the Seed be gathered, it is but a reasonable Sacrifice :
 “ Bonds and Afflictions abide the Gospel of Christ. *He that will live godly in*
 “ *Christ Jesus, must suffer Persecution :* It is an evident Token.

“ My dear Friends, my Light, my Life, my Love, hath perfect Union in the
 “ Eternal Spirit of the Living God, and remains with you all for ever.
 “ Fathers, Elders, Pillars, Nursing-Mothers in *Israel,* true *Israelites* indeed, in
 “ whom is no Guile ! My dear Salutation, and breathing forth of my Eternal
 “ Father's Love is to all the breathing Seed, begotten of the Heavenly Father ;
 “ Peace, Mercy, and Truth be multiplied among you all for ever. *Amen.*
 “ Pray for us, that we may have Boldness over our Enemies, to fulfil the
 “ righteous Will of our Heavenly Father, and be kept faithful in his Will for
 “ ever. *Amen.* Streams of Love and Life flow from a living Fountain to you
 “ all, my dear Friends, our Love remaineth ever with you all. *Amen.*

*Written by me, a Prisoner in
 the Inquisition for the clear
 Testimony of the Lord Jesus,
 this Eleventh Month of the
 Year 1661.*

“ SARAH CHEVERS.”

The foregoing Letters and Papers, in a most lively Manner express the
Christian Faith, Zeal, Patience and Constancy, with which these virtuous Women
 were endued, enabling them to abide stedfast, through the manifold Trials and
 Tribulations which attended them during their long Captivity, and raised their
 Spirits above the Fear of Death, to the Astonishment even of their Persecutors.

ISLE of
MALTA.

Travels of
J. Stubbs,
H. Fell,
D. Baker,
and R. Scof-
trop.

There are other Writings of theirs in Print, which were penned during their Imprisonment, particularly one, written by the said *Katharine Evans*, intitled, *A brief Discovery of God's Eternal Truth*. And another written by *Sarah Chever*, directed, *To all People upon the Face of the Earth*; and intitled, *A sweet Salvation, and a clear Manifestation of the true Light which lighteth every Man that cometh into the World*. Both which, after their Return to England, were published in Print, and are worthy the Reader's Perusal.

In some of the Letters before transcribed, Mention is made of one *Daniel Baker*, and his earnest Endeavours for their Discharge; of which we have the following Account, viz.

It happened while those Women were in the Inquisition at Malta, that *John Stubbs*, *Henry Fell*, *Daniel Baker*, and *Richard Scoftrop*, under a Concern for propagating true Religion, travelled together to *Leghorn*, whence *Stubbs* and *Fell* passed on towards *Alexandria*, while *Baker* and *Scoftrop* went Eastward for *Smyrna* and *Constantinople*; they, as their Manner was, wheresoever they came, boldly preached the Doctrine of the universal Light of Christ, exhorting all to a faithful Obedience therunto, that they might come to witness Salvation from Sin, and a real Conversion of their Souls to God. This Testimony of theirs, however christian, meek, humble, and inoffensive, as was also their Behaviour and Deportment, was received with Scorn and Indignation, especially by the Professors of Christianity in those Parts (for the *Turks*, *Jews*, and *Greeks*, did not appear altogether so ill affected towards them.) A Message was forthwith sent from *Smyrna* to *Constantinople*, to the English Ambassadour, beseeching him to expel them out of *Asia*, with which he complied, as appears by the following Warrant.

" To our Loving Friend ANTHONY ISAACSON Esq; Consul for the
" English Nation at Smyrna.

A Copy of a
Letter or War-
rant from the
English Am-
bassadour at
Constanti-
nople to the
Consul at
Smyrna.

" W H E R E A S we are informed, that there is lately arrived with the
" Zant Frigat, one *Daniel Baker* with his Companion, commonly called
" Quakers, with Intention to come up to this Port, and because we sufficiently
" have had Experience, that the Carriage of that Sort of People is ridiculous,
" and is capable to bring Dishonour to our Nation, besides other Inconve-
" niencies that may redound to them in particular, and to the English in
" general.

" We therefore will and require you to give a Stop to the said Quakers from
" proceeding any farther in their Journey, either to Constantinople or the pre-
" sent Court of the grand Seignior, (viz. the great Emperor of the Turks)
" or to any other Place where our Authority extends, shipping them away
" either directly for England, or any other Port for which they shall chuse to
" embark.

" And we do hereby require all Officers and Members of the Fraternity,
" and Masters and Officers of Ships, to be aiding and assisting to you herein:
" And for so doing this shall be your Warrant.

" Given under our Hand and Seal at our Court at Pare of Constantinople,
" the 19th Day of * July 1661.

" By his Excellency's Command.

" PAUL RICOAT, Secretary."

This Warrant was dispatched by a Messenger from the Ambassadour at Constantinople to Smyrna, where it was forthwith put in Execution, for they were fetcht by Officers before the Consul, and sent away from Smyrna. About eight Days

* It should have been August, for as *Daniel Baker* observes, they were not in Asia in the Month called July.

Days after they arrived at *Zant*, where *Richard Scoftrop* was taken sick and died. But *Daniel Baker* got Passage from thence to *Venice*, and so to *Leghorn*, then in a *French Vessel* to *Sicily*, and at length to *Malta*, to visit the aforesaid Women in the Inquisition there; with whole Sufferings he had a real Sympathy, being himself a Fellow-publisher of the same Doctrine. He got Admittance to the Lord Inquisitor, and delivered his Message to him in *Italian*, thus; *I am come to demand the just Liberty of my innocent Friends, the two English Women in Prison in the Inquisition.* The Inquisitor asked him, *Whether he was related to them as an Husband or Kinman?* And *whether he came out of England on purpose with that Message?* He answered, that *He came from Leghorn for that End.* The Inquisitor replied, that *They should lie in Prison till they died, except some English Merchants, or others that were able, would engage or give Obligation for three or four thousand Dollars, that they should never return thither.*

This Answer he had several Times from the Inquisitor, to whom he repeated his Solicitations, and during his twenty four Days Stay on the Island, frequently visited the Prisoners with the Hazard of his Life, administered to their Necessities, received the several Letters and Papers, which we have before transcribed, from them to their Friends in *England*; and although he was daily threatened with the Inquisition, and followed to and fro by their Officers, yet a peculiar Providence attending him, he was preserved out of their Hands, and afterward returned into *England*, where we find him imprisoned for his Testimony among other Friends in *Newgate, London*, on the 18th of the Fifth Month 1662.

It happened while he was at *Malta*, that as the said Women were handing the aforesaid Papers through the Prison-Grates to be conveyed to the said *Daniel Baker*, they were intercepted, and communicated to the *Popish Lord Inquisitor*; who forthwith sent for the *English Consul*, and charged him to get them copied out. The Consul was very angry with the said *Daniel Baker* about it; but to pacify him, *Daniel* proposed to him, that *If he thought the Copying of them too much Trouble, he would copy them truly for him.* Which the Consul agreeing to, the said *Daniel* transcribed fair Copies of them, which he delivered to the Consul's Hands for the Lord Inquisitor, and kept the original Papers himself, which he brought over with him to *England*.

After these Women had suffered in the Inquisition above three Years, it pleased God to open a Way for their Deliverance; concerning which, *George Fox* in his Journal writes thus:

“ There were two of our Friends Prisoners in the Inquisition at *Malta*:
 “ They were both Women: The Name of the one was *Katharine Evans*, and of
 “ the other *Sarah Chevers*. I was told, that one called the Lord *D'Aubeny* could
 “ procure their Liberty: Wherefore I went to him; and having informed him
 “ concerning their Imprisonment, desired him to write to the Magistrates there
 “ for their Release, he readily promised me, *He would*, and said, *If I would*
 “ *come again within a Month, he would tell me of their Discharge.* I went again
 “ about that Time, and he said, *He thought his Letters had miscarried, because*
 “ *he had received no Answer.* But he promised, *He would write again*, and he
 “ did so, and thereupon they were both set at Liberty.”

ISLE of
MALTA.

Death of
R. Scoftrop.

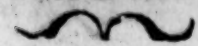
Endeavours of
D. Baker on
Behalf of the
Women in the
Inquisition.

Means of the
Women's De-
liverance after
three Years
Confinement in
the Inquisition.

Their Discharge was on this wise: The Lord Inquisitor with his Lieutenant, the Chancellor and others, came to the Prison, and asked them, *Whether they would return to England to their Husbands and Children?* To which they answered, *It was their Intent in the Will of God so to do.* Hereupon they were released, and the Inquisitor courteously took his Leave of them, wishing them a prosperous Journey to their own Country; as did the other Officers, not requiring any Thing of them for Fees or Attendance. Being set at Liberty, they kneeled down, and prayed to God *not to lay to their Charge the Evil they had done unto them*; and then they were delivered into the Consul's Hands, who told them, that *He had engaged for them, to get their Liberty*; but this did not appear to them to be so. After eleven Weeks tarrying at the Consul's House,

Manner of
their Dis-
charge.

one

ISLE of
MALTA.

one of the King of England's Frigates, called the *Saphire*, Captain *Titswel* Commander, came to the Island and took them in, together with some Knights of *Malta*, one of whom was the Inquisitor's Brother, who often spoke to the Captain, that they might not want any Accommodation the Ship afforded, saying, *If they go to Heaven one Way, and we another, yet we shall all meet together at last.* But they told him, that *Christ Jesus, the Light of the World, was the only Way to the Father.* Being come to *Leghorn*, the Merchants there shewed them much Kindness, and sent them Wine and other Things for their Refreshment. They afterward passed to *Tangier*; whence they went on board another Ship for *England*, where, after some Storms at Sea, they arrived in Safety, rejoicing in the Lord, and magnifying his Mercy manifested in their wonderful Deliverance.

Treatment of
J. Stubbs and
H. Fell at
Alexandria.

We have before mentioned the passing of *John Stubbs* and *Henry Fell* towards *Alexandria*; upon their Arrival there, they met with like Treatment as the others did at *Smyrna*, being banished thence, as appears by the following Extract of a Letter from the *English* Consul at *Grand-Cairo* to an *English* Merchant at *Leghorn*, viz. "I forgot to advise you, how that the *Quakers*, "going down to the Marine, did throw Pamphlets about the Streets in *Hebrew*, "Arabick, and *Latin*, and if they had staid a little longer, it might have set "them a burning." In the same Letter the said Consul, *Richard Bendige* by Name, intreated the said Merchant, that if he knew of any *Quakers* intending to come that Way, he would endeavour to prevent them.

C H A P. XIV.

HUNGARIA
and
AUSTRIA.

HUNGARIA and AUSTRIA.

THIS Chapter contains the very remarkable *Sufferings, Trials, Jeopardies and Torments*, which *John Philly* and *William Moore* underwent in *Hungaria* and *Austria*, from the First Month, Anno 1662, to the Seventh Month 1663: Taken from a Letter written by the said *William Moore* to *William Caton*, dated at *Amsterdam*, in the Eleventh Month 1663, viz.

Sufferings of
J. Philly and
W. Moore.

"ON the 29th of the First Month 1662, *John Philly* and *William Moore* "being refreshed with the Overflowings of the Love of God through "thee, we took our Leave of thee and the rest of our dear Friends in "Germany; and what a Cross it was to my Flesh and Blood to leave thee and "them, and to take such an unknown Journey, is best known to him that seeth "the Secrets of all Hearts, and what a Capacity I was in, is pretty well known "to thy self, yet we passed according to the Information thou hadst procured "for us of the Way, together with what we got elsewhere, and we prospered "in our Journey, and arrived the 16th of the Second Month at *Cutshort* by "the * *Hotterische* Brethren, about a Day's Journey from *Presburgh* in *Hungaria*, "where we were pretty kindly entertained by some of them, and there I dealt "some Books among them, which I had carried with me, and the next Day I "went alone to another Family of them: And in my going thither the Lord "preserved

Their Preach-
ing among the
Hotterische
Brethren.

* These *Hotterische* Brethren were a Kind of *Baptists*, who lived in a Community, having, like the primitive *Christians*, their Goods and Possessions in common, they also refused to Swear or Fight, and dwelt by Hundreds of them together in one Family.

“ preserved me out of the Hands of a wicked Man which I met withal, who
 “ seeing me a Stranger, would, it’s like, have laid violent Hands on me, or
 “ have knockt me on the Head for my Money, had not the Lord restrained
 “ him, and the Brethren (so called) wondered I was preserved, for they could
 “ not go so far as to the next Village, but were in Danger. After we had some
 “ pretty good * Service among them, we got the Names of some more of their
 “ Families, and one of them was three Hundred Miles farther, at a City called
 “ *Pattock* in *Upper Hungaria*, but some of them would have dissuaded us from
 “ going any farther, but rather only to have visited the Families thereabouts,
 “ which I could have been free unto, but *John* was pressed to go forward, and
 “ I had not Freedom to leave him, he not having their Language, which I had.

“ After that we returned to *Presburgh*, where the *Danube* divideth itself, and
 “ it meets at *Comora*, where we were taken, which happened as followeth :
 “ We finding a Boat going with Meal to the Garrison at *New-Hausell*, which
 “ lies in the Way to *Pattock*, we went to her, and when we came near unto the
 “ Place, the Boatmen asked me, *Whether I had Acquaintance there?* I said, *No.*
 “ *Whether we had a Pass?* I said, *No.* Then said they, *It is dangerous going*
 “ *thither*, because they would be suspicious of us, and to travel farther in that
 “ Land, they being Tributaries to the *Turk*, we should be in Danger of being
 “ killed either by the Countrymen, or by some of the *Turks*, and at that Gar-
 “ rison they did use to put Men to cruel Deaths, which have been found without
 “ Leave on the Tributary Ground ; yet *John* was desirous to be at that Village
 “ which was near there, but said the Boatmen, *He will not take Counsel before*
 “ *ye shall remember our Words, and repent it when ye cannot help it ;* and their
 “ Words had the more Impression on me, because I had seen a Night or two
 “ before in my Sleep, that which afterwards came to pass at *Comora*, where we
 “ arrived, and were brought to an *Hungarian’s* Lodging, but we could not
 “ understand one another ; but the next Night they sent for a Student from the
 “ Colledge, who asked me in *Latin*, *Whence we were, and whither we were*
 “ *intended?* I told him, *We came from Great Britain, and desired to be at*
 “ *Pattock.* Afterwards we entred into a Discourse about Religion, and when
 “ we parted, he said, *He wished us well, though there was a vast Difference in our*
 “ *Judgment, &c.*

“ The next Day we endeavoured to get over the River, and made Signs to
 “ a Countryman with some Money, who began to make his Boat ready to help
 “ us, but an old *Dutchwoman* came forth, and said, *What do ye?* And told me,
 “ *The Governour would presently cause him to be hanged, if he set us over ;* so we
 “ let it rest, and we returned to our former Lodging, and the next Day I went
 “ over the Water on the South-side of the Town, where I heard there were
 “ many *Dutch* People and Soldiers, hoping to find some Countrymen to speak
 “ with, and some Books I took with me, which I would willingly have sent to
 “ *Pattock*, and coming to the Soldiers, asked for Countrymen, but finding
 “ none, I asked Leave of the Guard, and walked out into the Field, where a
 “ Trooper sat Centinel, discoursed a little with him, and passed on farther,
 “ where some were ploughing. And as I returned back there did meet me a
 “ Soldier of Captain *Fusch’s* Company, with two other, and having a Book in
 “ my Hand, called, *A Paper sent forth into the World, to shew the Grounds and*
 “ *Reasons why we denied the Priests of the World :* He looked on the Title, and
 “ began voluntarily to tell me, that *Such a Place was in Turkey, and if a Man*
 “ *went thither, he might have good Days there, &c.* But I said, *I will go from*
 “ *whence I came,* and intending to return to *John* on the other Side the Water,
 “ the aforesaid Soldier came to me again at the Water-side, and told me, *I must*
 “ *come to the Captain,* and when I came before him he asked for the Book, and
 “ looking on it, asked, *If I was a Quaker?* I said, *Yea.* And he being in
 “ a Rage, said, *These Rogues show no Respect ;* and said, *I was a young Hus come*
 VOL. II. 5 O “ forth

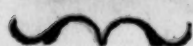
HUNGARIA
and
AUSTRIA.

Their Prefer-
vation from a
wicked Man.

The Manner
of their Ap-
prehension at
Comora, pur-
posing to go
to *Pattock.*

* Their Service was that of preaching to those Communities, and endeavouring to promote and advance their Growth in the Doctrines of Christianity.

HUNGARIA
and
AUSTRIA.



Their separate
Imprisonment.

Their Exami-
nation by the
Inquisitor,

and before
Col. Fusch,

and the Depu-
ty-Governour.

“ forth to seduce the People, and make Uproars, &c. And he caused the Soldiers
“ to pull off my Cloaths, and to search me for Letters, and took my Money
“ from me : And I spake something to them, to give them to understand they
“ would not be so done by, but he said, *When you get clear, you shall have your*
“ *Money again*, but he did not think that should be, so he sent me to the Guard
“ a while, and sent for me again, and searched me more narrowly, and found
“ the Books which were inclosed between the Linings and my Breeches : Then I
“ was sent to the Guard again, and the Marshal was to put Iron Shackles with a
“ Chain upon my Foot and Hand, and there was a Talk as if I should be stuck
“ upon a Wooden Spit, as some had been who had but gone to the next Village
“ without their Order ; but I turned my Mind inward, and was pretty well
“ resigned up to the Lord. So they having sent over to the chief Officer to
“ inform him, there were two Soldiers sent with their burning Matches to fetch
“ me, and I little expecting less than present Death, had told some Soldiers,
“ *I had a Companion in the Inn on the other Side, and he would marvel what was*
“ *become of me if he did not hear.* Afterwards I was carried to the Officer afore-
“ said, who asked me, *If Mary had continued always a Virgin ?* To which, when
“ I had answered, *Thou Rogue*, said he, *if I had but Power over thee, I would*
“ *presently drown thee in this Water.* Afterwards they went to our Lodging, and
“ apprehended John also, howbeit free of that Crime they imputed to me,
“ which was for going over, and into the Garrison. I was put in the Dutch
“ Prison, called the *Stock-house*, and John into the Hungarian's Vault, which was
“ twenty Foot long, where they rack People, and there was a private Gallows,
“ a Pair of Stocks, and a filthy Tub of Excrements ; and the aforesaid Officer
“ took our Portmantle, but afterwards it was given to the Marshal, who took
“ what pleased him out of it, with the Bible and Papers, and left the rest to
“ another Officer, who feignedly, after our Commitment, seemed to be troubled
“ that we had no Bread, and asked me, *Whether John had no Money*, which I
“ could not deny, and then he went to the other Prison, and threatened him to
“ give it him. So John gave him a Ducat, which he got changed, and brought
“ us the Money, and desired we would give him some of it, and he would be
“ worth it at our Hands : John afterwards expecting they would search him for
“ Gold, did afterward hide some, and kept some by him.

“ The Day following we were first examined by the Inquisitor, *Whence we*
“ *were ? Whither we intended ? How old we were ? Who was the Author of our*
“ *coming forth ? What Money we had taken up ?* And John was searched, and
“ the Gold found which he had left by him : And I was examined concerning
“ the Books, and told, *It was a capital Crime, and would cost me my Life : But*
“ I said, *What I had done therein, I had done in Simplicity, &c.* And he asked,
“ *Who had spoke with us in our Lodging ?* I told him, *A Student*, with many
“ more Words.

“ And after the first Examination, one Colonel Fusch desired to have me
“ brought forth before him, and he asked me several Questions concerning
“ the Books ; and *Who was the first Bringer up of this Doctrine ?* I told
“ him, *George Fox was one of the first Preachers of it in this Generation,*
“ and because I owned the Books aforesaid to be wrote by the Motion of the
“ Spirit of God, he was very bitter against me, and several cunning Questions
“ did he ask me, as thereby to ensnare me, but it did not avail. Something he
“ read in one of the Books concerning their Steeple-houses, as Advice to
“ People that they should go no more to them, &c. which seemed to be very
“ odious to him ; and he told me, that *He would cause all those Books and*
“ *Writings to be copied and sent to his Prince at Mentz, and when he could*
“ *spare them the Inquisitor should have them.* Afterwards I was taken to the
“ Deputy-Governour, (a cruel old Fox) who asked me several Questions, and
“ said, *He would send me with a Message to the Devil*, and he said, *I had done*
“ *more than if I had killed an Hundred Men ;* and because I would not take off
“ my Hat, he judged that to be a *Turkish Principle*, and I not being free at that
“ Time to drink Wine, he asked me, *Why ?* I said, *Because I would bring my*
“ *Body*

“ *Body into Subjection. How long, said he, will you abstain? I said, till Night at least. That, said he, is another Turkish Point, to fast till Night. He had also sent for the Hungarian Student, and commanded him to tell him in Latin, all what had passed between us in our Lodging, which the Inquisitor afterwards took to read when we were examined, but he would not read it openly, lest the Sitters by should have heard and owned the Truth thereof. Afterward they brought our Attempt to go over the Water, as a mighty Crime against us, and the aforesaid Soldier was called to testify against me, whose Testimony being false, I withstood him, and told the Inquisitor, who did much seek Occasion against me, that He should beware what he did, for if he should cause my Blood to be shed under such a Pretence, it would cry to the Lord for Vengeance, and thereby he might draw the Wrath of God upon him and others. And I desired the other Soldiers might be examined, who also had heard what I said, which after some Time was granted, and I was put forth, and my Adversary and Accuser he was kept within, and one of the other was called; and then I thought, Now if the Lord notwithstanding assist me, they may persuade him to speak the same Thing; but when he came forth, he told me, He did not speak as the other, for that which the other had affirmed, was not true; then I thanked the Lord that this Pretence failed them. But afterwards the Inquisitor told me, The Books were enough though there were nothing else, and asked me, Whether I knew not that the Catholicks had Laws to burn and torment Hereticks, and such as carried such Books? I said, I should not have expected such Dealing among good Christians, and so did not tell him, howbeit, I knew well, that they were cruel and bloody enough.*

“ Then he opened a Book of the corrupt *Papish* Laws, and read therein, how that such Persons as carry such Books and Papers are to be racked, &c. And about this Time was *John* searched yet farther for Gold, by the Command of the Inquisitor, and having taken so far off as one of his Shoes and Stockings, he was slow in taking off that where the Gold was, and the Marshal thinking it tedious, and thinking there had been no more, bid him put them on again: And upon a certain Time he gave it me in half a little white Loaf, when we stood with the Soldiers waiting to be called. And they seeing the Book called *The Way to the Kingdom*, that it was printed at *Amsterdam*, asked me, *What Books I brought from thence to Paltz, and how many?* And one Morning having sent for one of the Priests: He got that written Book of *George Fox's* of the Apostacy of *Christendom*, who looking on it, began to be hot and wrathful, saying, *How are we* (meaning the *Papists*) *apostatized, and how can that be proved?* I said, *Friend, it becometh not a spiritual Man to be so furious, but gentle, meek, peaceable, &c.* Then was his Countenance dashed, and he had little more to say. The Inquisitor asked me farther concerning the Sacrament, &c. And I told him how Christ said, *The Flesh profiteth little, it was the Spirit that quickned, &c.* which seemed strange to him, and he asked the Priest, *Sir, Father, how is that?* who bethought himself, and said, *He did remember there was such a Saying;* and more Words passed between us, which would now be too long to relate. Farther, the Inquisitor asked me, *If I would be a Catholick?* I said, *If I should be so for Fear or Favour of them, the Lord not requiring it of me, I should not have Peace in my Conscience, and the Displeasure of the Lord would be more intolerable than theirs; and as for compelling People, that did but make them Hypocrites, and doth not truly change the Heart.* Which the Priest could not deny but that it was true. And notwithstanding our Innocence the Governour would have us racked, which seemed to me, according to Relation, a cruel Torment; and in those Days I often poured forth my Supplication to the Lord with Tears. And being almost every Day examined until the eighth Day, they made ready Benches to sit on, lighted the Candle, and put *John* out of his Room, and sent for me, the Inquisitor sitting there with two more Officers, and the Marshal and the Hangman by them.

“ The

HUNGARIA
and
AUSTRIA.

After eight
Days Exami-
nation they
were put to
the Rack.

“ The Inquisitor said, William, *that you may not think we deal with you as Tyrants, we will lay it before you, that you may tell what you know in Time, for if you be racked you will be but a miserable Man, and must have your Head cut off besides.* But I told him, *I knew no Evil, nor had any such Thing in my Heart against them.* Then he read a few Lines to this Purpose, *We, Leopoldus, &c. Emperor, &c. having understood of two impeached Persons, John Philly and William Moore, found by our Frontier Garrisons, our Desire is they should be racked, to know their Intent.* And then the Hangman, according to Order, put on an Iron-Screw hard upon my Thumbs, and bid me, *Tell out.* Then he slacked them and screwed them harder again, but that not availing, he was commanded to proceed farther, and so he tied a small Cord about my Wrist behind my Back, and drew me up some Degrees on the Ladder, and tied my Hands to one of them, and another Cord about my Ancles, with a Battel of Wood between my Feet, lifted up my Body quite from the Ladder, and at the first Pull my left Arm gave a pretty loud Crack out of Joint, being shorter tied above that Wrist, then he was bid, *put it in Joint again:* So he slacked, and they asked me, having three Things especially to ask. 1st. *Why I did ask the Student, if one should come to them, and say, He intended to buy somewhat of them, if they would then kill him?* 2d. *Why we had desired to be set over the Water at the Town, and who was the Author?* 3d. *Why I had written up some of the Names of the Garrisons and other Places, notwithstanding I had them in the Maps?*

“ And though he mentioned but three Questions at the first, yet he would have forced me to have told, whether *J. Philly* was an *Engineer*, a *Gunner*, or a *Minister*? Now this Suspicion of his being a Minister, had an *Irishman*, it seems, put into their Heads, who had almost an irreconcilable Hatred or Malice in him against *Englishmen*, as I afterward out of his Mouth plainly understood, especially against Ministers, as Authors of their Ruin and Exile, and this Man was Interpreter between me and them; but I answered, and kept to this, that *He was an Husbandman and a Maltman, and I knew him not till he came to Amsterdam:* He asked me, *If I had a Mind to go to the Turks, and to be one?* I said, *I had rather die than be one.* In the mean Time I was so racked, that my Chin was so close to my Breast, and closed my Mouth, that I was almost choaked, and could not well speak any longer, and I should not wish any to experience how painful it was, and yet they would be questioning me: Then I asked them, *Where is now the Christian Love, and do ye now as ye would be done unto?* And I cried the louder, that the People without might hear and bear Witness what they were a doing to me, for the Door was shut and guarded, and sometimes when I was slacked, it was almost as painful as the pulling: But something they would have out of me, and I told them, how that *they might by such Means force one (as I believed many had done) to say more than they knew, to be out of their Pain;* for I had rather they had proceeded to have beheaded me according to their Threatnings, than to have tormented me; but yet that they would not do then, for he (the Inquisitor) would have me say *Yea* to it, which it's likely would have been enough to them, though they had known us to have confessed a Lie: Howbeit finally I confessed, *It was for Love to our Religion that we were come to those Places.* Then they left off, as thinking there was Crime enough: Yet he spake as if I should be racked again on the third Day.

“ Then they fetched *John*, who not seeing me, but having heard me crying out before, he thought I had been hanged on the private Gallows, and put out of the Way: But he was given up, being confident in the Lord, who had sealed to him (he said) *that he should have his Life for a Prey before he came forth:* So they laid four Things to him chiefly to answer, and his Thumbs were screwed, and he was drawn on the Ladder twice, and he cried out, *Innocent.* And they asking the Interpreter, *What that was?* He said, *they were smitten in their Consciences, and they left off:* I judge the sooner, because if there had been any Evil they would have got it out of me, with whom
“ they

“ they had more delight to meddle because they could understand me, and I
“ them : And then it was Afternoon, and they hungry, it's like, for they had
“ begun early with me, and when all was done, and they could find no Contra-
“ diction, they invented a Lie, and the Marshal came unto me, and told me,
“ John had said, *I had no Money by me, but what I had was his* ; and bade me
“ tell how it was ? But I knew it was otherwise ; but they sought Occasion
“ against us, that they might yet have tormented us more, but I kept to Truth,
“ which he also had spoken, and their Expectation failed them.

“ Afterward a Priest with the Marshal came, and felt my Ears to see whether
“ I had been a Rogue, or some one of Account, which they would have con-
“ cluded if they had been either cut or bored.

“ When they had done all this, they told me, *There would be twenty or*
“ *thirty Men of Note appointed out of the Quarters round about, to hold a Court of*
“ *Justice upon us, and to determine what Deaths we should die, and to make new*
“ *Laws for our Sake* ; but in the mean Time the Inquisitor came, and would
“ have me first write some of the Heads of my Religion, so I did write many
“ Particulars, which I cannot now set down Word by Word, at some of which
“ he raged very much.

“ About that Time John Philly, feeling much of the Wickedness of the
“ Inquisitor and Priests, and being sensible how they plotted to take away our
“ Lives, did once cry out to the Governour when he was in his Coach, and he
“ sent to know what he would have, which was to acquaint him with the Par-
“ ticulars laid before him in his Racking, and what his Answers were, and
“ how there was no Contradiction found in our Answers, for he was jealous,
“ that the Inquisitor and Priests would pervert our Words to the Governour,
“ and afterwards he got Pen and Ink, and wrote to the Governour, but the In-
“ quisitor got it, and sought to keep it from the Governour, for it is like, he
“ was convicted in his Conscience of his dealing so evil with us, but John
“ perceiving he would smother it, called to the Governour again, who com-
“ manded him to give me it to translate for him, which was done ; so not long
“ after came the Inquisitor to me, having been sick three Days upon the Bed,
“ and told me, *He was sent by the Governour, that we might go forth and fill a*
“ *little Earth in the Wheelbarrow, whereby we might earn near two Pence a Day*
“ *to buy us Bread, for, said he, that which remains in my Hands of the Money is*
“ *little for my Pains, and the Marshal and Hangman will have some for their Pains.*

“ This was about five Weeks after our Coming to Comora, and we were
“ willing to accept of the Governour's Proffer, that we might thereby have
“ the Benefit of the fresh Air, and that our Bonds might be manifest to such as
“ might somewhat take it to Heart ; for there were both Lutherans and Cal-
“ vinists that did partly commiserate our Conditions, but durst not venture to
“ come and see us in the Castle, and sometimes was some small Thing given us
“ by some, and the Papists marvelled, and others were glad we had obtained
“ the Favour as to be suffered to work, yet sometimes the Marshal would not
“ suffer us to go out, and sometimes he kept back of our Wages, and on
“ Saints Days, so called, and rainy Days, we had no Wages, howbeit the Lord
“ provided for us, for there were some Women that remembered us on these
“ Days, and pretty much we could have gotten, had we spoken to rich People,
“ and to Officers, but we were not free to beg of any, whereupon the Marshal
“ was angry. And as for that Gold which John had hid in the Prison-Wall,
“ some had found it, and taken it away. And when we had been about seven
“ Weeks asunder, John obtained that Favour as to be with me, but one Night
“ he was in Danger of being murdered by a Student, who privily got to him
“ when he was asleep, and took him by the Neck, and might have choaked
“ him, had not the Lord preserved him.

“ After that John wrote again to the Governour, and commended his
“ Wisdom in forbearing to proceed so severely against us as some would
“ have had him, but that Paper the Inquisitor did also intercept, and he sent for
“ me, and threatned that *He would help us to the Gallows himself, howbeit I have*

*Application of
J. Philly to
the Governour
representing
their Case to
him.*

*Their Letters
intercepted,
and themselves
in perpetual
Expectation
of a most cruel
Death.*

HUNGARIA
and
AUSTRIA.

A new Gal-
lows prepared
for them.

Threats of
Burning.

Their being
sent chained
in a Waggon
to Lord Fran-
cis of Na-
casti.

" spared and helped you before, said he; and about that Time I did eat but
" little, that I might be the better prepared to die the sooner, if they should
" have been suffered to have hung me upon an Hook by the Ribs, as it was
" their Manner with some, who lived in a most miserable Pain for three or four
" Days.

" After that I wrote something to the Governour, but the Inquisitor did also
" intercept that, and I spoke with the Governour's Secretary and his Chamber-
" lain, who were two pretty discreet young Men, and one of them told me,
" how the Inquisitor was made to give his Lord our Papers which he had
" intercepted, and it appeared, that he was come into Disfavour with the
" Governour, and the Chief-Priest, our great Adversary, was in Danger of
" being punished, but for what Cause we did not yet certainly know; however
" that Evening the Chain was taken off from each of us, and but a little left
" upon one Leg.

" After that came down the General-President with the Deputy-Chancellor
" and others, to view the Garrison, and they came riding by us where we were at
" work, and one looking out of the Coach, and seeing us not take off our Hats,
" cried, *These are the Quakers*; and the same Day was a new Gallows made,
" and we were called in, and by the Way the Marshal said, *We were to go*
" *before a General, and if we did not take off our Hats, we should see what*
" *would become of us, for the Gallows was ready.*

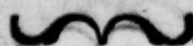
" And coming before them, there sat a Priest at the Table, and said, *We had*
" *forfeited our Lives by desiring to get over the River, &c.* But I told him, *They*
" *thirsted after Blood, and the Potentates of the Earth bearkened unto them.* And as
" for us, we had no Man, but God to plead for us; and many sophistical Ar-
" guments he produced, as thereby to ensnare me, but some of the rest desiring
" to speak with me, I regarded what he said the less, and with much Boldness
" I spake unto them. And as for the President, who seemed to be the wisest
" among them, he called *John* to him, and spoke *French* with him, and after-
" wards called me, and spake with me. The Deputy-Chancellor asked me,
" *Whether I would rather turn Papist, or be hanged?* I said, *I did not desire to*
" *have them put it to my Choice.* The President asked, *Whether I would not that*
" *all People were as I was?* I answered, and said, *Whatsoever is good in me, I*
" *wish them like me in that.* He asked, *Whether I would not they were all of my*
" *Religion?* I said, *I wished all might be faithful to that which they knew already*
" *to be good.* Then he caused them to bring us our Hats again, which some had
" thrown off, and when they had dined, they desired us to write for Certificates,
" and so went their Way.

" And upon a certain Time Colonel *Fusch* came riding by where we were at
" Work, and some *Italian* Lords with him, who were intended for *Rome*, and
" he proffered to send me with them if I pleased, or if I would be a *Papist*, or
" *Calvinist*, (i. e. *Presbyterian*) he would procure my Liberty, &c. And many
" more Temptations we had daily, which would be too long here to relate.
" And often there came Officers and asked us, *What saith the Spirit now? Hath*
" *the Spirit sent you to work? And had he not done better to have counselled you to*
" *stay at Home? And doth he not yet tell you that you must be Catholics?* And
" when I had done speaking to them, and they not knowing how to defend
" themselves, they would say, *Such Hereticks ought to be burned*, and more bad
" Words to the same Purpose.

" And when sixteen Weeks were expired of our Imprisonment, the *Hungarian*
" Deputy-Governour (a bitter old Man) came where we were at Work, and
" said, *He must send us to Cæsar*; for *John* had before in his Paper appealed
" unto him.

" Then we went into the Garrison, until four Soldiers and an Interpreter, and
" Letters, were ready, that went along with us, and there were Iron-Bolts put
" upon our Feet, and we put into a Waggon. And the Interpreter told us, how
" he had heard the Letter which was come concerning us, but nevertheless, he said,
" *we should not come into England.* So that whole Night we rid, and arrived the
" third

HUNGARIA
and
AUSTRIA.



Their Trial,

“ third Day at the House of one called *His Excellency, Lord Francis of Nadaſti,*
 “ &c. *Judex Curia Hungaria,* the Emperor’s Majesty’s *Active Privy Counſellor*
 “ and *Lord Chamberlain,* &c. to whom the Governour of *Comora* had given us
 “ over, it was ſuppoſed, partly to make Friendſhip with him, for they had been
 “ formerly at Variance; and when he came from his Worſhip he cauſed us to
 “ be called, and asked me, *If we were Quakers?* I ſaid, *Yea:* He ſaid, *Very*
 “ *well.* And in the Afternoon his Wife looked out of a Window, and asked me
 “ ſeveral Questions, and I had much Freedom to answer her, which ſhe inter-
 “ preted to ſome *Hungarians* that were with her: And the next Morning we
 “ were taken to the Vice-King’s Parlour, where the Lords of that Kingdom
 “ and of the other Dominions were ſet about the Table, and *John* was ordered
 “ to go to one End by the Secretary, who ſeemed to be an underſtanding Man,
 “ and he was partly reached by *John’s* Answers, and he was forward to repeat
 “ them aloud to the Archbiſhop and the reſt; and *Nadaſti* asked me ſeveral
 “ Questions, but haſtily, about our Religion, of which we gave Friends an
 “ Account formerly.

“ And though they had little or nothing to ſay againſt our Answers, yet
 “ they paſſed Sentence upon us, that *We ſhould be burned, if we would not be*
 “ *inſtructed, and embrace their Religion;* for they had a Law, they ſaid, which
 “ tolerated but three Religions, viz. *theirs,* the *Lutherans,* and the *Calviniſts,* and
 “ *whoſoever brought a new Religion there, was according to their Law, to be*
 “ *burned;* and upon that we were ſent away. And *John* told me, *The Power*
 “ *of the Lord would divide them in their Council,* as an *Iriſh* Prieſt did afterwards
 “ tell him, who was ſent to require an Account of our Religion in Writing, and
 “ when it was done, the *Iriſhman* got an *Engliſh* Copy of it, and ſaid, *He would*
 “ *tell them the Contents of it, and help us what he could;* but we thought it would
 “ be the beſt that I tranſlated it, which accordingly I did, and I gave it *Nadaſti*
 “ in his Hand.

and Sentence
to be burned.

“ Afterwards they ſent the Prieſt to convert us, and there he read out of his
 “ Catechiſm, and asked *John* concerning the *Creed, Pater-noſter, Seven Sacra-*
 “ *ments, Maſs, Faith, Hope, Love, Patience,* and more ſuch like Things, to
 “ which *John* answered him. After that came down ſome Prieſts, and asked us,
 “ *If we were come forth to ſow our Seed?* O, ſaid the *Iriſh* Prieſt, *they cannot*
 “ *ſpeak Latin;* yet he and others knew that I could. And ſeeing they could
 “ not prevail with us there, we were ſent to another Place, five *Dutch* Miles
 “ from * *Wien,* (the Emperor’s Seat) with two Soldiers, by *Nadaſti’s* Com-
 “ mand, and when we were come thither, the Prieſts gave Order to put us in
 “ the Hole with the *Turks,* becauſe they ſuſpected us to be Preachers, and by
 “ their Inſtigation, and with the Conſent of the Court-Maſter, (who told me,
 “ that *There ſhould be Wood and Straw fetcht to burn us*) did the Soldiers take
 “ off our Coats, and ſearched our Pockets, and took our Books and Papers, and
 “ the next Day, becauſe we would not ſpeak *Latin,* nor take off our Hats to
 “ their Images in their Churches (ſo called) they ſet others upon us to enſnare
 “ us in Words, and ſtrove to do it themſelves, that they might have Occaſion to
 “ take away our Lives, which they often threatned to do, and when they could
 “ not prevail with all their cunning Baits, nor make us bow to their Worſhip,
 “ they manifeſted their Cruelty farther, in cauſing Iron-Shackles to be put upon
 “ our Hands, and though they were ſo little that I was forced even to cry out,
 “ by Reaſon of the Extremity of Pain, yet with Force they thruſt on the Lock,
 “ and beheld it with Joy.

They are
tempted by
the Prieſts.

* Vienna.

Removed to
a Place five
Miles from
Vienna, and
put into a
Prison among
Turks.

“ And in the Hole we had ſcarce Room to put forth our Feet without touch-
 “ ing the *Turks,* whoſe Feet were in the Stocks, and Hands in Irons, and Necks
 “ and Feet in Iron-Bands tied to the Walls with ſtrong Chains. Afterwards the
 “ Prieſts being drunk at their Feaſts, ſent for us to examine us farther, and they
 “ ſaid, *They could not believe but John was a Preacher, for an Huſbandman could*
 “ *not answer ſo readily.* And one of the chief of them told us, that *They had*
 “ *ſeveral Inſtruments of Cruelty, which they could alſo let us taſte of;* that they could
 “ burn Men under their Arms, and put hot Iron or Copper-Plates upon their
 “ Breasts:

HUNGARIA
and
AUSTRIA.

Threatened to
be burned.

A comfortable
Vision of
J. Philly in
Prison.

Strong Assaults
and Tempta-
tions from
Priests and
others.

Breasts: And he also told us, that *we should be sent down into Hungaria to be burned*. I spoke to one of the Priests, and desired *we might be dealt withal as Men or Christians, and might have a little Straw or Hay to lie upon, for we were worse used than the Turks*. Yea, said he, *we prefer them before you*. And about that Time they proffered us a Drink in an urging Manner, which it was supposed was made to poison us, and John refusing to take it, one of the Priests said, *Suspectum est nos*. One of the Priests asked me, *If I had a Wife?* I said, *I never knew Woman-kind*. He said, *The Hereticks had not that Grace of Chastity, neither had I any Grace from God*. The Turks, he said, *had some Grace, they were good Soldiers, and somewhat else he said of them*. Another Priest asked me, *How I had lain in the Hole, and how the Iron-Shackles pleased me?* And threatened we should be put into the Miry-Dungeon in the Tower, and called me filthy Names in the Hungarian Tongue before the People.

Howbeit, blessed be the Lord, we had slept well in the Shackles upon the Besoms in a Corner, yea better than could be expected, though at the first my Wrist-band pained me much. And when the Priests and others were seeking much to discourage us, I was upon a Time sitting musing upon a Bench, and thinking, *Lord help us, what will be the End of this, and whether they shall have Power to murder us here*, where few may know of it, for in this Place are no other Sects to be Witnesses, as at Comor and Presburgh, and then my Mind was turned inwards, and I was as if I had slept; and on a sudden it was as if I had seen a Man all clothed in white, sitting on a Milk-white Horse, riding in Post-haste to me-wards, as if he were hastening to rescue me; then I looked up and was pretty much comforted, thinking it was from the Lord to encourage me, lest I should be too much cast down. And the very same Day there came Tidings from the Earl, that *he was displeased at what they had done*, as he told his Barber, to whom he shewed the Papers which John had writ; and the Barber hearing of us, together with his perusing the aforesaid Papers, the Witness of God was reached in him, which had stirred much in him in the Time of his Youth, by which he was stirred up to declare against the Darkness and Deadness of the Brethren's Forms aforesaid, among whom he had been educated; neither could he be well satisfied in himself until he came to see me, and after some Discourse with us, was yet more convinced, and he told us, how that the Earl did judge that the Priests had been drunk, which was true, both with Rage and Wine. Then did the Streams begin to turn, and some desired our Favour, both the Officer and Priest began to flatter us, with others who had been high against us, and then they had no more Power to put us into the Hole to exercise their Cruelty upon us, as they had done before, which was no small Cross to their Wills.

After that there came a spiritual Lord (so called) an *Englishman*, from *Wien*, and he asked John, *If we were come to plant our Religion?* saying, *Sects had occasioned much Mischief in England, but now they would be rooted out*; but John said, *The Love of God can reconcile them again*. A *Pox o' God*, take that Love, said he, with other such unfavoury Words, whereby he shewed himself to be carnal indeed, although he was called spiritual. Another came to us, who was called *Frater Valentine*, and speaking with us concerning the Bible, he said, *It had brought many Thousands into Hell*, and reading a Paper of John's, which he had writ to the Earl and Council, wherein John shewed, how *he was an Englishman, and forasmuch as there was no Discord betwixt England and the Empire, he knew not why an Englishman coming into any of the Emperor's Dominions to visit a Sort of People, and to spend his Money, should be so used, &c.* But said the aforesaid *Frater*, *They ought to be beheaded, for if they had done so to Luther at first, said he, there had not been so many Lutherans or Hereticks at this Day*. Farther he said, *We were Forerunners of Antichrist*, and this Rumour went through the Kingdom and elsewhere, that *Antickrist* was taken, and was at *Nadasti's Court*. However, soon after it was thought we might have been set at Liberty, but that the Priest did so much incense

“ the

HUNGARIA
and
AUSTRIA.

“ the Earl against us, and we having writ according to Order for Certificates,
“ which in due Time came to Hand from Friends in *Holland*, and they were of
“ good Service, with the King's Proclamation for setting Friends at Liberty,
“ but the Earl was taken exceeding sick at *Wien*, so that the Thing was not
“ then effected.

“ In the mean Time *Adam Bien* (the Earl's Barber) had desired unknown to
“ us, that we might have the Liberty to come forth and be in his House, the
“ Winter being cold, and we in a cold Guard, where the Doors stood open all
“ Day, and much of the Night, and he proffered his own Person in our Stead,
“ if we should run away; howbeit, we were not free to be so burdensome to him,
“ though he had obtained the Thing, but chose rather to content ourselves
“ where they had appointed us, that the Burden might come the heavier upon
“ them, that they might be the sooner weary of us; and what Storms and
“ Assaults we had from the Priests and Soldiers, and others with them, and
“ how they sought to ensnare us, would be too long here to relate: But in the
“ mean Time we were often refreshed through *Adam's* and his Wife's Love,
“ together with a Sense of the Love of God, and of Friends who were afar off;
“ and our Adversaries might have been the worse to us, but that many of them
“ there stood in pretty much Awe of *Adam*, who stood in his Integrity over
“ them, for he having such daily Access to the Earl, and knowing most of
“ them at Court guilty of more or less, they did therefore dread him the more:
“ And sometimes we did go to his House, and had sometimes Opportunity to
“ speak with some of the aforementioned Brethren, who were warned of that
“ fore Desolation which is since come upon many of them, for of nine Families
“ there is but one remaining, and the rest were burned, with the Value of many
“ Thousands in them, and above two Hundred of the Men were slain and
“ taken captive.

Kind Inter-
cession of
A. Bien, on
their Behalf.

“ And about that Time there was a Gentleman (so called) appointed for to
“ bind and carry me away, whose Waiting-man came to me, and gave me two
“ big Glasses, as if I should have gone with him to have fetched some Wine or
“ something else, but presently I was sensible all was not right or well, for he
“ had a great Cudgel in his Hand, and that same Morning he had given me
“ very bad Words, and when I had followed him into the Fields, there came
“ many Sleds, (for the Snow was so deep that Waggon could not travel) and
“ when the first came at us, the Man that had given me the Bottles, caused me
“ to lay them down, and get upon one of the Sleds, and he returned back
“ again, and the other, who had so much threatened me formerly, came towards
“ me, and then I was very sensible of Mischief intended by them, and then I was
“ troubled for *John* and *Adam*, lest they should have avenged themselves on
“ them through pretending I had been run away (for they were become full of
“ Envy against *Adam* for his Love to us) and I resolved to endeavour to get
“ back to the Town, thinking that if they did stop me, it might be the better
“ manifest I was not run away, but when I assayed so to do, that wicked Man
“ caught me by the Hair in a great Fury, and shed pretty much of my Blood,
“ and I thought he had quite struck out one of my Eyes, and he pulled me
“ down in the Snow, and did sorely abuse me, and bound my Arms with
“ Thongs, as also my Feet, and bound me so in the Sled, that I hung also by
“ the Arms and Feet with my Face in the Hay, neither knew I to the con-
“ trary, but that they would have murdered me in that Wood which was close
“ by; but O, thought I, *that I might but live one Quarter of an Hour, that*
“ *peradventure some might pass by and see me, whereby Adam and John might*
“ *come to know what was become of me*; afterwards we came by a Gallows,
“ where I thought they might have executed me, but there we passed by, and
“ People coming that Way they muzzled me with a Cloak, and one sat upon
“ me till the People were passed by, howbeit, I hearing their Feet in the Snow,
“ called to them, and desired them to acquaint the aforesaid Barber that I was
“ there; but then did the Soldier beat me fore again, the other having charged
“ him not to suffer me to say any Thing: Then where we came at Night, the

Forcible car-
rying away
W. Moore.

Cruel Beating.

HUNGARIA
and
AUSTRIA.

Put into a
Dungeon.

Sent for by
Monks at-
tempting to
terrify him.

Report raised
of his being
run away.

" Irons were put on my Feet, and a long big Chain, tied on high about a Beam,
" was put about my Neck all Night: Next Morning we came to a Village,
" when I would gladly have spoke with one, but they caused me to lie down
" until we were passed both Village and Castle, and so we travelled towards a
" Place in the Wilderness, as I was informed, and finally we came to a Place
" where they were building a new Cloister, but the Prior not being at Home,
" the other Priests would not take me in without his Order, so that Night I was
" put in Chains as before, and the next Morning was led up to the Castle, and
" was ordered to be put in a dark Hole where no Light was, for he that came
" along with me bade them blindfold me, and put me in a deep Dungeon, and
" give me but little Bread and Water, and that none should tell of me, and
" there being a Jew, he was forbidden on pain of Death to say any Thing;
" and I was soon after put into an Hole where there was but little Light, and
" there I was four Days and four Nights in cold frosty Weather, and it was
" much I was not starved. But after the Prior wrote Home to the Monks, I
" was sent for, and when they used their Ceremonies, and sprinkled their Infants,
" &c. I did not conform to them in their Kneeling and the like, at which they
" marvelled, but said not much in my Presence, but when I went to my Lodg-
" ing, they said, *I was a bad Dog, and a stubborn Rogue*; and sometime they
" sent for an armed Soldier to guard me, or rather to affright me. And when I
" had been there about twelve Days, the Prior came Home, and it seems he
" had some Orders to rack me for writing Letters at Puttendorf, then did the
" Prior send for me, and asked me concerning our Coming into the Country,
" and to what End, and concerning some Points of our Religion, to which I
" answered him according to Truth, but he said, *That was not enough, we must*
" *believe that the Pope was CHRIST's Vicar, and that he and they had Power to*
" *bind and loose, &c.*

" And when we had reasoned a while together, he said, *I must have my*
" *Habitation again in the Castle, and that he would come sometimes by me and bring*
" *the Bible*; and afterwards he came up sometimes to see his Corn and Pro-
" vision, but had little Delight to speak with me; but once he called me where
" he sat, and told me, *The Earl had desired him to inform me, that I should not*
" *marvel that he sent me thither, for it was not for my Sake alone, but for seducing*
" *so many Souls, and if it could be proved I was come on such Purpose, I should be*
" *laid on an Heap of Wood, meaning, I should be burned.* In the mean Time I
" bore my Testimony against their Fruits of Covetousness, Pride, Persecution, &c.
" and against their Weapons, which were not like Christ's nor his Apostles; and
" with this some that stood by were affected; and many Things passed betwixt
" us at that Time, which I shall not now rehearse: And afterwards I was told,
" how he had said to some, *He had spoken to many learned Men, but never did*
" *any answer him as I did.* And afterwards I had more Liberty and more Respect
" shewed me, and the Report went, how that *None that dealt with me could*
" *gain at my Hand.*

" And after I was so treacherously taken away, as before mentioned, from
" Adam and John, the Earl told Adam, *I was run away, and he might see where*
" *to find me*; he said, *He could not believe that*, but afterward he got Intelligence
" where I was, and writ some Lines by the Officer of the Castle, but he was
" unwilling to give it me, but gave me bad Language, saying, *He had ap-*
" *pointed an Hangman to flea off my Skin, if I did not turn Papist*; but finally, I
" got a Sight of it, and he told me how closely the Design of my Removal was
" carried on, insomuch that but three did know of it at first: He also told me,
" how *He had longed for an Opportunity to send me bodily Necessaries*, which he
" afterwards did, and gave Orders to give me Bread enough on his Account:
" And finally, the Earl being sick, nigh unto Death, Adam obtained a Promise
" of him to let us have our Liberty: But after that he in whose Custody I was
" had set me free, he kept me six Weeks to help the Masons, and promised to
" tell me a good Message when he returned, if I would be diligent. And after-
" ward he took me aside, and told me, *The Earl would have me informed, that*
" *if*

“ if I would be a Catholick I should have good Service and Preferment, but if not,
“ however he could not detain me, for he had Prisoners enough besides, but this was
“ concluded, if I was found afterwards in Hungaria or Austria, I should be
“ burned, and my Companion also.

HUNGARIA
and
AUSTRIA.

“ And before I was brought from thence he did try me many Ways, for he
“ would have me learn to shoot, and hath tied Match about my Fingers, and
“ hath struck me to make me hold the Musket, but I was like a Fool, and
“ they made themselves Sport with me, and several Times would put Pistols in
“ my Hands and bid me shoot, sometimes in seeming earnest, and sometimes
“ to make Sport before Strangers.

“ Afterwards I was examined about my Religion, and they thinking such a
“ Liver would adorn their Profession, they did threaten to have my Tongue cut
“ out if I would not be a Papist, and afterwards a Priest was sent for to instruct
“ me, and convert me, but when he could not prevail a Tub was made ready,
“ and a Rope put through the Ears of it, and I was set in it, and they said, I
“ should be let down into a Well thirty six Fathoms deep above the Water, and I
“ knew not but that it might have come to pass, howbeit they drew the Rope
“ but over a Beam to affright me, and I falling out of that, they laid me cross
“ over the Saddle of an Ass, and drew me up, and turned me hard about, and
“ then let it go with a Whirl to make my Head dizzy, but I was silent, and
“ valued it little, whereat they marvelled, as if I had been past all Feeling.
“ And from thence they carried me to another Place, and there they locked my
“ Neck and Feet near together, and my Hands spread abroad, and locked in a
“ Thing wherein they torture the Turks to make them confess of what Ability
“ they are, or their Friends, whereby to get great Ransom, and some asked,
“ If it was painful? and others said, They committed more Sins than they did
“ profit thereby.

Threatned
with having
his Tongue
cut out.

Other Terrors.

“ And at another Time I was put in a Wheel which was made for the Well,
“ and they caused the Soldiers to turn it about, that I might tumble to and
“ again in it, which might have done me much Hurt, but that I held fast on
“ the Side of it, yet however one of my Elbows was in great Danger of being
“ sorely harmed, and afterward I was much threatned, as if they would have
“ racked me again.

“ And about that Time I was told by the Secretary and others, that The
“ Emperor, by reason of the hot Wars that were in the Country, had given Orders
“ to set all the Christian Prisoners at Liberty, so that it was thought they could
“ not detain us much longer.

Orders to set
Christian
Prisoners at
Liberty.

“ And about the 4th of the Seventh Month 1663, I was carried into the
“ Country with the Prior and a Priest from Rome, and others, and when we
“ came to the Water which parts the two Countries, we parted; and the afore-
“ said Adam had ordered one of them to give me some Money to bear my
“ Charges, and he gave me but five Groschees, which is about the Value of Ten-
“ pence. After that I came to a Place called Pinkfield, where several Lutheran
“ Barons and others came to see me, and many Things they asked me, to which
“ according to Freedom I answered. And I had a Desire to have gotten to
“ Wien, but they told me, It was impossible for me to pass, that would not take
“ off my Hat, besides there were Abundance of Soldiers that Way; and one
“ desired me to stay by him till I could have Opportunity. Afterwards I was
“ directed to go through Steyermack to Gratz, a great City, where there were
“ Merchants from Noremberg at the Fair, and one of them it was thought,
“ might be somewhat of my Opinion, and thither I went, but going in at the
“ Gates was called back, and was not suffered to go in, for they were fearful
“ of the Enemy, and suspicious of Strangers.

His Return
to Gratz.

“ The next Day, when I saw I could not meet with the aforesaid Merchant, I
“ resolved to travel on my Journey, and to trust the Lord to take Care for my
“ Sustenance, who had often done it, when as to the Outward there was little
“ Appearance of Relief. And in my Journey I enquired for the privatest Ways,
“ which I found to be most peaceable: Howbeit, when I came to the West-End
“ of Austria I was twice stopped, as if I might have been sent from the Turks to

“ spy

HUNGARIA
and
AUSTRIA.

“ spy out and burn Towns, but when I produced my Certificate I was suffered
“ to pass, but charged not to tarry at their Town, and after that I avoided
“ coming into Cities and Villages as much as I could, and so got forward,
“ though not without Difficulty. And I have great Cause to thank the Lord for
“ his Goodness, for I did not much want Food, but through Mercy got either
“ Bread or Fruit, or something; for in those Countries they are accustomed to
“ give Travellers and Tradesmen Bread, and Lodging in their Barns, and some-
“ times I told them how *I had been robbed by Soldiers and abused*, and then their
“ Hearts were moved so much the more with Pity towards me.

“ And I proceeded on my Journey, and through Mercy got about the 2d of
“ the Eighth Month into some Part of the *Paltz* in *Germany*, and came through
“ *Heidelburgh* and *Manheim*, and upon the 7th of the same Month I arrived at
“ *Christein* among Friends, and being there kindly entertained, and abundantly
“ refreshed, I tarried there some Weeks, waiting to have heard of *John* or
“ from *Adam*.

“ Now the last News which I had of *John* was by dear *Adam's* * Letter,
“ which I hope may be come to thy Hands before this. Several more Passages
“ might be set down, and what we suffered together, and since we parted,
“ but this for the present may suffice till another Opportunity. *Farewel*.

“ Thy dear Friend in the Love and Light of God,

Amsterdam, the Eleventh Month 1663.

“ WILLIAM MOORE.”

Remarks on
the foregoing
Narrative.

The Narrative contained in the preceding Letter exhibits many Instances of that protecting Providence of God, which supports and accompanies those who in an holy Obedience to the Commands of his Spirit are devoted to answer its Requirings. The many Dangers and Trials through which they passed, the Despitfulness and Tortures with which their Enemies were suffered to prove their Meekness and Patience, the cruel and shameful Deaths wherewith they were threatned, give the clearest Demonstrations of their Stedfastness in the Faith from which they could not be moved; for they looking unto *JESUS the Author and Finisher of their Faith, who for the Joy that was set before him endured the Cross, despising the Shame, and is set down at the right Hand of the Throne of God, and considering him that endured such Contradiction of Sinners against himself, were not weary, nor did faint in their Minds.* See *Heb. xii.* But in all their Afflictions were supported by the Consciousness of their Integrity, and the Consolations of the Spirit of God, raising their Spirits above the Fear of Man, and enabling them to persevere in a steady Confession of their Faith, and supplying them with that Wisdom which is from Above, whereby they were enabled to withstand the subtil Devices and Snares of those who sought their Ruin and Destruction: From which they were preserved by the Power of the Lord, the only Preserver of those that put their Trust in him, whom *he delivereth out of the Hand of the Wicked, and out of the Hand of the unrighteous and cruel Man.* *Psal. lxxi. 4.*

* That Letter signified that *John Philly* was set at Liberty, and departed toward *Germany* on the 6th of the Seventh Month 1663.

C H A P. XV.

Containing the SUFFERINGS of the People called QUAKERS at Dantzick in Poland, Embden in East-Friesland, the City of Hamburgh, the Palatinate in Germany, and several Places in the United-Provinces.

I. At DANTZICK.

IN or about the Year 1677, some few of the Inhabitants of this City being convinced of the Truth of the Principles professed by the said People, began to distinguish themselves by publicly assembling together to worship God: This gave Offence to the Magistrates, who caused three of them, namely, *George Wunderlich*, an Assistant to a Merchant there, *Daniel Abramson*, a Taylor, and *Christian Puttall*, a Seller of Linen, to be apprehended. After they had been a while in Prison, the Senate issued the following Order, viz.

Assembling of some convinced Persons at Dantzick.

Three of them imprisoned.

“ Dantzick.

“ **W**HEREAS three Quakers have been for some Time kept in Prison in the Fore-Court of the Council-House; and that the Honourable Council doth not think it possible to keep them close enough: Therefore they have deputed the Servant of the Court to seek Opportunity (the sooner the better) to bring them on board some Ship, to be brought any where beyond the Seas, with this Determination, *That in case they shall come hither again, they shall without fail be put into the House of Correction, or be punished with some other hard Punishment.* Dated in the Senate the 11th of May, N. S.”

Order of the Senate to transport them.

Pursuant to this Order they were put on board a Ship, whose Sign was the Pillar of Fire, *Hubert Garretson*, Master, and transported into England.

Execution of that Order.

But notwithstanding the Severity of the Senate, the Meetings of the said People continued, though with much Opposition and Disturbance from the rude and ignorant People, who were much connived at by the Magistrates, as appears by the following Extract of a Letter of *Christian Andreas*, a Citizen of Dantzick, to *John Claus*, of Amsterdam, dated the 22d of the Eleventh Month 1677-8.

“ **O**N the First-day of the Week, being the 9th Instant, about twenty Persons, wicked People, came into our Meeting, and at another Time on the 16th Instant, again about one Hundred, going in and out, to and fro, and filling the House, who have used so much Insolence and shameful Wickedness, that it is almost beyond declaring, continuing from nine till about twelve: We were constrained to stay longer than ordinary, by reason of the Croud of People, who also have broke open a Door in the House, and taken away several Things, taking away from several of us our Hats, and nothing of them is restored unto us unto this Day. At last the Magistrates, by reason of this great Tumult, sent some military Officers, who had an Order to take Notice of our Number, upon which followed, that four interiour Officers of the Town came, and took me and the rest of Friends Prisoners, except *Isaac Van*

Extract of a Letter from C. Andreas, a Citizen of Dantzick, to J. Claus, of Amsterdam.

DANTZICK

“ Beerle, and they brought us before the Burgo-master Ch. Schroder, and
 “ afterwards put us into a Room called the *Burger-Stube*, but *Nicholas Rost*
 “ his Wife, in another Prison, where we continue, and hope to be constant for
 “ the Truth of our God, &c.

“ Our Numbers that are taken Prisoners this last Time is six, to wit,
 “ *Nicholas Rost* and his Wife, *Daniel Thomas*, *Hans Webber*, *Hans Hermans*, and
 “ myself, but *Michael Muggs*’s Wife is set at Liberty by reason of my earnest
 “ Intercession for her, for otherwise her sucking Child must be brought to her
 “ in Prison, also *Hans Elias*’s Son is suffered to go Home, because he put off
 “ his Hat. The Burgo-master asked us little else but *Whether we did profess*
 “ *ourselves to be of the Quakers Religion*, and we making Answer in the
 “ affirmative, he seemed to have enough, and spoke no more, only he told me
 “ in the Beginning of my speaking with him, *The Quakers have no Faith with*
 “ *us*, as much as to say, *The Quakers are not worthy to be believed*. My poor
 “ Wife, who is very big with Child, staid at Home this last Time, upon my
 “ Desire, because I saw it would be a tumultuous Time, *Nicholas Rost*’s Jour-
 “ neyman escaped with *Isaac Van Beerle*, which two have kept up the Meeting
 “ since, on the 19th Instant, in *Daniel Abrahamson*’s House, at which the next
 “ Day, all the Streets adjacent were filled with a Noise of it, and they
 “ threaten them much. I hear that the House, where our Meeting had been,
 “ was surrounded or taken in Custody by Soldiers. In the last Meeting
 “ there was a royal Officer, who is said to have it in his Heart to beg of the
 “ King that he may possess my Goods. One that sat in the Council when the
 “ Decree was made against us, said to one of my Kinsmen, that *He knew neither*
 “ *Help nor Advice for me in this Matter*, and that *if we had the best Faith that*
 “ *was*, yet *we could not stay here*, because it was decreed so by the King’s
 “ Council, which is to be printed when the King is gone from hence, and also
 “ executed by the *Fiscall*, who has Order, as is said, *to burn all our Books be*
 “ *can get*. Some said, *We were to be presented before the King, with our*
 “ *Friends who are in the House of Correction*: The Lord help us. My Wife,
 “ when I knew nothing of it, made a Request or Petition to the Senate, pre-
 “ senting it by Burgo-master *Van de Linde*, to the End, *that I as a Freeman and*
 “ *Citizen might have my Liberty, because two Glass-houses for my Account being at*
 “ *Work*, and so many People must be holpen, she having little Understanding
 “ in it, and that *they would take Notice of her Condition*, and that *they might*
 “ *have me again when they pleased*: Upon which the Council has taken away
 “ my Freedom of a Citizen from me, for, say they, *No Quaker, Mennonist,*
 “ *nor Arrian, can be a Freeman*. *Job*’s Messengers come to me from all Quarters,
 “ yea, the *Red-Sea* is before me, and *Pharaoh* behind me, which is, *the Decree*
 “ *of the King and his Senate, and the Decree of our Magistrates*: so all the Help
 “ of Man fails. When my Wife manifested a Discontent in this Answer
 “ upon her Request, the Burgo-master told her, *I should go away, and live in*
 “ *another City or Country*, and that *he would give me some Days to make me*
 “ *ready*. My Wife made Answer, *What can some Days do?* He answered, *I*
 “ *should have some Weeks*. Well, all the Tempest seems to fall upon me at once,
 “ but blessed be the Lord, who gives me and my Wife Boldness of Heart, to
 “ whom I resign up all, yea, my two poor Children, yea, my Life too, I am
 “ fifty three Years old, and have an uneasy Body, and am used to have a
 “ Comfortable Life as to the Outward, but however I cannot bow to their
 “ Unrighteousness, for the Sake of the Truth of our God, &c.”

Extract of a
 Letter written
 by S. Crisp.

In a Letter from *Stephen Crisp*, dated at *Amsterdam* the 30th of the Sixth
 Month 1678, he thus writes, “ At *Dantzick* the Rulers have sentenced Friends
 “ to depart the City in eight Days, or to be led out by the Hangman, and
 “ have brought out two, who, when the Man had left them, went to a Friend’s
 “ House in the Suburbs, and after some Time to their Houses, from whence
 “ they were brought to Prison, and we expect daily to hear of their being all
 “ banished that will not give Security not to come at Meetings.”

In

It the Year 1679, the Order given for the Banishment of this People was reinforced by the Publication of the following Decree, viz.

DANTZICK

“ **B**E it known, that whereas according to the Contents of the seventh Article of the Treaty of the City, with the Honourable Convent of St. Bridget, Anno 1678, the 19th of February, it was concluded, that to the Quakers should be granted no Abode here, and that in Pursuance thereof they have been already several Times in their Dwellings told and commanded earnestly to remove, and that notwithstanding they are for the greatest Part found in Contradiction still to remain here: Therefore by these Presents, through this publick Proclamation and Command of the Honourable Deputies, by Means of the Honourable High and wise Council of the City of Dantzick, it is earnestly by these Presents ordered and commanded, that all and every one of the Quakers shall, betwixt this and next Michaelmas, depart from hence, and none of them be found here any more, upon pain of being actually turned out, and certainly punished, that shall live in Disobedience to this Command: Whereupon the high forementioned Lords Deputies do farther by these Presents warn all and every one of the Inhabitants in Schidlith, not to presume to entertain any of the said Quakers in their Houses or Habitations, nor to admit them to them any longer, as they will avoid arbitrary Punishment, that every one may regulate himself accordingly, and prevent his Damage. Published the 24th of July, Anno 1679, at the Command of the two Honourable Deputies of the Village of Schidlith, and Honourable Senate of the City of Dantzick.”

A Decree for reinforcing the Order for Banishment.

Soon after the Publication of this Decree, William Gibson being then at Rotterdam, wrote the following Paper, viz.

“ **A CHRISTIAN EXPOSTULATION** with the **MAGISTRATES** of Dantzick and Schidlith, on the Behalf of some Suffering CHRISTIANS there.

“ **I** Have seen a Copy of your Law made against your peaceable Neighbours the People called Quakers, dated July 24, (as you say) 1679. In which you require them to depart out of the Suburbs of your City before the Time called Michaelmas next ensuing, in which Law you do command People not to let them have Houses for their Money. I do not hear nor believe that you have any Thing wherewith you can justly charge these Persons, which may be sufficient Cause for you thus to deal with them. I presume, that in them which offends you is their Faith towards God, and their worshipping him as he has taught them by his good Spirit. Now consider, Faith is the Gift of God, faith the holy Scripture: It is not in your Power to give them Faith, whereby they may live to God, and please him, and be blessed by him. Therefore you ought not to persecute them for worshipping God according to that Faith which God and Christ is the Author of. Christ faith, God is a Spirit, and they that worship him must worship him in Spirit and in Truth: This is the only acceptable Worship: This is the Worship that your persecuted and oppressed Neighbours do bear Witness unto, and desire to be found in unto the End of their Days, through the Help of God. In which Faith and Virtue being kept, they will never give you just Cause to banish them from their Houses, Trades, &c. But they being kept in the Faith which God hath given them, they will give to you that which belongs unto you, and unto God that which belongs unto him, which is, to love him with all their Hearts and Souls, in which Love they will be constrained to worship him in the Spirit and in the Truth, according to the Faith which he has given them, though it be with the Hazard, yea, and Loss of House and Land, or whatsoever this World's Goods they do enjoy: And they will be happy in so doing: But they will be unhappy who oppress and persecute them, because of their Faith in and

A Christian Expostulation written by W. Gibson.

“ Obedience

DANTZICK

“ Obedience unto that God that made them, in whose Hand their Life and
 “ Breath is (as yours also are) to whom both you and they must give an Ac-
 “ count of all Deeds done in the Body, whether they be good or evil, and must
 “ receive Rewards accordingly. O, consider these Things seriously in the Fear
 “ of the Lord God, and do not go on to persecute and oppress your poor
 “ Neighbours ; but let your Moderation towards them be seen and heard of in
 “ the Nations abroad, who have already heard what hard Measure they have
 “ had from you, which hath been of no good Savour, nor for your Honour,
 “ neither for your Good any Way. O, let the noble Spirit of Christ have Place
 “ in your Hearts, which Spirit leads to do unto all Men that which is just and
 “ equal in the Sight of God and all just Men : The *Christians* of old were, and
 “ now are governed by the Spirit of Christ, and the Apostle saith, *If any have*
 “ *not the Spirit of Christ, he is none of his.*

“ The Command of God was and is, *Whatsoever ye would that Men should*
 “ *do unto you, do ye even so unto them,* and Christ Jesus confirmed this, and
 “ he commanded his Disciples not only to *love one another,* but also to *love*
 “ *Enemies, to pray for them, and to do Good unto them, &c.* and they did so.

“ O, Friends, consider of these weighty Sayings, and let the Desires of your
 “ Hearts be unto God, that he may incline you to Love, Justice and Equity,
 “ and to do to your Neighbours as you would they should do unto you, if you
 “ were in their Condition, &c. O consider that you would not be willing that
 “ your Houses and Goods and Liberties should be taken away and destroyed for
 “ no other Cause but for your Faith and Worship. O Friends, that Faith and
 “ Worship that makes Men cruel, hard-hearted, without Mercy, without Pity,
 “ without natural Affection, is not the true *Christian* Faith and Worship. O
 “ consider what is *Christian* Religion, but an holy Conformity to the Spirit,
 “ Light, Life, Commands and Examples of the holy, harmless, meek, mer-
 “ ciful, and patient Lamb of God, Christ Jesus, who said, *Learn of me, for I*
 “ *am meek and lowly, and ye shall find Rest unto your Souls ;* and God hath
 “ brought a Remnant to learn of him, and in him they have found Rest unto
 “ their wearied Souls, *Glory to God for the same.* And though they have
 “ Tribulation, Persecution and Oppression in the World, yet in Christ their
 “ Redeemer they have Peace, and in Patience they possess their Souls. And
 “ they have true Love unto their Enemies, desiring their unfeigned Re-
 “ pentance and Salvation.

“ Christ Jesus never gave Command, Precept or Example, that *Christians*
 “ should persecute about Faith and Worship. He and his holy Apostles were
 “ persecuted for their pure Religion, but they never persecuted any : But by
 “ sound Doctrine, good Life and Conversation, turned many unto God from
 “ the Evil of their Ways, and by the same spiritual Weapons they resisted and
 “ withstood the Stiff-necked and Rebellious, who resisted the Truth, and blas-
 “ phemed against it. And as the Apostle saith, *Our Weapons are not carnal,*
 “ *but mighty through God. We wrestle not against Flesh and Blood, but against*
 “ *Spiritual Wickedness, &c.* These are the only Weapons of a true *Christian,*
 “ whereby *Christianity* shall be spread and established in the Earth. The Lord
 “ God hath said it, and he will perform it.

“ Friends, the mighty Lord God of Heaven and Earth, who hath given
 “ unto you all a Being for a short Time upon the Earth, who doth give unto
 “ you Food and Raiment, &c. He is a pure Fountain of divine Love. God is
 “ Love, as saith the Apostle, *and he that dwelleth in Love, dwelleth in God, and*
 “ *God in him. If any Man say, I love God, and hateth his Brother, he is a Liar.*
 “ 1 John iv. 16, 20. The Apostle said, *Though I speak with the Tongue of Men*
 “ *and Angels, and have not Love, I am become as sounding Brass, or as a tinkling*
 “ *Cymbal : And though I bestow all my Goods to feed the Poor, and though I give*
 “ *my Body to be burned, and have not Love, it profiteth me nothing : Love suffereth*
 “ *long, and is kind : Love envieth not : Love vaunteth not itself, is not puffed*
 “ *up, doth not behave itself unseemly, thinketh no Evil, rejoiceth not in Iniquity,*
 “ *but rejoiceth in the Truth, beareth all Things, &c.* 1 Cor. xiii. 1, 2, 3, 4, 5, 6.

“ O consider

“ O consider the Worth and Excellency of this pure Love, which hath in it all those Heavenly Virtues : And let your Desires be unto it, and if you seek it diligently before the Day of God’s Visitation be passed away from you, it will be found by you, and will dwell with you : It is a Treasure that excels all that is earthly : If you receive it, it will enrich you unto Life eternal : And if this you receive, and therein abide, you cannot persecute and oppress your Neighbours for their peaceably meeting together to worship God according to that Faith and Understanding which he hath given them : But if contrary to this pure *Christian* Love you will yet go on to banish and oppress your peaceable Neighbours, because of their Obedience unto the Lord God, then you will provoke him unto Anger against you, and he will certainly bring his just Judgments upon you, which you shall not be able to escape. There were never any that fought against God in oppressing his People (because of their Obedience unto him) but he was displeased at them, and confounded in that ungodly Work, and those who did not repent and turn unto him, their Latter-end came to be miserable.

“ It is an Antichristian Spirit, which persecutes People because of their Faith in, and Obedience unto God : When Christ sent out his Disciples amongst the apostatized *Jews* and *Heathens*, he said, *Behold I send you forth as Lambs among Wolves* : But you who do profess the Name of Christ should bring forth better Fruits than the apostatized *Jews* and *Heathens*. Christ told his Disciples, *The Devil should cast some of them into Prison*. But you should not be found in such Work as this, who profess to be the Disciples of Christ, but you should obey his Commands, who said, *Love your Enemies*, &c. But your Neighbours called *Quakers* are not your Enemies, but your Friends, who desire your temporal and eternal Good. The Apostle *Peter*, speaking of the glorious Man Christ Jesus, said, *When he was reviled, he reviled not again ; when he was buffeted, he bore it patiently*, &c. And he farther said, that *he hath left us an Example that we should follow his Steps*, &c. It is not the Work of *Christians* to oppress, persecute and destroy one another in their Lives, Liberties and Estates, but to love one another, and to pray one for another, and to love and pray for Enemies as Christ hath commanded. Consider of these Things, and see how far you have been from this, who have hated and persecuted your Neighbours and Friends, and cease to do so any more, and call in your Law by which you require them to leave their Houses at or before the Time called *Michaelmas*, in which Law you command the *Burgesses* and *Inhabitants* in *Schidlieth* not to presume to entertain any of the said *Quakers* in their Houses or Habitations, nor to admit them to them any longer, as they will avoid arbitrary Punishment, &c. I say, call in the said Law, lest you bring innocent Blood upon your Heads. Let the righteous God judge betwixt you and them in this Matter. Is not this Cruelty in an high Degree, to turn your peaceable Neighbours out of their Houses, when the cold Winter is coming upon them, and to charge the *Burgesses* and *Inhabitants* of your City and Suburbs not to receive any of the said People into their Houses or Habitations, nor to let them have Houses for their Money, upon pain of arbitrary Punishment : If God reward you according to these Works (as he certainly will, if you repent not and cease therefrom) what do you think will become of you ? Christ saith, *What Measure ye mete, shall be measured to you again*. He saith, *Give good Measure, heaped up and running over*. But have you not measured Evil to your Neighbours without Cause in your great Plenty ? Let the righteous God judge betwixt you and them, and be you assured he will do it, none shall be able to hinder him. What if you account their Form of worshipping God an Offence or Trespas against you, it being in some Things contrary to yours ? Can you not forgive them ? How then think you, God should forgive your Trespases ? For Christ saith, *If you forgive not Men their Trespases, neither will God forgive you your Trespases*. What if you account them Tares, it is not your Work to pluck them up, but inasmuch as you profess to be *Christians*, you ought to take Christ’s

DANTZICK “ Counsel, he saith, *The good Seed are the Children of the Kingdom; he that soweth them is the Son of Man: The Tares are the Children of the wicked one; he that soweth them is the Devil. The Reapers are the Angels, and the Harvest is the End of the World.* So you are to leave those whom you account Tares unto God, and let them grow, (as he saith) and if he account them Tares, who knows them better than you do, he will give his Angels command to pluck them up, as Christ hath said.

“ Persecution about Religion hath made many Hypocrites, but it never made one true *Christian*, nor ever will. And if you by your great Oppression have or yet may prevail upon some Person or Persons to deny the Way of Truth, which God hath given them some small Sight and Sense of, I beseech you not to glory in this, for it is an evil Work, and all who are active in it God will bring to Judgment; and all who glory in such Works of Darkness, they glory in that of which they ought to be ashamed, if they do not come unto unfeigned Repentance for the same, the just Judgments of God will fall heavy upon them in the End: And know you assuredly, that notwithstanding all the Cruelty that the Art, Envy, and Strength of Man can bring forth against the People of God, because of their Faith and Obedience unto him, many will be upheld in Faithfulness unto the End, and he will carry on his own glorious Work which he hath begun in the Earth, which is to establish Truth and Righteousness, Equity, Love and Mercy in the Children of Men, and he will set up his own Worship, which is in Spirit and in Truth, over the Nations and Kingdoms of this World, as he hath promised, and many shall be gathered thereunto. Therefore let the People of God have their Liberty to continue in their Houses to follow their lawful Employments, and do not continue to fight against God’s Appearance and Work in his People, for if you do you cannot prosper. Therefore take Warning in Time, lest that dreadful Sentence come to be fulfilled upon you, which Christ Jesus hath pronounced against those who do not feed and visit his afflicted, oppressed and despised Disciples, yea, Brethren, (for so he calls them.) See *Mat. xxv. Verse 31, to the End.* The Apostle saith, *Pure Religion and undefiled before God the Father is this, to visit the Fatherless and the Widows in their Affliction, and to keep himself unspotted of the World,* James i. 27.

“ Now consider, that Religion which persecutes, imprisons, and banishes People because of their Faith in, and Obedience unto God and Christ, which tends to separate Husbands from Wives, and Fathers from Children, this Religion is vain, God hath no Pleasure in it: The Great God that made you, commands you to *love him with all your Hearts, and to love your Neighbours as yourselves,* and Christ said, *These were the greatest Commandments,* and he saith, *On these hangeth or dependeth the whole Law and the Prophets.* Christ came not to destroy the great Commands, (as he said) but to fulfil them, in all those who believe in him, and in Faithfulness follow him, they are taught by him to love their Neighbours as themselves, and such are far from persecuting, oppressing and banishing of their Neighbours, because of their Faith and Obedience unto God. Consider, what will it advantage you to profess the holy Scriptures given forth by Christ and his Apostles, to be your Rule, whilst your Actions are in direct Opposition to them; is not this manifest Deceit? To the Light in your Consciences, (wherewith God the Father, in and through Christ Jesus his Son, hath enlightned you) I do appeal: If you will turn your Minds unto that, it will shew you that this is Deceit: But if it shall seem strange to you that I do appeal to a Light, and direct you to a Light *within* for your Information, I say, the Great God that made you, he is Light, as saith the Apostle *John* in his first Epistle, Chap. i. And the Apostle *Paul* saith, *God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give unto us the Light of the Knowledge of the Glory of God in the Face of Jesus Christ: And this Treasure have we in Earthen Vessels, that the Excellency of the Power may be of God and not of us.* See 2 Cor. Chap. iii. And Christ saith, *I am the Light of the* World,

“ World, he that followeth me shall not walk in Darknes, but shall have the DANTZICK
 “ Light of Life. Read *John viii. 12.* And he saith, *This is the Condemnation,*
 “ that Light is come into the World, and Men loved Darknes rather than Light,
 “ because their Deeds were evil. Every one that doth Evil, hateth the Light, &c.
 “ But he saith, He that doth Truth, bringeth his Deeds unto the Light, that they
 “ may be made manifest that they are wrought in God. See *John iii. 19, 20, 21.*
 “ And in Chap. i. it is written, *In the Beginning was the Word, and the Word*
 “ *was with God, and the Word was God, and all Things were made by him,*
 “ *(Christ) In him was Life, and the Life was the Light of Men, &c. That was*
 “ *the true Light that lighteth every Man that cometh into the World, &c. The*
 “ *Apostle Paul saith, God sent me to turn Men from Darknes unto Light, and*
 “ *from the Power of Satan unto God, &c. And the Apostle Peter in one of his*
 “ *Epistles directs Men unto the Sure Word of Prophecy, as unto a Light that*
 “ *shineth in a dark Place, until the Day dawn, and the Day-Star arise in their*
 “ *Hearts. And the Prophet said, The Lord is my Light and my Salvation. The*
 “ *Apostle saith, Whatsoever is reprovab, is made manifest by the Light, and*
 “ *that which doth make manifest is Light. And if to this you have Regard, it*
 “ *will shew you that you do Evil in persecuting, oppressing, and banishing*
 “ *your peaceable Neighbours, and will reprove you for the same, and it will*
 “ *lead you to repent thereof, if you believe in it, and to cease therefrom, and*
 “ *in so doing you may find Forgiveness at the Hand of God, and this is my*
 “ *Desire on your Behalf, and the Desire of your oppressed Friends and*
 “ *Neighbours.*

“ I understand that you are of several Judgments concerning the Worship of
 “ God in your City, and do worship in divers Manners or Forms: Why then
 “ will you not allow your peaceable Neighbours their Liberty in your City and
 “ Suburbs, to live and worship God according to the Faith and Understanding
 “ which he hath given them. Consider, *Is not this great Partiality?* The holy
 “ Prophet said, *The Lord hath shewed unto thee, O Man, what he doth require*
 “ *of thee: To do justly, to love Mercy, and to walk humbly with thy God.* This
 “ is the only acceptable Sacrifice: Who hath not this, cannot please God: O
 “ consider of these weighty Sayings, and do accordingly, that the God that
 “ made you, and in whose Hands your Life is, may take Pleasure in you, and
 “ give you Rest and Peace when your Days are ended in this World.

“ This is written to you in true Love, and I desire you may in Love receive
 “ it; but if any refuse so to do, I shall be clear, having in Faithfulness warned
 “ you to cease from persecuting your peaceable Neighbours, because of their
 “ Faith in, and Obedience unto God. I am your real Friend, who desires the
 “ Eternal Well-being of all Men, who have not sinned out the Day of God's
 “ Visitation.”

Rotterdam, the 10th of the
 Eighth Month, N. S. 1679.

“ WILLIAM GIBSON.”

Thus zealously did *William Gibson* expostulate, in the Behalf of his suffering
 Friends, with the Magistrates of *Dantzick*: And about the same Time
William Penn also pleaded the Cause of his afflicted Friends in the following
 Epistle, viz.

“ A L E T T E R written by W I L L I A M P E N N.

“ To the K I N G of P O L A N D.

“ GREAT PRINCE!

“ **A**CTIONS of Justice, Mercy and Truth, are worthy of all Men,
 “ but in a most excellent Manner of the serious Consideration of Kings
 “ and Princes. We, certain Inhabitants of the City of *Dantzick*, have been long
 “ great Sufferers, not for any Wickedness committed against the royal Law
 “ of God, or any Breach of those civil Laws of this City, that relate to the
 “ Well-Government

*A Letter to
 the King of
 Poland, by
 W. Penn.*

DANTZICK

“ Well-Government of it in all natural and civil Things, but purely and only
 “ for the Cause of our tender Consciences toward God.

“ This Severity being by us represented to the Magistrates of this City, we
 “ could not as yet receive from them any Relief, some expressing, as if easing
 “ the Burden of our Oppressions should give thee, O King, an Occasion of Dis-
 “ satisfaction against them, who art our acknowledged Protector.

“ Being thus necessitated, and in a Manner driven to make this Address unto
 “ thee, take it not amiss that we, with that Humility and Patience that be-
 “ cometh the Servants and Followers of Jesus, and with all Manner of *Christian*
 “ Respect and Sincerity of Mind, briefly relate to thee the most fundamental
 “ Principles most surely believed by us, which, we hope, thou wilt believe,
 “ deserve not those Punishments that are inflicted on us as Evil-doers.

“ I. We do reverently believe that there is one God and Father, one Lord
 “ Jesus Christ, and one Holy Spirit, and these three are one.

“ II. We believe the Scriptures of the Old and New Testament to have
 “ been given forth by divine Inspiration, and they are *profitable for Reproof,*
 “ *for Correction, for Instruction in Righteousness, able to make the Man of God*
 “ *wise unto Salvation, through Faith which is in Christ Jesus,* 2 Tim. iii. 15, 16.

“ III. That these Holy Scriptures are not to be understood, but by the
 “ Discoveries, Teachings and Operations of that Eternal Spirit from whence
 “ they came.

“ IV. We believe that all Mankind through Disobedience to the Spirit of
 “ God, are fallen short of the Glory of God, and in that State are under Con-
 “ demnation : But that God, out of his infinite Goodness and Kindness, hath
 “ sent his Son a Light into the World, that whosoever believeth and obeyeth
 “ this Light, should not abide in Darkness, but have the Light of Eternal Life.

“ V. We believe this Gift of Light and Grace through *Jesus Christ* to be
 “ universal, and that there is not a Man or Woman upon Earth, that hath not
 “ a sufficient Measure of this Light, and to whom this Grace hath not appeared
 “ to reprove their ungodly Works of Darkness, and to lead them that obey it
 “ to Eternal Salvation. And this is the great Condemnation of the World at
 “ this Day, under all their great Professions of *God, Christ, Spirit,* and *Scriptures,*
 “ that though Christ hath enlightened them, yet they will not bring
 “ their Deeds to the Light, but hate the Light, and love their dark Customs
 “ and Practices rather than the Light, because their Deeds are Evil.

“ VI. We do believe the Birth, Life, Doctrine, Miracles, Death, Resur-
 “ rection and Ascension of *Jesus Christ our Lord,* and that he laid down his Life
 “ for the Ungodly, not to continue so, but that they should deny their Wicked-
 “ ness and Ungodliness, and live soberly, righteously, and God-likely in this
 “ present evil World, as the Saints of old did, that were redeemed from the
 “ Earth, and set in Heavenly Places.

“ VII. We do believe, that as the Devil through Man's Disobedience
 “ brought Sin into Man's Heart, so Christ Jesus, through Man's Belief, and
 “ Obedience to his *holy Light, Spirit and Grace,* cleanseth the Heart of Sin,
 “ destroyeth the Works of the Devil, finisheth Transgression, and bringeth in
 “ everlasting Righteousness. That as the Devil has had his Kingdom of Dark-
 “ ness in Man, so Christ may have his Kingdom of *Light, Life, Righteousness,*
 “ *Peace and Joy* in the *Holy Ghost* in the Heart of Man : And not that Christ
 “ Jesus saveth Man from Wrath and not from Sin ; *For the Wages of Sin is*
 “ *Death* in whose soever Heart it liveth, but *The Gift of God is Eternal Life to*
 “ *all that believe and obey through Jesus Christ.*

“ VIII. We do believe that all true Ministry and Worship only stand in
 “ the Experimental Sense, Operations, and Leadings of the *Holy Light, Spirit,*
 “ or *Grace* that is shed abroad in the Hearts of Men and Women, to conduct
 “ them in the holy Way of Regeneration unto Life Eternal. This was the
 “ ancient Apostolical Doctrine, they spoke what they had seen, tasted and
 “ handled of the Word of God. And this is our Faith, Doctrine and Practice in
 “ this Day.

“ And

“ And be not displeased with us, *O King!* we intreat thee, if we give this for
“ the Reason of our absenting ourselves from the common Ministry or Worship,
“ That we have no Taste or Relish, no Sense or Evidence, that their Ministry
“ or Worship are authorized and performed by the Apostolical Power and
“ Spirit of *Jesus*, but rather that they are the Inventions, Studies and Powers of
“ Man’s Nature : All which are but strange Fire, and therefore cannot kindle
“ a true and acceptable Sacrifice unto God.

“ For it is not Man’s Spirit and degenerate Nature, speaking and professing
“ the Words of God’s Spirit, that giveth Acceptance with the Lord, or ad-
“ ministrereth the Heavenly Edification to Men. Nor can we believe, that where
“ Envy, Passion, Wrath, Malice, Persecution, Strife, Lufts, Vanity, Wanton-
“ ness and Worldly-mindedness, have such a Sway and Power, that the true
“ *Christian* Spirit, Life and Doctrine, can be heartily received and followed.

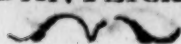
“ And as this is the Reason, in the Sight and Presence of that God that made
“ Heaven and Earth, and will judge the Quick and the Dead, wherefore we
“ cannot join in the common and publick Worship of these Parts ; so doth the
“ same Light and Spirit of God lay an holy Necessity upon us, with a meek
“ and quiet Spirit, to come together after the Manner of the ancient *Christians*,
“ that were the true Followers of *Jesus*, and with godly Fear, and a retired
“ Mind, to wait upon God, and meditate in his holy Law of Life, that he hath
“ written in our Hearts, according to his New-Covenant Promise, that he may
“ feed us, teach us, strengthen us, and comfort us in our inward Man. And as
“ by his Holy Spirit, according to the Practice of the Churches of old, any are
“ inclined or moved to reprove, exhort, admonish, praise, or pray, we are
“ found exercised in these holy Practices.

“ Now, *O Prince!* give us poor *Christians* Leave to expostulate with thee.
“ Did *Christ Jesus*, or his holy Followers, endeavour by Precept or Example
“ to set up their Religion with a carnal Sword? Called he any Troops of Men
“ or Angels to defend him? Did he encourage *Peter* to dispute his Escape with
“ the Sword? But did he not say, *Put it up?* Or did he countenance his over-
“ zealous Disciples, when they would have had Fire from Heaven, to destroy
“ those that were not of their Mind? No. But did not *Christ* rebuke them,
“ saying, *Ye know not what Spirit ye are of?* And if it was neither *Christ’s* Spirit,
“ nor their own Spirit, that would have Fire from Heaven, O what is that
“ Spirit that would kindle Fire on Earth, to destroy such as peaceably dissent
“ upon the Account of Conscience? If we may not wish that God would smite
“ Men of other Judgments, because they differ from us (in which there is no
“ Use of carnal Weapons) can we so far deceive ourselves, as to esteem ourselves
“ *Christians* and *Followers of Christ*, whilst we encourage Men with Worldly
“ Weapons, to persecute such as dissent from us?

“ *O King!* When did the true Religion persecute? When did the true Church
“ offer Violence for Religion? Were not her Weapons *Prayers*, *Tears*, and
“ *Patience*? Did not *Jesus* conquer by those Weapons? And vanquish Cruelty
“ by Suffering? Can Clubs, and Staves, and Swords, and Prisons, and Banish-
“ ments, reach the Soul, convert the Heart, or convince the Understanding
“ of Man? When did Violence ever make a true Convert, or bodily Punish-
“ ment a sincere *Christian*? This maketh void the End of *Christ’s* Coming,
“ which is to save Mens Lives, and not to destroy them, to persuade them, and
“ not to force them; yea, it robbeth God’s Spirit of its Office, which is to
“ *convince the World*. That is the Sword by which the ancient *Christians* over-
“ came. It was the Apostle’s Testimony, that their Weapons were not carnal
“ but spiritual; but the Practice of their pretended Successors proveth, that
“ their Weapons are not *spiritual*, but *carnal*.

“ Suppose we are Tares, as the true Wheat hath always been called; yet
“ pluck us not up for *Christ’s* Sake, who saith, *Let the Tares and the Wheat*
“ *grow together until the Harvest*, that is, *until the End of the World*. Let God
“ have his Due as well as *Cæsar*: The Judgment of Conscience belongeth to
“ him, and Mistakes about Religion are best known to him.

DANTZICK



“ And here give us Leave to mind thee of a noble Saying of one of thy
 “ Ancestors, *Stephen King of Poland; I am King of Men, not of Consciences;*
 “ *King of Bodies, not of Souls.* And there have been found, and still are, among
 “ the *Emperors, Kings, Princes,* and *States* of the World, some that have had
 “ that noble Spirit of *indulging their conscientious Dissenting Subjects:* And
 “ not only with *Gamaliel and Gallio,* not to persecute, but also eminently to
 “ protect and defend them from the Hatred and Violence of their Enemies. Be
 “ not thou less Noble than they: Consider how quietly and comfortably our
 “ Friends live under other Governments.

“ And indeed we conceive it to be the Prudence of the Kings and States of
 “ the World: For if the wise Man saith true, *The Glory of a Prince is in the*
 “ *Multitude of his People.* But this Practice saith, *No, the Glory of the Prince is*
 “ *in the Conformity of the People to the Canons of the Clergy,* which seemeth to
 “ strike at all Civil Society, which consisteth in Men of Virtue, Parts, Arts,
 “ and Industry. But let Men have ever such excellent Abilities, be never so
 “ honest, peaceable and industrious, all which render them good and profitable
 “ Subjects to the Prince, yet they must not live within their native Country,
 “ unless they will sacrifice the Peace of their Consciences by an hypocritical
 “ Submission to the Canons and Fashions of the Church. Is not this, *O Prince!*
 “ to set the Church above the State? the Bishop above the King? to waste and
 “ give away the Strength and Glory of a Kingdom?

“ O that thou mayst be wise even in thy Generation, and use the Power that
 “ God hath given thee for God, and Truth, and Righteousness, that therein
 “ thou mayst be like unto God, who, *Peter* telleth us, *accepteth of all that fear*
 “ *him, and work Righteousness,* throughout the World. Whose *Sun shineth upon*
 “ *all, whose Rain cometh upon all.*

“ And lest any should be so injurious to us, as to render us Enemies to Civil
 “ Government: Be it known unto thee, *O King!* that we honour all Men in the
 “ Lord, not with the vain invented Honours of this World, but with the true
 “ and solid Honour that cometh from Above: But much more Kings, and
 “ those whom God hath placed in Authority over us: For we believe Magi-
 “ stracy to be both lawful and useful, for the terrifying of Evil-doers, and the
 “ Praise and Encouragement of those that do well.

“ The Premises duly considered, we intreat thee, *O Prince!* to take our
 “ suffering Case into thy serious Regard, and by that Power and Influence thou
 “ hast with the Magistrates of this City, to recommend our suffering Condition
 “ to their serious Consideration: That we may no longer be under these,
 “ not only unchristian, but unnatural Severities, but receive that speedy and
 “ effectual Relief which becometh *Christian* Magistrates to give to their own
 “ sober and *Christian* People.”

Clause of the
 Yearly-Meet-
 ing Epistle in
 1684.

Thus did *William Penn* address the King himself on their Behalf; but not-
 withstanding these Applications and Intercessions for them, their Sufferings
 continued for some Years after, as appears by a Clause of the Epistle published
 by the Yearly-Meeting, held at *London* in the Year 1684, viz. “ Two Letters
 “ sent from Friends at *Dantzick,* dated the 20th of the Second Month 1684,
 “ were read, signifying their strait Confinement, being Prisoners in the House
 “ of Correction there, under extream hard Usage and Cruelty, forced to lie
 “ upon Straw in this late extream sharp Winter; they have been shackled or
 “ chained together, two and two, by their Hands; and by the Magistrates,
 “ the Senate of that Place, sentenced to be kept and fed with Bread and Water
 “ only for their Sustainance.”

Clause of the
 Yearly-Meet-
 ing Epistle in
 1685.

In the Year 1685 the Persecution there began to cease, for in the Yearly-
 Meeting Epistle of that Year, it is said, “ The Lord has been pleased to
 “ influence the King of *Poland* and the Magistrates of *Dantzick,* moderately to
 “ resent the Applications made to them in Behalf of the said suffering Friends
 “ and Brethren, although most of them, by Means of their former great
 “ Sufferings, were reduced to so low a Condition in the World, that they are not
 “ yet able to support themselves and Families.”

II. At

II. At E M B D E N.

EMBDEN.

ABOUT the Year 1662, some few Persons in *East-Friesland* were convinced of the Truth, as professed by the *Quakers*: The Priests hearing of this were so alarmed, that they convened a Synod of Ecclesiasticks, and drew up a Petition to the Court, or Assembly of the Commonalty, held at *Lewarden*, in which were contained these Expressions, viz. "Whereas the wicked Sect of the *Quakers* are found in these United-Provinces, and also sprung up here in *East-Friesland*, you are desired to watch against it in Time, that that *Devilish Error* might not creep in farther.

Expressions in the Petition to the Court at Lewarden against the Quakers.

This was signed by two Persons deputed to present it, as under,

"JOHANNES VECHANUS, Ecclesiasticus in Osthem,
"ELIAS ANONYDUS, V. D. Minister in Reydt."

This Petition of the Ecclesiasticks procured a Proclamation from the Civil Magistrate, forbidding *Quakers* to come into that Country under Penalty of being confined to hard Labour five Years in the Rasp-house, and the Priests were authorized to examine any Persons whom they might suspect, and to summon them before the Magistrates: Also a Reward of twenty five Gilders was promised to any who should discover a *Quaker*.

Proclamation forbidding Quakers coming into that Country.

This Proclamation was dated at *Lewarden* the 23d of *March* 1662, and signed,

"A. VAN HAERSMA."

But this Law, made at the Request and Motion of the Priests, was soon found inconvenient, and not long after repealed.

Yet about twelve Years after the Senate and Council of that City were again influenced by the popular Prejudices, which, through the subtil Devices, and false Insinuations of the Priests, were spread and promoted, to put in Practice much Severity against the *Quakers* there, some of whom were cruelly beaten, others banished, some imprisoned in a Dungeon, and fed only with Bread and Water, and several of them fined greater Sums of Money than they were thought able to pay. The grievous Hardships under which they groaned, being represented to their Friends in *England*, *William Penn*, always ready to advocate the innocent Cause of his afflicted Brethren, wrote a very pathetick Letter in *Latin* to the Council and Senate of the said City, which was afterward translated into *English*, and is as follows, viz.

Violent Persecution raised by the Priests at Embden.

"To the COUNCIL and SENATE of Embden.

"The KING of Kings, and LORD of Lords, who is GOD of all the Families of the Earth, incline your Hearts to Justice, Mercy, and Truth.

"THE Noise of your severe Treatment of several Persons that are Inhabitants of your State, reproachfully termed *Quakers*, hath reached these Parts, and filled several with Compassion and Surprise: Compassion, to hear of the Miseries of Men innocent and upright, against whom you have nothing to object, but the pure Exercise of their Conscience to God: Surprise, that you, a Protestant State, should employ your Civil Power to deter, punish, and grievously to afflict Men, for answering the Convictions of their Consciences, and acting according to the best of their Understandings. Methinks you should not be oblivious of your own Conditions in the Loins of your Ancestors, who, you think, with great Reason and Justice advocated the Cause of Liberty of Conscience against the *Papish* Bulls and the *Spanish* Inquisition. How did they antichristian all Force on Conscience, or Punishment for Non-conformity? Their own many and large Apologies, and particularly their

A Letter from W. Penn to the Council and Senate at Embden.

EMBDEN.

“ their Demands at the Diets of *Norimberg* and *Spira*, are pregnant Proofs in the Case, and your Practice doth not lessen the Weight of their Reasons ; on the contrary, it aggravates your *Unkindness*, let me say, *Injustice*.

“ *Protestants* (and such you glory to be thought) got their Name by protesting against Impositions, and will you turn Imposers ? They condemned it, and will you practise it ? They thought it a Mark peculiar to the Beast, and can you repute it the Care of a *Christian* Magistracy ? I mean, that Persons must not live under your Government unless they receive your Mark in their Fore-head or Right-hand ; which in plainer Terms is, to submit their Consciences to your Edicts, and to ask your Leave, *What Religion they should be of ?* Remember, that *Faith is the Gift of God*, and *what is not of Faith is Sin*. Nothing can be more unreasonable than to compel Men to believe against their Belief, or to trouble them for practising what they believe, when it thwarts not the Moral Law of God.

“ You, doubtless, take yourselves to be *Christians*, and would esteem it no little Injury to be otherwise represented ; yet what more unchristian than to use external Force to sway the Consciences of Men about the Exercise of religious Worship ?

“ Christ Jesus, the Lord and Author of the *Christian* Religion, censured his own Disciples that would have had Fire from Heaven to destroy those that conformed not to what their blessed Master taught : Are you surer of your Religion ? Are you better *Christians* ? Or have you more *Christian* Authority than they that were the chosen Witnesses of J E S U S ? However, remember they called but for Fire from Heaven, and can you kindle a Fire on Earth to devour them ? Them, I say, that are of your own People, merely for their religious Dissent from you ? Doubtless, if that was then thought no fit Argument to induce Men to Conformity by him that was wiser than *Solomon*, it reflects greatly upon your Modesty and Prudence, that you should find out new Ways, or rather old exploded ones to effect so ill a Design. Besides, you do not say you know all you ought to know, so that there is nothing farther to be revealed ; have a Care therefore, that you persecute not Angels, by being harsh to that which you call strange. Think not ill, much less speak, and least of all act that which is so, against what you do not perfectly understand. I am well persuaded, that those you inflict such severe Penalties upon, mean well in what they believe (to besure much better than they think you do, or else you are extremely to be blamed) and that the Reason of their present Distance from you, is not to introduce, or insinuate dangerous or exotick Opinions, but to live a Life of more Holiness, Purity and Self-denial than before : They do not think that you walk up to your own Principles, and have Reason to believe that the Power of Godliness is much lost among you, and having long lain under a Decay and Languishing of Soul for want of true spiritual Nourishment, they have now betaken themselves to that Heavenly Gift and Grace of God in themselves for divine Satisfaction, even that holy Anointing that is able to teach them all Things necessary for them to know, as the blessed Apostle speaks, and they find the Joys of the Holy Ghost in so doing : And I am persuaded, they are not less peaceable, sober, just, and neighbourly, than formerly, and altogether as consistent with the Prosperity of Civil Society ; and I am sure it is both found and confest among us here by some Men of Quality, Learning, and Virtue. Farther, be pleased to consider with yourselves, that you justify the ancient Persecutions of the *Christians* and first Reformers, whose Superiors thought as ill of them as you do of these Men : Nay, you shew the *Papists* what to do in their Dominion to your own Brethren. *Do as you would be done by*. If you would have Liberty give it ; you know that God's Witness in your Hearts dictates this to you as an immutable Law.

“ Could you give Faith, it were more excusable for you to punish such as should resist ; but since that is impossible, the other is unreasonable, for it is to afflict Men for not being what they can't be, unless they turn Hypocrites :

“ That

“ That is the highest Pitch your coercive Power can arrive at ; for never did
 “ it convert or preserve one Soul to God ; instead thereof it offers Violence
 “ unto Conscience, and puts a Man either upon the Denial of his Faith and
 “ Reason, or being destroyed for acting according to them. But what greater
 “ Disproportion can there be, than what lieth between the *Intellect* of Man, and
 “ *Prisons, Fines, and Banishments* ? They inforce no Man’s Judgment, resolve
 “ no Doubts, convince no Understanding. The Power of Persuasion is not to
 “ be found in any such barbarous Actions, no more than the Doctrine of
 “ *Christianity*. This Course destroys the Bodies and * Estates of Men, instead of
 “ saving their Souls. Were they in the Wrong, it would become you to use
 “ God’s Weapons, his Sword of the Spirit, that saveth the Creature, and
 “ slayeth the Evil in him. This Course tends to Heart-burnings and
 “ Destruction ; I am sure it is no Gospel-Argument.

“ I beseech you for the Sake of that Lord Jesus Christ, that suffered so
 “ patiently for his own Religion, and so sharply prohibited making other Men
 “ to suffer for theirs, that you would have a Care how you exercise Power over
 “ Men’s Consciences. My Friends, Conscience is God’s Throne in Man, and
 “ the Power of it is his Prerogative : It is to usurp his Authority, and
 “ boldly to ascend his Throne, to set Lords over it. Were their Conversation
 “ scandalous and destructive to the Good of your State, you were to be held
 “ excusable. But verily, no Man of Mercy or Conscience can defend your
 “ Practice upon poor Men so peaceable and inoffensive. *Gamaliel* will rise up in
 “ Judgment against you, if you persevere in this Course. Do not you help to
 “ fill the Catalogue of Persecutors ? In much Love I intreat you, but as becomes
 “ *Christian Men* and *true Protestants*, leave Men to their particular Persuasions
 “ of Affairs relative of the other World, which have no ill Aspect on the Affairs
 “ of this ; but Vice hath an evil Consequence as to both. Therefore punish
 “ Vice, and affect Truth and Righteousness, and bend not your Civil Power to
 “ torment religious Dissenters, but to retrieve good Life, lamentably lost amidst
 “ the great Pretences that are made to Religion. Doubtless, Magistracy was
 “ both ordained of God, and elected by Men to be a *Terror to Evil-doers*, and
 “ *not to them that do well*, though of different Judgments : You oppugn the
 “ *Roman Church* for assuming Infallibility to herself, and yet your own Practice
 “ maketh you guilty of the same Presumption or worse : For either you do
 “ exercise that Severity upon an infallible Knowledge, or you do not ; if you do,
 “ you take that to yourselves your Principles deny to any Church whatsoever,
 “ which is a Contradiction ; if you do not, you punish People for not conform-
 “ ing to what you yourselves deny any Certainty about : And how do you
 “ know but you compel them to that which is false, as well as that which is
 “ true ? Verily, this Dilemma is not easily avoided, as well as that this inhu-
 “ man Practice will stain your Profession, infame your Government, and bring
 “ a Blot upon your Posterity.

“ Remember that they are Men as well as yourselves, born free, and have
 “ equal Plea to natural, civil and common Privileges with yourselves. The
 “ different Persuasion of their Consciences about Things relating to another
 “ Life, can no Ways render them unfit for this ; it neither unmans nor un-
 “ civilizes them : They have the same Right to their Liberty and Property
 “ as ever, having by no Practice of theirs in the least forfeited any of those
 “ human Advantages the great Charters of Nature and Scripture have conferred
 “ upon them. And the Opulency of your Neighbours, and Prosperity of their
 “ Affairs, prove to you, that Indulgence is not inconsistent with true Policy ;
 “ howbeit, you have now tried the Sincerity of their Procedure by what you
 “ have already inflicted : Let the Time past suffice, and make them not Sacri-
 “ fices for their conscientious Constancy : If they are in the Wrong, it is more
 “ than

VOL. II.

5 U

* And *Property*, which they repute themselves *Guardians* of, is hereby lost.

EMBDEN. " than they know. Will you persecute Men for being what they must be, if
 " they will be true to themselves; this were great Violence: Rather com-
 " miterate, than thus violently compel them. I beseech you, seek some cheaper
 " Way to accommodate yourselves than by their Destruction, who are so very
 " remote from seeking yours.

" O, the Day will come, wherein *one Act of Tenderneſs* about Matters of
 " Conſcience ſhall find a better Reward than *all the Severity* by which Men uſe
 " to propagate their Perſuaſions in the World; and there is great Reaſon for
 " it, ſince the one flows from the SAVIOUR, the other from the *Deſtroyer* of
 " Men. In fine, *Let your Moderation be known unto all Men, for the Lord is at*
 " *Hand, and he will recompenſe every Man, Family, State, Kingdom, and*
 " *Empire, according to the Nature of their Works,* committed in this mortal
 " Body; at whoſe Bar it ſhall never be laid to your Charge, that out of Fear
 " of taking God's Office out of his Hands, and being unmerciful to tender
 " Conſciences, you admitted Men of different Judgments to dwell quietly
 " among you; truly, you cannot be too tender in this Point.

" Imitate the God of Nature and Grace by being propitious to all, *his Sun*
 " *ſhineth on all, his Rain falls on all, he gives Life and Being to all, his Grace*
 " *viſits all, and in Times of Ignorance he winketh.* And though ſuch you may
 " repute ours, I hope you cannot think you wink at it, who make ſuch broad
 " Tokens of your Diſpleaſure. O how forbearing and merciful is he towards
 " you? Have you ſo lately eſcaped the Wrath of Enemies, and can you already
 " thus ſharply treat your Friends? Had God entred into Judgment with you,
 " what had become of you? Let his Goodneſs to you prevail with you to ſhew
 " Clemency unto others, that ſo the great God of the whole Earth, even the
 " God of the Spirits of all Fleſh, who reſpects not the Perſons of the Rich,
 " Poor, or Powerful in Judgment, may ſhew you Mercy in the Day of his
 " righteous Judgments. *Amen.*

" *Your Friend, with the greateſt Integrity in the univerſal Principle of Love*
 " *and Truth,*

" W. PENN."

London, December the 14th 1674.

Ceſſation of
the Perſecu-
tion.

Reſolution
to grant
Liberty to
the Quakers.

But notwithstanding the Applications of him and many others on Behalf of the Sufferers, the Perſecution there continued ſeveral Years after, nor did it intirely ceaſe till about the Year 1686, when the Magiſtrates there began again to ſee their true Intereſt, and directed their Councils another Way, put a Stop to Perſecution, and having found by the Decay of their Trade the pernicious Conſequence of Compulſion in Religion, ſet open a Door for admitting the Quakers peaceably to reſide there. The Magiſtrates being aſſembled, found it for the publick Good to invite Inhabitants into their Town, and to extend that Invitation even to Quakers; they called a Common-Council, who upon mature Deliberation upon the Affair, deputed two of their Members, viz. Polman and Bonbuyren, to go to Magdalena Van Loar, an Inhabitant of Embden, and deſire her to write to England and Holland to acquaint her Friends there, That the Magiſtrates of that City had reſolved to give Liberty to the People called Quakers to live, trade, and traffick there, which Grant they offered to confirm under the Seal of their City. Accordingly Notice thereof was given to thoſe of that Perſuaſion at Amſterdam, whoſe Answer to her was delivered to the Senate. Whereupon the Magiſtrates, with the Council of forty, and the Eccleſiaſtick Court, in a general Aſſembly, came to a Reſolution, expreſſing certain Conditions on which they were willing to grant the Quakers the Liberty of dwelling in their City with the free Exerciſe of their Religion. This was remitted to thoſe of that Society at Amſterdam, who having conſidered it, returned the following Answer, viz.

" To

" *To the LORDS, BURGO-MASTERS, COUNSELLORS, and RULERS of EMBDEN.*
 " *the City of Embden.*

" **T**H E S E are to acquaint you with due Respect, that a Scheme or Plan
 " of yours, dated the $\frac{1}{2}$ of February 1686, is come to our Hands,
 " which having been perused by us, we have thought it convenient, in the Fear
 " of the Lord, to send you the following Answer :

" *First.* We thank God Almighty for the Ease and Liberty which our
 " Friends at present enjoy under your Government, and are like to enjoy for
 " the future. And *Secondly.* We cannot but acknowledge, very acceptably,
 " your Clemency and Meekness, which ye shew, by taking Notice of the State
 " of a despised and oppressed People, who because of their Way and Worship,
 " differing from the many Ways in the World, are gainfayed every where.
 " And therefore it is that we are the more stirred up in our Minds to pray
 " fervently to the Lord God for your Peace and Prosperity, and the Con-
 " tinuance of your good Resolution, that so all those who serve the Lord in
 " Uprightness of Heart, may lead a peaceable and godly Life among you, by
 " shewing forth the Fruits of true *Christianity* in Truth, Sincerity, and Righ-
 " teousness. Now as to what ye have been pleased to declare, that ye were
 " willing to confirm the aforesaid your good Resolution by a publick Act, we
 " let you know, that we are so well satisfied with your Word and Oral Decla-
 " ration concerning the aforementioned Thing, that this is more to us than any
 " Thing we could farther desire, as knowing that good Men think themselves
 " bound by their good Words to perform what is good. And since you are
 " sensible on what Ground ye came to the aforesaid Resolution, and declared
 " yourselves thus, we doubt not but the same Persuasion and Reason continuing
 " with you, will prove a more strong Engagement to you to perform the same,
 " than any outward Seal can be. And in that Engagement we are willing to
 " acquiesce, and should not have mentioned any other, unless some among you,
 " as we have been informed, first had made Mention thereof. And as to what
 " ye demand of us, we declare in the Nakedness and Simplicity of our Hearts,
 " that in Regard of our temporal Conversation and Deportment, we desire no
 " farther Protection, than when we deal righteously to all, and walk according
 " to that golden Rule, *That we do unto all Men, what we desire should be done*
 " *unto us.* And concerning our Religion and Worship, which we believe we
 " owe unto Almighty God, it is thus : That since we differ from other Per-
 " suasions, it makes us obnoxious not only to the Mockings and Revilings of
 " ignorant People, but exposeth us also to the Malice and Envy of many,
 " who hate us without a just Cause, and therefore it is that we stand in Need of
 " your favourable Interpretation, and your best Construction of what we do,
 " and what we leave undone. And if we should err in those Matters, we
 " should be the greatest Losers by it, and if Truth be on our Side, then our
 " Adversaries shall not be able to prevail ; for Truth is the strongest, and it is
 " not good for any to fight against it. Howsoever then it may be with us in
 " this Matter, yet we hope that ye will be pleased, if we behave ourselves
 " peaceable and honest towards you and all Men, to let us be Partakers, with
 " our peaceable Neighbours, of your general Protection. And though you
 " might be pleased to give us a publick Act of your aforesaid Resolution, yet
 " we clearly foresee, that it would hardly be possible to use such Expressions that
 " our Enemies, by some wresting or other of the Words, or a wrong Interpre-
 " tation of the Expressions contained therein, should not be able to make us
 " esteemed guilty of Transgression, and so find Matter against us. And there-
 " fore we think it very safe to rely on your Word and good Resolution, in
 " which it hath pleased you to declare, that we shall enjoy Liberty to live and
 " trade in your City, provided we pay Custom and Taxes, which other Citizens
 " are subject to, and that then we shall be at Liberty to meet together to
 " worship God in such a Way as he hath convinced us we ought to do, and to
 " call upon him, and to exhort one another to Love and good Works, and a

" *Christian*

*Answer to a
 Scheme pro-
 posed to the
 People called
 Quakers at
 Amsterdam,
 by the Lords,
 Burghers, and
 Rulers, of
 Embden.*

EMBDEN.

“ Christian Conversation : And on your Behalf it will tend to the Praise of the
 “ Magistrates, that ye favour us in this : And it will also be to the promoting
 “ of God’s Glory, and will oblige us to pray for you, that the Lord God may
 “ be pleased to preserve you, and to make you continue in such a good,
 “ wholesome and well-grounded Resolution. We are and rest

“ Your true Friends and Well-wishers,

Amsterdam, the 9-19th
 of the Third Month
 (alias March) 1686.

“ BARENT VAN TONGEREN JOHN ROELOFS,
 “ WILLIAM SEWEL, JOHN CLAUS,
 “ JACOB CLAUS, P. HENDRIKSZ.”
 “ STEPHEN CRISP,

In Answer to this the Senate sent the following Resolution to the Subscribers of the aforefaid Letter, being, as appears by the Contents, the Decree of the Senate, so as it was entered into their Records, of which the authentick Copy, signed by the City’s Secretary, was as follows, viz.

“ Lunæ $\frac{1}{2}$ Martij 1686.

Resolution of
 the Senate.

“ RECEIVED a Letter on the $\frac{1}{2}$ Instant, written at Amsterdam
 “ the $\frac{2}{2}$ of the same Month, and signed by Barent Van Tongeren,
 “ William Sewel, Jacob Claus, Stephen Crisp, John Roelofs, John Claus, and
 “ Peter Hendricksz, in Answer to our Resolution of the $\frac{1}{2}$ of February last,
 “ with Thanks for the promised Admission and Protection of this City in their
 “ free Trade, and the Exercise of their Religion without offending any,
 “ signifying thereby also, that they will be content without an Act under our
 “ Seal, and willing to rely on our Words : This having been under Deliberation,
 “ it was thought meet and resolved, that our Words shall effectually be kept
 “ unto the Rescribers, and all others of their Persuasions, and that the promised
 “ Protection shall be really performed.

“ Ad Mandatum Senatus Speciale,

“ O. HILLINGS, Secr.”

Thus the People called Quakers were restored to the free Liberty and Privilege of inhabiting and trading at Embden, with the Exercise of their Religion there. Some Time after, the Burgo-master Andrews came to the House of Magdalena Van Loar, and the Preacher Alandyn to the House of her Daughter Magdalena Heasbart, desiring them both to transmit the Resolutions of the Senate to England, that it might be known there, that if any of that Persuasion would come and settle at Embden, they should be well received.

Hearts of
 Men in the
 Hand of God.

Thus God, who bath the Hearts of all Men in his Hand, disposeth them to the Purposes of his over-ruling Providence ; turning the Minds of Magistrates, and inspiring those who had been Persecutors with better Sentiments, to the annulling the Severity of their old Edicts, and establishing that Liberty of Conscience which their blind Zeal had formerly led them to refuse.

HAMBURGH.

III. At HAMBURGH.

Arbitrary
 Resolution of
 the Magistrates
 at Hamburg
 against the
 Quakers.

NO sooner did some of the Inhabitants of this City make a publick Profession of the Truth as held by the People called Quakers, but the Chief Magistrate there, Nicholas Vanderletcht, caused several of them to be brought before him, and though upon Examination he had nothing criminal to charge them with, yet in Condescension to the popular Prejudice against them, came to this rugged Resolution, viz. that Notwithstanding they might be good People, yet if they would not renounce the Opinions of the Quakers they should be banished ;

banished; for, said he, though we allow Liberty of Conscience to all People, even to Jews, Turks, and Heathens, yet we will not suffer Quakers among us, and the City being under our Jurisdiction, we have Power to grant Liberty to whom we please, but we will not grant it you. This arbitrary and despotick Resolve of the Magistrate was assented to and confirmed by the whole Council of the City, without hearing what the Persons concerned might have to alledge in their own Defence.

Soon after an Officer was sent to acquaint them, that they must leave the City: He often repeated his Message, and at length told them they must be gone within a few Days: But they still abiding in their Places and Callings, the Officer came one Morning, with two others to assist him, and brought them forth to the Gates of the City, and banished them. Being thus expelled the City, they went to a Place about two Miles from thence, named *Altena*, in the Dominions of the King of *Denmark*, with Intent to tarry there; but within a few Days, the Magistrate of that Place (called the *Ambtver Walter*) sent for them, and at first Sight treated them roughly, calling them *Vagabonds* and *Deceivers*, and so strong was his Prejudice against them, that he would not suffer them to speak for themselves, but without hearing, ordered them instantly to be banished out of the King of *Denmark's* Dominions, telling them, that *If ever they came thither again, they should be whipt, and led out by the Hangman.* Then he ordered them to be taken away, and banished immediately, refusing them Time, though requested, to go and pay for their Lodging before their Departure. They were presently led out of the Town, and brought into the Jurisdiction of *Hamburg*. Upon this they returned Home again, and about a Fortnight after two of them went back to *Altena* to pay for their Lodging and other Necessaries there. The Rumour of their Coming being spread, an Officer came and took them into Custody, confining them in his own House in a deep Cellar fastned with Locks and Bars, and having the Windows closed up. In this dark Place they continued one Day, and then were conducted to the Priest's House, where the *Ambtver Walter* and another Magistrate were. The Priest laid several base and unproved Accusations against them. The *Ambtver Walter* sharply reproved them for coming thither again, repeated his former Threats, and sent them back by the Officer to the Cellar whence they came, with an Order to send them away again as before: Which Order was executed within a few Hours, two of the Officers having first searched their Clothes, and taken from them their Money, Bibles, and what else they had about them, with one of their Cloaks. Then they conducted them to a Boat to be carried over the Water, one of the Officers saying, *If we should drown you now we should commit no Sin, for, said he, the Word of God and Luther's Doctrine abide for ever, but you will not profess that.* So they took from them their Stockings and Doublets, and put them on the other Side the Water. Being returned again to *Hamburg*, they were soon after warned by an Officer to be gone as before. At length they were convened again before the Chief Magistrate: Upon their coming before him covered, they were threatned to have their Hats nailed to their Heads; and he insisted upon their promising to depart the City and never to return again, which they refused, alledging, that *They had transgressed no Law, nor injured any Person.* Whereupon they were committed to Prison on the 25th of the Month called *May* 1660, and had their Legs put pretty close together in Irons of about twelve pound weight: Being in Prison, many Citizens came to visit them, to prevent which, they were ordered to be close confined, and none suffered to come at them. In the mean Time, the Priests ceased not publickly to inveigh against them from their Pulpits, crying out, that *It was the Magistrates Duty to send them away, and never admit them to return.* After eleven or twelve Days Confinement, three Priests, accompanied with two Clerks, came to the Prison, pretending Authority from the whole Council and Consistory, to examine them privately, not admitting any sober Citizen to be present, and excluding one of the Councillor's Sons, who desired Admittance. They drew up certain Questions to examine them upon, and promised them a Copy of their

HAMBURGH.

The Quakers expelled the City, retire to Altena.

The Magistrate of Altena expells them thence.

Upon their Return they are taken into Custody, ill used, and sent away again.

Violent Persecution at Hamburg.

HAMBURGH.

Examination, which yet they afterward refused to grant. At their Departure they ordered the Goaler to shut them up more closely, but he, having no such Direction from the Magistrate, regarded them not. In the mean Time, two others of their Friends were summoned before the Council, banished and put out of the City. After about a Month's Imprisonment, two of the Magistrates came and offered to have their Irons taken off, on Condition that they would promise to go out of the City and return no more; which they stedfastly refused. About the 24th of the fourth Month, the Priests in every Steeple-house read a Proclamation, that *All Quakers should leave the City within four Days, and that none of the Citizens after that Time should presume to entertain any of them, nor to let their Houses to them under a severe Penalty.* This occasioned some of them to be turned out of Doors, and others out of their Lodgings: After this the Goaler was ordered, that *If any of the Prisoners Friends came to visit them, they also should be secured, and confined in a Place by themselves.* The Use of Ink and Paper was also denied them. One of their Wives, without their Consent, applying to a Magistrate on their Behalf, was answered, that *He should be glad if they would go away and not come again, but if they continued to refuse, they should be brought out, and banished once more, and then if they came back again any more, they should be set upon a Scaffold.*

On the 17th of the Fifth Month an Officer came to the Prison, and delivered them two Accounts, wherein they were charged 135 Guilders for Fees and Victuals, but they, having entirely subsisted at their own Expence, refused to pay it: Nevertheless an Order was issued and executed for Distress of their Goods to that Value. On the 24th of the Month called *August*, an ancient Magistrate came to them in the Prison, and told them, *They should be carried forth once more, and if they came again they should be put in a worse Place.* Accordingly the next Day an Officer with two Assistants came, and carried them out of the City, saying, *If they came again they would put them into the Common Jakes.* During their Imprisonment, their Wives had been persuaded to remove with their Families into other Dominions, as *Holland* and *Alsatia*: But some others, who had not been imprisoned, still continued in the City, patiently expecting what Trials might be suffered to come upon them: But as it doth not appear to us that they were afterwards persecuted, we suppose that the Magistrates of that City, upon mature Deliberation, saw the Error of their Proceedings against them, and in their future Consultations were guided by more moderate and *Christian* Sentiments, conducing to the Welfare of their City, and the just Protection of its Inhabitants.

GERMANY

IV. In G E R M A N Y.

The Priests
at Cresheim
excite the
People against
W. Ames and
G. Rolfe.

I N the Year 1657, *William Ames* and *George Rolfe* came to *Cresheim*, a Village in the *Palatinate*. By Means of their *Preaching*, some Persons there became convinced of the Doctrine of the People called *Quakers*: This alarmed the Priests, who excited the Rabble, disposed to do Evil, to abuse those Persons by scoffing, cursing, reviling, throwing Stones and Dirt at them, and breaking their Windows. The Priests also applied to the Magistrates to suppress and banish them, and prevailed so far, that *Philip D'Auber*, the Land-Shriver, gave Command that *none should entertain the said William Ames and George Rolfe on pain of forfeiting forty Rix-Dollars*: And they not being willing that any of their Friends should suffer for harbouring them, and being not free to leave the Country, endured much Hardship by lodging in Barns and Stables on Straw, &c. until at length *W. Ames* found an Opportunity of speaking to the Prince Elector, who heard him favourably, and finding nothing against them worthy of Punishment, disannulled the Land-Shriver's Order, and gave Liberty to those of their Persuasion to travel in his Country, or to reside there.

Imprisonments
and Distresses
of J. Hendrickz
and others.

In the Year 1658, *John Hendrickz*, *Jacob Janson*, *John Philip Laubeck*, and *Christopher Moret*, were arrested by Order of *John Sboffer*, an Officer of *Cresheim*,

Cresheim, and confined from Morning until Evening without Food: And in the Evening he sent three Men to their Houses, who made a Seizure of their Goods to the Value of fourteen Rix-Dollars, for a Demand of four Guilders for their refusing to bear Arms, or contribute toward the Charge of the *Militia*.

GERMANY

On the 13th of September 1659, *John Laubeck*, for reproving one *Egidie Janson*, a Priest, for the Neglect of his Flock, was committed to a nasty Prison by the aforesaid *John Shoffer*, and detained there three Days. And in the same Year, the said *John Shoffer*, for a general Demand of four Guilders, charged on the Friends who dwelt at *Cresheim*, toward the *Militia*, caused to be taken out of one of their Houses, Goods to the Value of four Rix-Dollars.

Imprisonment
of J. Laubeck.

In the same Year, the said *John Shoffer* caused to be taken from a Friend, (because he could not pay Tithes to the Priest) one Half of his Increase out of his Barns. And about the same Time *Janson*, the Priest, took from *Christopher Moret* the Tithe of his Cabbage out of a young Vineyard, which was contrary to the Law and Custom of the Country.

Distresses for
Tithes.

In the Year 1660, the said *John Shoffer* took from *John Hendrickz*, Goods worth four Rix-Dollars and an Half, for a Demand of eight Shillings for his own and others of his Friends refusing to bear Arms. And in the same Year, the Collector of Tithes for the *Romish* Priest at *Worms*, took from *John Philip Laubeck*, twenty six Sheaves of Corn out of fifty, under Pretence of Tithe. And in the next Year, on the same Pretence, the aforesaid *John Shoffer* took from another of the Friends, one Half of his Increase. In that Year also, the Priest at *Worms*, by Authority of the Magistrate, made a Seizure of Wine for Tithes out of the Cellars of the aforesaid *John Philip Laubeck* and *Christopher Moret*. Also *Casper Hendrickz*, a Priest of *Cresheim*, took Tithes of a Vineyard there by Force, contrary to Law. He also procured the Imprisonment of *John Philip Laubeck* for working in the Field on one of their Holidays, so called: And by the same Priest's Means also, *Christopher Moret* was sent to Prison for a like pretended Offence.

Imprisonment
of J. P. Lau-
beck.

William Caton yet continued zealously preaching in these Parts; and in the Year 1661 writ an Epistle to Friends in *London*, wherein are many choice Passages, and remarkable Observations communicated, well worthy the Reader's Perusal, which therefore we shall next transcribe, viz.

" A Copy of a LETTER from WILLIAM CATON in Germany,
" to FRIENDS at London.

" *Cresheim near Worms in Germany, the 30th of the Eleventh Month 1661.*

" My dearly beloved Brethren and Sisters, in the living, unchangeable, and
" ancient, yet present, Truth.

" T H E dearest Love of my Soul doth freely and liberally flow forth
" unto you, and with the pure Salutation thereof do I greet you all,
" whom the Father of our Lord Jesus Christ hath raised and brought forth in
" these latter Days to glorify him, both by doing his Will, and by suffering
" according to his blessed Will. I do assure you, my dearly Beloved, that you
" are exceeding near and dear unto me, even beyond what I can express, and
" often of late hath it been in my Heart to let forth myself a little to you, by
" communicating a few Lines in Paper to be sent among you, hoping thereby
" somewhat the more to refresh you, through the Flowings forth of my Love
" and Life, even as I have been refreshed with the Flowing forth of yours to
" me, which I have really felt, and which I can truly say, hath not a little
" tended to the comforting of my Soul, and to the strengthening of my Hands
" in this our Father's Work; and very sensible I have been of your unfeigned
" Desires to hear of us, and likewise of the Refreshment that is sometimes
" reaped by your hearing from the Brethren, and of their Welfare in the
" Lord, with whom I know you travel in Spirit, and of whose Weights,
" Burdens, Trials, Sufferings, and Tribulations, it is impossible for you, who
" are

A Copy of a
Letter from
W. Caton,
to his Friends
at London.

GERMANY

“ are Members of the same Body, to be ignorant : Yet of these Things I am
 “ verily persuaded you cannot have a more perfect sensible Feeling than I have
 “ had in Measure of the like, which I know attend many of you in your native
 “ Country.

“ Yet know ye, that when through the Sense of these Things I have been
 “ bowed down in Spirit, even then have I been melted and broken, through
 “ the Feeling of the Springings forth of the Divine Love and Life of the
 “ Father in and among you, through which in due Time I have been raised up
 “ again, especially when it hath broke forth as a Flood in myself, and of the
 “ Sweetness and the Preciousness of the living Refreshment that at such Times
 “ I have received and participated of with you : Who can declare it but you,
 “ who experimentally know the Excellency of the same ? You know what I
 “ mean, and how hard it is to utter the same, therefore have we Cause to praise
 “ and magnify the Lord God Omnipotent for ever, who doth not only comfort
 “ and refresh us in our Tribulations, through the Consolations of his Eternal
 “ Spirit, but also hath prepared a Refuge for us, which we have truly found in
 “ his Eternal Light and pure Power. And now, if no Storm had come, nor
 “ should have come, then I believe there would not have been such flocking
 “ and flying to this Refuge, as there hath been, and as there is, and as, I hope,
 “ there will be, wherefore if the Storm of Persecution do drive such as were
 “ neither cold nor hot from under their green Trees of specious Pretences and
 “ fair Shews of Religion and Reformation, to this sure Hiding-place or Refuge,
 “ which is in the Eternal Light, Life and Power, that you have now made
 “ manifest, then will it be good in its Season. Therefore let none be afraid of
 “ it, that are faithful in their Measures, for indeed our Heavenly Father is so
 “ abundant in Mercy and Goodness to his People, that if he suffers Storms and
 “ Tempests to arise, he doth not only still them, but even in the very Time of
 “ them he covereth his dear Babes with the Banner of his Everlasting Love,
 “ that truly they needed not to fear, though sometimes they that are tender and
 “ young among them are too too much afraid : And forasmuch as I know that
 “ the Refuge before mentioned is known by you, and the Covering of the
 “ Lord’s Eternal Spirit manifested in you, (which is the Banner of his Love
 “ that is spread over you) therefore I beseech you to be of good Courage in the
 “ Lord ; for to what End should you fear ? To what End should you be
 “ troubled ? To what End should you take Thought ? You know that neither
 “ Fear of Heart, Trouble of Mind, nor yet taking of Thought, can in any wise
 “ avert these Things, which the Lord hath determined should come to pass.
 “ And if it be the good Pleasure of the Almighty to purge and refine you in
 “ the Furnace of Persecution, as heretofore he hath done many of his Witnesses
 “ in the World, think it not strange that it should be so with you ; but rather
 “ think it strange that the Lord hath so long dealt so gently with you, and that
 “ he hath so remarkably restrained the Violence of the Mighty, who have risen
 “ up against you, as if they would have devoured you at once : But behold,
 “ how have they been abased, brought down from their Seats and overturned,
 “ and though they have as it were bruised your Heel, yet they have not pre-
 “ vailed against the Lamb, the Captain of your Salvation, neither have they
 “ overcome you, whose Faith has stood in the Power of the Most High,
 “ through which you have overcome, and not by the Force of Arms, nor by
 “ Might of Princes, nor by the Greatness of your Multitude. Remember
 “ therefore these Things, and strengthen ye one another in the Faith and in the
 “ Patience, and look ye alone unto the Lord, and hearken and hear what
 “ his Spirit saith in you and to you, And let not your Minds be drawn out
 “ with Reports that are abroad of Liberty here or there, or elsewhere, or that
 “ which you hear, that *such a Prince hath said so, and he hath promised thus and*
 “ *thus ; and such an Earl or a Duke, he hath writ and promised such and such*
 “ *Things, and it might be we might there enjoy Peace and Liberty.* Let not these
 “ Things, I say, enter into your Minds, to unsettle them, lest that thereby you
 “ become the more incapable to endure your Sufferings in the particular Places
 “ where

“ where the Lord hath set you, and where it is required of you to bear your faithful Testimony, and this is expedient for every one of you to know, that the present Sufferings and Trials, which you are exercised in, come not without the Permission of the Almighty : And if it be his Determination to exercise you in such Things for your future Benefit, though it may seem to some to be for your present Disadvantage, you may be assured, that they could not be long escaped, nor avoided elsewhere.

“ For I may tell you how that I have observed in my Travels, in the sundry Dominions where I have been : Sundry Things, I say, I have seen and observed, which undoubtedly would bring great Sufferings upon us, if we should come as Pilgrims and Strangers to inhabit in them, notwithstanding the large Promises and fair Pretences of some of their chief Rulers, who in the Pomp and Vanity wherein they are found, are subject to change, and easy oftentimes to be moved by their Councils and Consistories ; and very hard it is to find one among the Potentates of the Earth, that is not so much leavened by the Spirit of the Clergy of that Sect of which he is, as that he is not imbondaged by it, and is and may be at Times brought through their Persuasions and Importunities to do what is contrary to the just Principle of Equity in himself : And where the Spirit of Enmity rules in a Dominion (though a pretty moderate Man may have the Name) in such a Dominion there is not much Liberty to be expected by us to be enjoyed in Matters of Religion, for it is well known to you, how that through that Spirit we have suffered from the Beginning, which hath wrought mightily against us in our native Country, especially in them that were called the Clergy or Ecclesiastical Men, and the very same untoward malicious Spirit doth evidently shew itself in such Sort of Men, when the Truth of the Lord is held forth to them. In these Countries here are three Sects tolerated, *to wit*, the *Papists*, the *Lutherans*, and the *Calvinists*, and all these have their particular Government in their particular Cities and Villages, and all of them are addicted to persecute those that are not of that Sect. But above all others they seem to be bent against us, as the * *offensivest*, the *irregularest*, and the *perturbativest* People that are of any Sect ; and notwithstanding the great Variance that is and hath been among themselves, yet they can, as it were, join Hand in Hand against the Truth and us. As for the *Papists*, they hate us as *new-upstarted Hereticks*, whom they account worthy of Death : And the *Protestants*, they revile us and upbraid us, as if we were the *Pope's Emissaries*, and many of them esteem us as not fit to live upon the Earth : So that, as much as in them lies, they seek to toss us to and again as a Ship upon a troubled Sea : But Thanks be to God, our Anchor holds, so that they, with all their hard Threatnings, which proceed from their rocky Hearts, cannot split our Confidence, nor make Shipwreck of our Faith, which is in the Lord Jehovah, who is over all blessed for evermore.

“ It is like that some of you have heard in Part of the good Service which I have had in this Country, and of my being several Times with the Prince, who hath indeed been very courteous and moderate towards me and Friends, yet I believe in some Things he is subject to that which befalls most Princes, that is, to be overswayed in too many Things by the Clergy, as Princes almost universally are, yea, and as some have been to their Ruin. This Week I was with him, and with the Governour of *Manheim*, and when I had been about an Hour with the Prince, there came some *Jesuits* to speak with him, and I was very willing to have discoursed with them before the Prince, that he and all his Nobles, that were then present, might sufficiently have seen that we were none of their Emissaries : But the Prince was called forth upon some Occasion, and the *Jesuits* went out of the Room, so that I had little Opportunity to speak to them.

VOL. II.

5 Y

“ But

* These *Superlatives*, though not proper *English*, may be excused in the Writer of this Letter, being long conversant among *Foreigners*.

GERMANY

“ But the Lord knows, and you know also, that our sending was not by them, and their shedding my Blood in their great idolatrous Cathedral, the Place where their Emperor was crowned at *Francfort*, did also demonstrate that I was not of them, for if I had been of them, or sent by them, they would not then and there in that desperate Manner have spilt so much of my Blood, who manifested themselves to be much more brutish and bloody-minded than the *Jews* were towards me, who that very Day had suffered me freely to dispute with them and among them in their Synagogues.

“ There are also very many *Jews* in this Country, and pretty many of the Baptized People, and many of them have heard the Sound and Report of the Truth, though little Entrance as yet is to be got among any of them, and therefore is my Suffering the greater, as I believe you will feel : Yet am I satisfied in the Will of the Lord, and shall be hereafter, if others may but see and reap the Fruit of what hath been already sown in this Country. Some Books and Papers we have got translated and printed here in this Language, and Diligence is given that they may be dispersed and spread in the Wisdom of God, to the spreading of the Truth abroad, for I know it is your Desire, even as ours, that the Borders of the Lord may be enlarged, and that the Outcasts of *Israel* might be brought in, and therefore, I suppose, are you made so much the willing to minister your Assistance for the Furtherance of this glorious Work, the Benefit and Fruit of which I have tasted of with others of the travelling Brethren beyond the Seas, and as certain, as I am assured, that we shall not lose our Reward, who are made willing thus to hazard our Lives on Truth's Behalf, so certain am I, that your Assistance by your Free-will Offerings are truly accepted of the Lord, and of his Chosen.

“ I might oftner impart Passages to you in the General, but I hope some of the Brethren at *London* take Care to extract the remarkable Passages in brief out of our Letters, to the End that you may know how it is with us, and how the Lord is pleased to work by us, that so you may not only sufferingly travel with us in the Spirit, but that you also may some Time have Joy and Refreshment through us in the Lord, even as we have through your Faithfulness, though I am as alone, yet thus I can write as in the Behalf of the Brethren, who I know are one with me in what I here write.

“ I confess, *my dearly Beloved*, much hath been, and yet is in mine Heart towards you, which indeed I believe I could not declare to the uttermost, should I fill Sheets therewith : Wherefore, *my dear Friends in the Lord*, feel my Love and Life in yourselves, as I feel yours in myself, and then shall we, notwithstanding our present Suffering, rejoice together in that in which I do most dearly salute and greet you all. *Friends* here are well, blessed be the Lord, and their Desire is to be dearly remembered to you. Farewel in the Lord.

“ *Your dear Friend and Brother in the pure Fellowship of the Gospel,*

P. S. I much desire that *Friends* would take Care that this may be sent to their several Meetings, to be read in and with the Spirit from whence it hath been writ.

“ WILLIAM CATON.”

Thus wrote *William Caton*, who had laboured in preaching up and down the *Palatinate* a considerable Time, and had undergone many Sufferings and Hardships in performing his religious Duty in that Respect.

Fines imposed
for each Time
of Meeting.

But notwithstanding his *Christian Endeavours*, the Power of the Priesthood had a superior Influence over the Law-makers, insomuch that in the Year 1663, a Fine of one Shilling Sterling was imposed upon every one of the People called *Quakers*, for each Time of their Assembling together for Worship, in Consequence of which were taken by Distress from *John Hendrickz*, two Cows worth thirty four Guilders : From *Hendricxz Gerrits*, two Cows worth twenty seven Guilders :

Guilders: From *Velter Eberten*, for his Wife, a Cow worth twenty one Guilders: From *Agnes*, Widow of *John Johnson*, a Cow worth twenty one Guilders: From *Christopher Moret*, a Cow worth sixteen Guilders and an Half: From *John Philip Laubeck*, a Cow worth eighteen Guilders: From *George Shoemaker*, Bedding worth seven Rix-Dollars: And from *Peter Shoemaker*, Goods worth two Guilders. The distrained Cattle were kept under the Town-hall three Days, and fed there with Fodder taken from their Owners, and then sold by the *Burggraff* at *Alsfj*, and when some of the People expressed their Compassion to the Sufferers, the fore-named Officer, *John Shoffer*, forbade their speaking much about it.

In the same Year, on the 13th of *October*, for the like pretended Offence in Meeting, were taken by Order of *Earl George Wilhelm*, of *Heijdelshelm*, from *Christopher Moret*, a fat Swine and an Ass worth eighteen Guilders.

Sundry other Distresses for religious Meetings.

Also several of the said People, for Tithes of their Gardens, had taken from them instead of One-tenth of their Crops, One-fifth, One-sixth, or One-seventh Part.

In 1664, several suffered Distress of Goods for refusing to bear Arms, on which Account were taken from *George Shoemaker*, Pewter and Brass worth three Guilders and an Half: From *Peter Shoemaker*, two Sheets worth three Guilders: And from *John Hendrickz*, three Sheets worth three Guilders.

In 1666, the aforefaid *George Shoemaker*, *Peter Shoemaker*, *John Hendrickz*, and *Christopher Moret*, had each of them a Cow taken away for Fines for their religious Meetings, which four Cows were worth fifty Rix-Dollars, though the Fines demanded amounted but to sixty Guilders from all of them.

The Distresses made in the foregoing Years for refusing to bear Arms, and for meeting together, were computed to amount to 250 Guilders, which at three Shillings Sterling per Guilder, as then estimated, came to 37*l.* 10*s.* beside the Annual Tithe, for which was sometimes taken One-fifth Part of the Produce.

V. In the UNITED PROVINCES.

At A M S T E R D A M.

AMSTER-
DAM.

IN the Year 1661, *Niesje Direcks*, then dwelling at *Amsterdam*, was cited before the *Opperschout* on a Complaint exhibited against her for selling Books, It happened that she had sold some Books, written by Persons called *Quakers*, which that Magistrate, without reading them, was pleased to call *Scandalous Libels*: And although she had never been cautioned against selling them, nor did it appear to her that there was any Law against it, yet a Fine of about 30*l.* Sterling was laid upon her. She was afterward cited before the *Schepenen Extraordinarius*, who, though they had not read the Books for which she was accused, yet upon the Information of the *Opperschout*, that they were *Scandalous Libels*, though he himself neither had not read them, proceeded to determine against her; they fixed upon her a Fine of about three Pounds, which she refusing to pay they sent Officers to take it by Force, who accordingly went to her House, caused a Cupboard to be broke open by a Smith, and took away the Sum of Money demanded. The Officers who made the Distress, seemed to do it with Reluctance; and the Magistrates seemed to have acted not with Judgment, but in Compliance with the Inclination of some of their Teachers to prevent the spreading the *Quakers* Doctrine.

Prosecution of N. Direcks.

In the Year 1666, *Peter Hendrickz*, an Inhabitant of *Amsterdam*, desirous to be admitted to his Freedom of that City, to which he was legally intitled, appeared for that Purpose at a Court or Sitting of the Burgo-masters, but coming before them with his Hat on, was not suffered to speak, but commanded to go out of the Court, and he delaying, an Officer was ordered to thrust him out. As he was going forth, one of the Burgo-masters, named *Floswick*, said, *This is a right Quaker*. For though the uncouth Manner of his Appearance at first gave them Offence, yet his sincere Adherence to the Principles of his Profession gained some

P. Hendrickz refused his Freedom of the City.

AMSTER-
DAM.Imprisonment
of P. Hen-
drickz.

some Place in their Minds, and disposed them to shew him the more Favour another Time ; for when about eight Days after he came again before them on the same Account, they received his Petition, and expressed no Offence at his Hat, but told him, that *As they were sensible that bearing Arms and Swearing were also Matters contrary to his Religious Persuasion, they should not be put upon him.*

In the Year 1669, the said *Peter Hendrickz* and one *Jacob Avents* went into a Steeple-house, called the *New-Kercke* at *Amsterdam*, but standing with their Hats on, were thrust out with Violence, and suffered many Abuses from the common People. After which the Magistrates sentenced the said *Peter* to be imprisoned one Month, and to be fed only with Bread and Water ; But at the End of four Days, having reconsidered his Case, they released him.

GOUDA.

Imprisonment
of W. Tyack.

At G O U D A.

WILLIAM TYACK, an honest Citizen, for permitting religious Meetings to be held in his House, and refusing to pull off his Hat, was committed to Prison.

HOORNE.

Prosecution of
J. Jacobs.

At H O O R N E.

JACOB JACOBS, a Citizen there, for refusing to bear Arms, was fined about three Pounds Sterling, and in order to oblige him to bring that Money, the Officers, when he was from Home, took the Door of his House off the Hinges, and carried it away. Upon his Return he caused a new Door to be made. After which they came with Soldiers, and demanded of his Son the Keys of his Chests, Drawers, &c. which being refused, they broke open a Closet-door, and took what Money they could find ; but that not satisfying them, they also broke open a Cupboard, and took away a Piece of Holland containing forty Ells, and also a Brass Warming-pan.

In the fourth Month (called *June*) 1662, the said *Jacob Jacobs* was cited before the Magistrates about his Trade, but because he appeared with his Hat on, they would not hear him : They afterwards fined him about nine Pounds Sterling, and caused the same to be taken by Force out of his House ; though their own Law did not justify the imposing any such Fine.

LEYDEN.

Imprisonment
and Banish-
ment.

At L E Y D E N.

WILLIAM AMES, and another Friend, being taken at a Meeting there, were imprisoned, and after some Days were banished out of the City, having first had their Money taken from them. Also a poor Man who dwelt there with his Wife and Children, were banished for suffering religious Meetings to be held in his House.

Insult on
P. Hendrickz
and his Father
at Leyden.

In the Year 1661, *Peter Hendrickz* and his Father, passing through *Leyden*, went to visit one of their Friends at his House. While they were sitting together at Supper, a rude Rabble surrounded the House, and brake the Glass Windows all to pieces. At length some Officers came, and sent them with the Man of the House to Prison. On the third Day after they were brought before the Magistrates, who demanded of them sixteen Guilders, which they refusing to pay, they caused them to be lockt up again, and in the Evening banished them out of the Town, threatening that *If ever they returned, they should be put into the Rasp-house or Bridewell*, and so sent them away by Water about eleven of the Clock at Night. Their Friend who dwelt there was detained in Prison some Weeks after.

ALCKMAER.

Excessive
Seizure of
Goods.

At A L C K M A E R.

IN the Year 1665, *William Williams*, because he kept his Shop open on a Fast-day appointed for Success of the War then against *England*, was fined three Guilders, which he refusing to pay, an Officer with seven Assistants came

CHAP. 16. of the People called QUAKERS.

827
457

to his House, and took away his Household Goods and Bedding to the Value of 150 Guilders.

HAERLEM

At H A E R L E M.

TH E afore said *William Williams* being there in the Way of his Trade, was abused by the rude People, and being carried before a Magistrate, because he would not promise to go out of the Town, was committed to Prison, where he continued long, and suffered much Hardship. This was about the Year 1661.

Commitment
of W. Wil-
liams to
Prison.

In the next Year returning thither again on the same Occasion, he was again committed to Prison.

It also happened in the Year 1665, that the said *William Williams* travelling on the Road between *Albmaer* and *Haerlem*, at a Place called *Heemskirke*, met with one of the States of *Holland* attended by a Secretary, who after some Discourse expressed much Indignation against the said *William*, and the Secretary struck him twice on the Face with his Fist, and the other struck him also in the like Manner. They threw his Bag, wherein was his Money, into the Fire, while he, in a Spirit of Meekness, remonstrated to them the Evil of their Actions: At which their Servants were so enraged, that they threw him twice down on the Ground, their Masters having given them Examples for such wicked Abuses of an innocent Man.

Abuses suf-
fered by him.

The foregoing Instances shew, that even in a Country distinguished for granting a just Liberty of Conscience, the Prejudice of the Populace doth sometimes oblige them to connive at the Abuses of innocent Persons, who through malicious Misrepresentations are exposed to the Odium of the common People, whose weak Judgments are easily induced rashly to condemn and abuse whomsoever their Teachers are pleased to calumniate.

Remark on
popular Pre-
judice.

C H A P. XVI.

I R E L A N D.

IRELAND.
1654.

ANNO 1654.

IN this Year *Miles Halbead*, *James Lancaster*, and *Miles Bateman*, travelled into this Kingdom, where they published the Truth by preaching to the People in the Cities, Towns and Villages, and before the Magistrates, as they were occasionally brought into their Presence; and many of the Inhabitants hearkened to, and became convinced of the Doctrine of the Divine Light, which they every where bore Testimony to. About this Time also *William Edmundson* being about eight and twenty Years of Age, and convinced in the North of England, traded to and fro into Ireland, being then under a religious Concern not to defraud the Government of its Customs, nor to swear in any Case.

First Preachers
in Ireland.

ANNO 1655. This Summer *Edward Burrough* and *Francis Howgill* were at *Dublin*, where they continued preaching about three Months, and then went into other Parts of the Nation, omitting no Opportunity to declare and spread their Doctrine, to the Convincement of many. Among those whom they were instrumental to convert was *William Ames*, who had formerly been a Military Officer, a bold and zealous Man, and a Teacher among the Baptists:

Preaching of
E. Burrough
and F. How-
gill.

IRELAND.
1655.

Travels,
Services, and
Sufferings of
B. Blagdon.

Burrough and Howgill, at the Instigation of some Priests, were taken Prisoners at *Munster*, and sent under a Guard from one Garrison to another, till they were brought back to *Dublin*, where they were committed to the Custody of *Edward Mortimer*, a Serjeant at Arms, until an Order was obtained from *Henry Cromwell* then Lord-Deputy, to banish them out of the Nation, and a Guard of Soldiers were appointed to conduct them from Place to Place, till they were put on Shipboard. The Soldiers who guarded them were very civil, and suffered them to have Meetings in the Towns they went through, till they came to the Port, where they put them on Shipboard, to be transported to *England*.

On the same Day they left *Dublin*, *Barbara Blagdon* arrived there. She came from *England* in a Vessel bound for *Cork*, but by foul Weather carried to *Dublin*. When the Storm was violent, the Seamen imputed the Cause of it to her, as being a Quaker, and were conspiring to throw her overboard. She overheard their Consultations, and told the Master of the Ship, that If he did not prevent them, her Blood would be required at his Hands. So he charged them not to touch her. The Storm continuing, and it being on the First-day of the Week, she went upon the Deck, finding herself moved to exhort the Seamen, and also to pray for them, for though they had a Priest on-board, his Fear rendred him incapable of performing his Function. Her Exhortation and Prayer had such an Effect on the Ship's Crew, that they were very quiet and sedate, and acknowledged themselves obliged to her, for her Prayers at a Time when their Chaplain was silenced through Fear. At length they came safe to *Dublin*, the Providence of God having remarkably preserved them, so that the Master of the Vessel took Notice of it, saying, He was never before in such a Storm without receiving any Loss.

Barbara going on Shore, went directly to the Deputy's House, but was told, that She might not speak with him, and that he had just before banish'd two others of her Persuasion. She applied to the Secretary, desiring him to help her to speak with the Deputy. He answered, that He did not think he could. She then told him, that If he would go up, and tell the Deputy, that a Woman below desired to speak with him, if he refused, she was answered. So the Secretary went up, and a Man came down to fetch her into the With-drawing Room; being there, a Person came out of the Deputy's Chamber covered, whilst those who attended him stood bare-headed; for they, knowing that she had never seen the Deputy, designed to impose on her by substituting another Person, who was a Priest, in his stead. Wherefore, the Room being almost full of People, some of them asked her, Why she did not speak to their Lord? But she being a discreet and discerning Woman, had a Sense of their intended Deceit, and answered, When I see your Lord, I shall do my Message to him. Thus they were disappointed, and soon after the Deputy himself came forth, and sat down on a Couch. She then stood up and spake to him, cautioning him to beware that he was not found fighting against God, in opposing the Truth, and persecuting the Innocent, but like wise Gamaliel, to let them alone, for if it was of God it would stand, but if of Man it would fall. Adding, that The Enmity did not lie so much in himself, but that he was stirred up by evil Magistrates and bad Priests, and that God's People were as dear to him now as ever, and they that touched them, touched the Apple of his Eye. In the mean Time in his (the Deputy's) Name, and by his Power, there was much Hurt done to the People of God all over the Nation, and that at last it would lie heavy upon him. Moreover, that the Teachers of the People did cause them to err, and that he knew the Priests Condition. She touching upon that, the Deputy said to the Priest, who stood by, There's for you, Mr. Harrison. And she spake so powerfully, that the Deputy appeared under much Concern: And when she had done, he asked the Priest, What he had to say to that which she spoke? And he said, It was all very true, and very good, and he had nothing to say against it, if she did speak as she meant. Then she told the Priest, that The Spirit of God was true, and did speak as it meant, and meant as it spoke, but that Men of corrupt Minds did pervert the Scriptures, by putting their own Imaginations and Conceivings upon

upon it. But the holy Men of God wrote and gave forth the Scriptures, as they were inspired of the Holy Ghost, and that they were of no private Interpretation, and could not be understood but by the same Spirit that gave them forth.

IRELAND.
1655.

After she had thus spoken, she went away, and returned to her Lodging, at the House of Capt. Rich, who coming Home, told her, that The Deputy was so much troubled, and so melancholy, that he could not go to Bowls, nor to any other Pastime.

Barbara having now performed her Service at Dublin, went to Cork, where she had some Relations and Acquaintance, but great were her Sufferings, for she met with Bonds and Imprisonment, almost every where she came, her Zeal for the Truth exciting her to bear Testimony thereto in the publick Places for Worship or Concourse. And generally wheresoever she published the Truth her preaching was with Demonstration, and to the Convincement of some of the Hearers. Once she was moved to preach in a Market-place, where a Butcher swore, *He would cleave her Head*, and lifted up his Cleaver to do it; but a Woman coming behind him caught hold of his Arms, and prevented him, till Soldiers came up and secured her. Divers of her Acquaintance, with whom she had been formerly conversant, were now afraid of her, because she sometimes spake to them in so solemn and awful a Manner, that her Speech caused them to tremble. Others said, *She was a Witch*, and avoided her till their Servants turned her out of Doors.

After her Service and Sufferings she returned to England to Bristol, where her Dwelling was: But she had not been long there before she was again moved to go back to Ireland; and being come by Sea near Dungarvan, the Ship she was in foundered not far from Shore; the Master and the Passengers got into the Boat, except one Man and Woman, who were drowned, and Barbara, who was still in the Cabin, almost dead by the Waves beating in upon her; yet with much ado she got upon the Deck. The Master in the mean Time being got on shore, called to her, and told her, that *If she would come down, he and another would come into the Water to save her*. Accordingly they came up to their Necks, and she leaping down, they caught her, but she in leaping being entangled by the Ropes was drawn from them again: But presently a rowling Wave beat the Ship outward, which was their Preservation, for had it beaten inward, it might have killed them all: Thus she was caught again and drawn to shore. Then she went to Dublin, where coming into a Court of Justice, she spake to the Judges, and exhorted them to Righteousness. But this good Advice was taken so ill, that she was sent to Prison, where she lay upon Straw on the Ground, and when it rained, the Wet and Filth of the House of Office ran in under her. Being arraigned at the Bar, she was required to plead Guilty or Not Guilty. She answered, that *There was no Guilt upon any one's Conscience for what was done in Obedience to the Lord God*. But she, not answering in that Form of Words they required, was sent back to Prison, where she suffered much. She was afterward imprisoned at Limerick, and when released thence, returned to England, but in her Passage thither was robbed by a Privateer of all she had on board.

Her Ship-
wreck.

It happened this Year that Edward Cooke, a Soldier in Oliver Cromwell's Army, being partly convinced of the Truth, was sent for before the General, where nothing appeared against him, but that he refused to pull off his Hat, spake in the plain Language of *Thee* and *Thou* without Respect of Persons, and would not give the customary Compliments: For these Causes he was dismissed from the Army, and defrauded of his Pay. Thus those Soldiers, who pretended once to fight for Liberty of Conscience, became Oppressors of other Men's Consciences, as soon as they were led by them into any Practice contrary to their general Opinions.

E. Cooke
turned out
of the Army,
and deprived
of his Pay.

ANNO 1656. The aforesaid Edward Cooke, being in Prison at Newgate in Dublin, sent a Letter to the Council there assembled, representing to them the Cases of some of his suffering Friends, which Letter was as follows, viz.

“ W H E N

IRELAND.
1656.

A Copy of
E. Cooke's
Letter to the
Council.

“ **W** H E N the Lord proposed to bring *Israel* out of Bondage he called
“ *Moses* and *Aaron* to be Leaders of his People, and after seventy
“ Elders were appointed, who had the Spirit of the Lord to guide them to do
“ Things that are just and right in the Sight of God : *Eldad* and *Medad* were
“ two of the Seventy, and they prophesied in the Camp, and *Moses*, who was
“ the Chief Ruler, forbade them not, neither sent he them to Prison, but said,
“ *Would to God all the Lord's People were Prophets, and that he would put his*
“ *Spirit upon them.* This was *Moses's* Prayer, who was a faithful Servant in the
“ Lord's House, and did all Things according to the Pattern of God, which he
“ saw in the Mount ; whose Example had you indeed followed, in chusing
“ such Men to rule with you, fearing God, hating Covetousness, then surely
“ this Complaint had not come before you this Day ; or had you with
“ *Jehoshaphat* charged the Rulers of the Land, warning them every where in
“ the Fear of the Lord to take Heed what they did, for they judge not for
“ Man, but for the Lord, for with him there is no Respect of Persons ; then
“ these Men durst not have acted such Things as should have caused the
“ Sighing of the Oppressed, whose Cry is gone up to Heaven. Of this Matter
“ I accuse none of this Council, no, the Lord is the Judge, who hath a Wit-
“ ness in all your Consciences, who knows, and can surely testify, whether these
“ Men that have done these Things ought to be countenanced or reprov'd for
“ such ungodly Proceedings, and to no other Purpose in the Fear of the Lord
“ have I writ these Lines, that in his Fear you might all rule, and in his
“ Counsel stand, that so Righteousness may run down upon the People as a
“ River, and Peace be multiplied upon you Rulers as a mighty Stream, that
“ both in such a Case might be truly happy.

“ A SHORT RELATION of the SUFFERINGS of some
“ Friends in the Counties of Cork and Limerick.

“ *John Stubbs* and *William Ames* being at a Friend's House in the Liberties
“ of the City of *Limerick*, where a small Number of Men and Women were
“ met in the Name and Fear of the Lord, in a quiet and peaceable Manner to
“ hear the Word declared, one Lieutenant *Dermot Coughland* came in a violent
“ Manner, and haled out of the Meeting the abovesaid *John* and *William*, and
“ had them before the Governour Colonel *Engoldby*, where they gave him an
“ Account that *They had been Soldiers in the Common-wealth's Army, and now did*
“ *hope they might be free to travel about their just and lawful Affairs, they break-*
“ *ing no Law nor Statute in this Nation ;* nevertheless the Governour sent them
“ to Prison, although sufficient Security was tendred, that they should answer
“ before any Court of Justice in this Nation, which Security being refused, they
“ were kept close Prisoners in *Limerick*, and afterward sent to the Common Goal
“ in *Cork*, where they continued many Days.

“ *Evan Davis*, an Inhabitant of *Bandon-bridge*, endeavouring to speak a few
“ Words after the Priest had concluded, was forthwith committed to Prison,
“ and the next Day tried at the Court-hall at *Kinsail*, where they gave Sentence
“ against him, that *He should ride from the Market-place out of the Town with*
“ *his Face towards the Horse's Tail, with a * Verse written in Capital Letters.*
“ All which was accordingly executed.

“ Two Soldiers in Major *Hodden's* Company were called to a Court-Martial
“ for refusing to go to the publick Worship, and for putting up a Paper against
“ Drunkenness, were disbanded at *Killmallock*.—Some of the Court said, *They*
“ *were as Gods upon Earth.* But it did not appear so, for the poor Men were put
“ out of the Army, and having eight Months Pay due to them, received but
“ two. *Such Actions are unlike God.*

“ Francis

* This Verse contained a false Accusation against him.

“ *Francis Smith* was banished from *Kinsail*, having offended no Law of this IRELAND.
 “ nor the other Nation. 1656.

“ *Lieutenant Thomas Mitchel*, for speaking a few Words to the Mayor of
 “ *Cork*, was sent to Prison, where he stood committed in the Common Goal
 “ at *Cork*.

“ *Sarah Bennett*, whose Husband had commanded a Troop of Horse in
 “ Colonel *Häselrick*’s Regiment, where he lost his Life, she being at *Limerick* at
 “ a Friend’s Meeting to wait upon the Lord, was from thence sent to Prison,
 “ and afterwards from *Limerick* passed from Tithing to Tithing as a Vagabond ;
 “ and after all this she was detained Prisoner in *Limerick* many Days.

“ *Barbara Blagdown* was imprisoned at *Limerick*, and from thence remitted
 “ to *Cork* Goal, and from *Cork* to *Kinsail* Prison, and then banished.

“ *Lucretia Cooke*, for speaking after the Priest had quite finished, was haled
 “ to Prison, with a Command from him they called the Chief-Magistrate, that
 “ None should be admitted to come to her, but they that brought her Food, and the
 “ next Day tried in the Town-hall at *Kinsail*.

“ *John Butler*, for speaking a few Words in the Grave-yard, was put in
 “ Prison ten Days at *Bandon-bridge*, and never brought to any Trial.

“ *Mary Mallen*, an Inhabitant in *Bandon-bridge*, for speaking after the Priest
 “ had done, was haled to Prison at *Kinsail*.

“ *Daniel Marcy*, a Soldier in Major *Wallis*’s Troop, for bearing Witness to
 “ the Truth against *Edward Worth*, was imprisoned ten Days contrary to the
 “ Rules of the Army.

“ *Robert Malin*, a Soldier in the same Troop, was imprisoned by the Mayor
 “ of *Cork*, quite contrary to the Rules of the Scriptures, where they might
 “ speak one by one.

“ *Edward Braford*, a Soldier in the General’s Troop, for going toward the
 “ Steeple-house Door, was put into the Cage at *Cork*, and afterward imprisoned
 “ for speaking at *Bandon-bridge*, though he opened not his Mouth there.

“ *Ananias Killo* and *John Moore*, both Soldiers in the Army, for speaking to
 “ him called *Dean Worth*, in the Grave-yard, were put into an *Hogsty*, and
 “ after tried at a Court-Martial, though they had not broken any just Law.

“ And now let our Enemies consider, if they have not violated the thirty
 “ seventh and thirty eighth Articles, in the Instrument of Government for
 “ tender Consciences, and they that will break the Laws of him that is living,
 “ what will not they do when he is dead : Look to this, you Potentates and
 “ Judges of the Earth, and the Lord be the Judge between you and us, if ye
 “ have dealt kindly and well with those that fear the Lord. And so before you
 “ all I spread this Paper, and unto the living God do I appeal, who hath a
 “ Light in all your Consciences, and as you love it, there is your Way to
 “ Life ; and as you hate it, there is your Way for Death : For *this is the*
 “ *Condemnation*, that *Light is come into the World*, but alas ! *Men love Darknes*
 “ *rather than Light, because their Deeds are evil* : And thus have I given
 “ Warning to the Rulers of this Nation, according to *Levit. iv. 22, 23.* and
 “ am clear of them, and am a Sufferer with such as undergo such Afflictions.

“ EDWARD COOKE.”

The foregoing Letter mentions the Sufferings of some who had been, and
 others who then were Soldiers in the Army. For many there were among
 them, who came to be convinced of the Truth gradually, and began publicly
 to declare against the Vices and Immoralities of others, and who also were
 sensible of the Corruptions of the *Teachers* in those Times, and bore their
 Testimony against them. This their Zeal for Virtue and true Religion often
 exposed them to the Resentment of their Officers and others, who hated Re-
 proof, so that some of those faithful Monitors were imprisoned, others cashiered,
 and turned out of the Army : And divers of them, as they became farther
 enlightened,

*Observations
 on the fore-
 going Letter.*

IRELAND.
1656.

Imprisonment
of J. Carnly
and T. Morris.

Account of
many Imprisonments.

enlightened, refused to bear Arms any longer, and became able Ministers of the Truth, and Publishers of the Gospel, among whom was *William Edmundson*, who about this Time settled in *Ireland*, and became exceeding serviceable in spreading the Doctrine of Truth among the People, and by his own good Example greatly contributed to the Confirmation of many therein.

About this Time also, *John Carnly* and *Thomas Morris* were imprisoned by the Mayor of *Belturbett* in the County of *Cavan*, for saying, that *The Meetings of the People called Quakers at London were quiet and peaceable.*

ANNO 1657. Many Sufferings in the foregoing Years are not mentioned, as appears by a general Account about this Time, relating, that there had been Sufferers in the Kingdom of *Ireland* for speaking the Truth in Steeple-houses, Markets, and other Places, ninety four Persons, by fining, whipping, stocking, Imprisonment and Loss of Goods. And that nineteen Persons had been imprisoned for meeting to worship God in their own Houses. Also that twelve Persons had been stoppt as they were passing the Streets and Highways about their lawful Occasions, and committed to Prison.

In this Year *Richard Waller*, being imprisoned at *Waterford*, writ the following Letter to the Judges, &c. viz.

“ Friends !

A Letter of
R. Waller,
a Prisoner,
to the Judge.

“ **H**OW long will ye reject the Counsel of the Lord ; how long will ye
“ harden your Hearts against him ? How long will ye make merry over
“ the righteous Seed, that lies in Captivity in you ? How long will ye resist
“ the Holy Ghost, as your Fathers did ? How long will ye persecute the
“ Servants of the Most High God, whom the Lord hath called and chosen from
“ amongst many in this the Day of his Power, in this the Day of his Love, in
“ this the Day of his gathering together. Verily, Friends, of a Truth the
“ Lord is risen among us in his mighty Power, and hath made us willing in
“ the Day of his Power, to leave Father and Mother, Wife and Children,
“ House and Lands, and our own Countries, contrary to the Will of Man, to
“ follow the Lamb whithersoever he goeth. Yea, verily the Lord is chusing
“ the Weak to confound the Strong, and the Foolish to confound the Wise,
“ that no Flesh may glory : Yea, the Lord is sending forth his Messengers to
“ declare against Deceit and Deceivers, and to cry against such as feed with
“ the Fat, and clothe with the Wool, and teach for Hire, and divine for
“ Money, and against such as speak a Divination of their own Brain. Yea,
“ verily, we find that the Heads of this Nation judge for Reward, and the
“ Priests thereof do teach for Hire, and the Prophets divine for Money, and
“ yet lean upon the Lord, and say, *Is not the Lord among us ?* And now is
“ the Lord sending out his Servants to declare against such as those, and to
“ gather in those that have been scattered upon the barren Mountains, in the
“ cloudy and dark Day, and to proclaim the acceptable Year of the Lord,
“ and the Day of the Vengeance of our God. And now ye resist the Holy
“ Ghost, as your Fathers did, and you persecute and cast into Prison the
“ Servants of the living God, who are sent amongst you, as the *Scribes* and
“ *Pharisees* and *Rulers* did. Nay, verily, ye outstrip them all in Persecution.
“ Read the Scriptures throughout, and see if you can find one Example, that
“ ever any one was cast into Prison for going into a publick Assembly, and
“ waiting silently upon the Lord, and coming forth peaceably, and not speak-
“ ing a Word, as I did ; and yet some of you laid violent Hands upon me,
“ and cast me into Prison, and would have had me give ten Shillings for a
“ Reward to the Judge, and put in Security for my good Behaviour, and yet
“ you know no bad Behaviour by me, not so much as in a Word. O horrible
“ Hypocrites, shall not the righteous Lord find you out, and reward you ac-
“ cording to your Works. But some of you say, *You are Servants, and you*
“ *must do as you are commanded.* Friends, consider whose Servants you are, you
“ are either Servants of God, or Servants of the Devil ; search the Scriptures,
“ which you call your Rule, and see whose Servants you are. For the Scripture
“ faith,

“ faith, *His Servants you are to whom ye obey*, and surely the Servants of the
 “ Lord were never commanded to do such Things as these. Therefore repent
 “ and turn to the Lord, and do the Thing that he commands you, lest sudden
 “ Destruction come upon you : And this is that the Lord requires of you, to
 “ judge righteous Judgment, to loose the Bands of Wickedness, to undo the heavy
 “ Burdens, and to let the Oppressed go free. This laid upon me to write forth
 “ unto you, the 20th Day of the Fifth Month, and whether you will hear or
 “ forbear, I am clear of your Blood at present, and when my Testimony is
 “ finished, I know you cannot keep me one Day longer, but your Wills shall
 “ be made subject by a Power which you know not, and your Shame will be
 “ laid open, for verily it lays upon me to make your unjust Dealings with me
 “ known to these three Nations, *England, Scotland, and Ireland*. So Friends,
 “ come down to the Measure of that of God in you, and see if you do as you
 “ would be done by ; for to that of God in all your Consciences you must all
 “ be turned, and if you love that (the Light) it will lead you out of Persecu-
 “ tion, and out of all Sin, and if you hate it (the Light) it will be your
 “ Condemnation.

IRELAND.
1657.

“ *From him who is a Sufferer for the Testimony of JESUS, in*
 “ *outward Bonds, in the City Goal in Waterford.*

This is a true Copy of a Letter which
 was sent to Judge Boys, and the
 Sheriff, and the Goaler, at *Water-*
ford.

“ **RICHARD WALLER.**”

ANNO 1658. This Year produces several Instances of a kind of arbitrary
 Power exercised by some of those Magistrates, who had once made great Pro-
 fession of contending for an universal Liberty of Conscience, but having them-
 selves gotten Possession of the Power they formerly had justly complained of,
 became no less arbitrary than those who went before them ; whence we may
 observe the Danger there is of Man's erring, and turning aside from the Ways
 of true Judgment, through the Force and Influence of Power and Promotion,
 inducing them to deny to others that Liberty which themselves, when debarred
 of, clearly saw to be just and equal : Hence proceeded the Suffering of

Arbitrary
Power exer-
cised by some
Magistrates.

1. *Richard Pearce*, of *Limerick*, who for admitting a Friend of his, named
John Brown, of *Youghall*, to lodge in his House, was fined by Governour
Engoldby 20s. which he refusing to pay, had his Goods seized by Soldiers to
 the Value of three Pounds. And the said *John Brown*, whose Business at *Limerick*
 was to collect some Debts owing him, was taken up as he passed the Streets,
 without any Crime alledged against him, except his being a *Quaker*, and by
 the Governour's Order sent out of Town.

Sufferings of
1. R. Pearce.

The same *Richard Pearce* being an Apothecary, was denied his Right to the
 Freedom of the City, because he could not Swear. And when, some Time after,
 upon a Renewal of the Charter, two other Apothecaries came and set up there,
 they combined in Conjunction with Surgeons, Barbers, Distillers, and others,
 to form themselves into a Company, on purpose (as some of them confessed)
 to have the said *Richard Pearce's* Shop shut up, and him turned out of the City,
 and by that Means exposed to such Hardships as must attend the Loss of his
 Employment. All which was for his conscientious Obedience to the Precept of
 Christ, *Swear not at all.*

2. *Stephen Warne*, a Joyner, had many of his Tools taken away by the
 Master of the Company, because he could not Swear : And their Oppression and
 Threats were such, that he was necessitated to depart the City, having a Wife
 and three small Children.

2. S. Warne.

3. *Thomas Phelps*, a Shopkeeper, had taken from him on the 15th Day of
 the Seventh Month, 269 Bushels of *French Salt*, for refusing to take an Oath,
 and for the same Cause he was denied the Freedom of the City, and on the 4th
 of the Tenth Month following, had nine Bushels of Salt taken from him by
 Order

3. T. Phelps.

IRELAND.
1658.

Order of Major *Ralph Wilson*, and not only so, but Threats were given forth against such as should buy Goods of him. Thus though they had inhabited the City longer than most or all of their Opposers, had always paid their Taxes, and had not been refractory in any Thing relating to the Common-wealth, and though they had also served in the Parliament Army; yet when they became obedient to the Truth, as it was farther made known unto them, they were exposed to Persecution for the Sake thereof, even by those who made great Pretences to Purity and Reformation. Many others there were, who underwent very great Hardships for the Cause of their religious Persuasion: One of whom was *William Hawkins*, who for speaking a few Words in the Fear of the Lord to the People, as they were passing out of a publick Worship-house in *Dublin*, was put into *Newgate*, and there detained Prisoner about ten Weeks.

ANNO 1660. In a Letter, dated the 6th Day of the Second Month 1660, is the following Account, viz.

Persecution at
Limerick,

Bandon,

and Cork.

“ At the City of *Limerick* in *Ireland*, our Friends there have been turned out of the City under the Name of *Quakers*.

“ At *Bandon*, Friends have been already warned to depart the Town. And at *Cork* they are also threatned to be dealt with in like Manner, the Rage of the Magistrates being exceeding great against them.

“ At *Cork*, the Magistrates or Military Power (usurped to themselves, and not as I can understand, ordered from *Dublin*) have broke up a Meeting of Friends, at a Friend's House, and whilst *Robert Malin*, of *Bandon*, was praying, they haled him out of the Meeting, and imprisoned all the Men Friends there: And charged *Alexander Atkins*, whose House it was in, that no more Meetings should be had there; and threatned to put the Friend that prayed into *Bridewell*, if he was found praying in a Meeting for the Time to come.

“ At another Time, a false Report arising in the Town of an intended Meeting of Friends, it was ordered that Friends should be confined to their Houses.”

Sufferings of
M. Gray,

In this Year 1660, *Miles Gray*, for exhorting the People to Repentance, and declaring the Day of God's Love to them, through the Streets of *Carrickfergus*, was put into the Goal there by Colonel *Charles Meredith*, and next Day expelled the Town, being driven thence by *George Spring* the Goaler, who beat him as he turned him out.

The said *Miles* for declaring in like Manner to the People, through the Streets of *Colerain*, was, by Order of Major *Durham*, very ill used, and bolted in the Guard-house.

Also the same *Miles Gray*, for exhorting the People in the Street on a Market-day at *Down-Patrick*, was cruelly beaten by one Captain *Winyard*, with a Staff, until it brake, and was so driven to the Constable's House, where the Captain also violently punched him on the Breast with one End of the broken Staff, and from thence he was brought before *Vere Essex Cromwell*, who committed him to the County Goal among Thieves and Murderers, where he was kept above a Year.

and J. Edwards.

John Edwards, for exhorting the People to Repentance and Amendment of Life, in the publick Place of Worship in *New-Town*, in the County of *Fermanagh*, after the Worship was ended, was haled out and sent away to Prison, with his Hands tied behind his Back, by Order of one *Justice Creaton*, and bolted by the Goaler, who demanded a Shilling for the same; he was put among Felons, and the Goaler took away his Coat for what they call the *Penny-Pot*: At the next Assizes he was brought before Judge *Alexander*, who fined him 5 *l.* for keeping his Hat on, caused his Mouth to be stopt with a Cloth, and sentenced him to remain six Months in Goal, and to pay 100 *l.*

Imprisonment
of R. Faile,
and others.

Richard Faile, *William Parker*, *Miles Gray*, *John Hutton*, *Thomas Lunn*, and *Isabel Outon*, were taken from a Meeting at *Cavan*, and imprisoned eleven Days.

At

At another Time the said *William Parker*, *Richard Faile*, and *Miles Gray*, also *Robert Wardell*, *Thomas Lunn*, and *Robert Moore*, were haled out of a Meeting, and committed to Prison four Days, without any Examination, and then turned out again, some of them being first stript of their Clothes, under Pretence of Fees.

Soon after, *William Edmundson*, *Thomas Lunn*, *Richard Faile*, *William Parker*, and *Thomas Hutchinson*, and others, having been at a Meeting near *Cavan*, were much abused on the Road by *George Spicer*, Under-Sheriff, and his Attendants, who beat and cut several, set one upon an Horse, with his Feet tied under the Horse's Belly, and another with his Hands behind his Back, and so had them all to *Cavan* Prison; of which Prison the said *William Edmundson*, who had before this Time been confined there, has left the following Description: *

"I was, says he, kept close Prisoner in *Cavan* Goal, for the Testimony of Truth, in a nasty Dungeon, amongst Thieves and Robbers, where we eased ourselves in one End of the Dungeon, and the Excrements were very noisome, the Dungeon being arched over-head; in the Day we had the Benefit to look out through an Iron Grate, but at Night the Door was close shut, and then we were as if we had been in an Oven; in the Day the Prisoners would beg Turf, and at Night, when the Door was close shut, they would kindle a Fire, which filled the Dungeon with thick Smoke: This annoyed me much, but they could endure it, being used to the like in their Cabbins.

"One Night the Smoke stifled me and stopt my Breath, so that I fell down and lay on the Ground; the Prisoners cried out, that *I was dead*; then the Goaler threw open the Door in Haste, and when he saw me lying on the Ground, he was in a Rage, and thought they had killed me; but when he understood the Cause, he carried me into the Air: In a little Time I recovered, then he called for a Pail of Water, and quenched the Fire: After that, when he locked the Door at Nights, he was careful to put the Fire quite out.—When fresh People came to the Grate to see me, they could not endure the Smell, but many Times would go away with Tears." In this Prison they were kept till the Affizes, when being brought before Judge *Powey*, he continued them till another Affizes, at which Judge *Alexander* fined them 20*l.* each for the said Meeting, and 7*l.* for not taking off their Hats, calling them *Rogues*, *Dogs*, &c. and so left them Prisoners: At the third Affizes he came again, and again fined them 5*l.* each for their Hats, and then denied them the Benefit of a Proclamation, which would have set them at Liberty. While they were kept Prisoners, *Spicer*, the Under-Sheriff, by a pretended Order from the Judge, seized Goods of *Parker*, *Lunn*, *Hutchinson*, and *Faile*, to the Value of 30*l.* for Fees. At the fourth Affizes Judge *Booth* ordered them to be freed by Proclamation, nevertheless the Under-Sheriff still detained them for Fees till the Fifth Affizes, when Judge *Alexander* (upon a false Oath taken by the Under-Sheriff's Servant, that he had served them with Process, which he had not done) granted an Order for Distress, by Virtue of which were taken

	<i>l.</i>	<i>s.</i>	<i>d.</i>
From <i>Richard Faile</i> , two Horses worth	4	10	0
<i>Thomas Lunn</i> , a Cow and two Heifers worth	3	10	0
<i>William Parker</i> , two Cows worth	2	12	0
<i>Thomas Hutchinson</i> , two Cows worth	3	10	0
<i>John Jay</i> , an Horse, and Household Goods, worth	4	17	6
<i>Robert Wardell</i> , a Cow and other Goods, worth	4	9	0
Over and above the 30 <i>l.</i> before mentioned.	23	8	6

At another Time the aforesaid *Richard Faile*, *William Parker*, *Thomas Lunn*, and *Thomas Hutchinson*, with *Robert Robinson*, and others, in all thirteen, were

VOL. II.

6 B

haled

IRELAND.
1660.Abuses of W.
Edmundson
and others,
and their Com-
mitment to
Cavan Pri-
son.Description of
that Prison.Distresses for
Meeting.* *William Edmundson's Journal*. Edit. 1715, pag. 32, 33.

IRELAND.
1660.

Divers put
into the Stocks
and others into
the Cage.

Commitment
of many to
Newgate in
Dublin.

Five commit-
ted to Prison
at Athlone,
and N. Slade
ordered to be
driven out of
Town.

Many taken
by Troopers
and sent to
Mullingar
Goal.

Imprisonment
of W. Slade
and others.

Fining of W.
Edmundson
and others.

Violent dis-
persing of a
Meeting.

Imprisonment
of several in
a nasty Dun-
geon.

haled out of a Meeting held at the House of *Nicholas Starkey*, and carried before the Provost of *Belturbet*, who caused some of them to be set in the Stocks, and others to be put in the Cage several Hours, and the next Day, without any Examination, sent them to *Cavan Goal*, where several of them were kept Prisoners above a Year.

In this Year also, the religious Meetings of this People in the City of *Dublin* were frequently molested, and *Edward Cooke*, *Robert Lodge*, *John Burnyeatt*, *Samuel Claridge*, *Robert Turner*, *William Mayne*, *Thomas Holme*, *Robert Wastfield*, *Joseph Cadle*, *Rebecca Rich*, *Elizabeth Gardener*, and divers others, were taken from their solemn Assemblies, and committed to *Newgate*, by Order of *Robert Dee*, then Mayor of that City.

In *West-Meath County*, *John Taylor*, *William Slade*, and several others, were taken from a Meeting at the said *William Slade's* House in *Athlone*, by Order of *Capt. St. George*, then Sovereign of *Athlone*, who committed five of them to Prison, but released three of them again the next Day, but continued the said *John Taylor* and *William Slade* five Weeks. At their Discharge the Marshal demanded 13 s. 4 d. of them for Fees, and for that Claim kept back of their Clothes to the Value of 40 s. *Nicholas Slade*, for speaking to the Sovereign on their Behalf, was ordered to be driven out of Town by the Bellman.

On the 22d of *December 1660*, *Henry Fuller*, *Abraham Fuller*, *John Ball*, *John Cleburne*, *Nicholas Starkey*, *James Wasey*, *Anthony Robinson*, *John English*, *John Wilson*, *Thomas Beale*, and *Giles Harrison*, were taken by Troopers, some of them at their own Houses, others on the Road, or in the Fields, as they were either preparing to go, or in going, to their usual Place of Meeting: They were carried to *Kilbeggan*, and committed to the Custody of a Marshal for that Night. The next Day, by a *Mittimus* from *Walter Lambert*, Justice, they were sent from Constable to Constable, to the County Goal at *Mullingar*. The Marshal, before he would deliver them to the Constable, demanded Fees, which they refusing, he took the Hat of one, and tore the Coat of another, and stript a third, and turned him out of Doors to the Constable, and with some rude Assistants, threw *John Wilson* on the Floor, griped him by the Throat, took his Coat, searched for his Money, and finding none, took away some Linen and his Hat, and after repeated Abuses, threw him out of Doors into the Mire. At *Mullingar* they were kept six Weeks in Prison.

From several other Meetings, *Abraham Fuller*, *Henry Fuller*, *John Ball*, *John Cleburne*, *George Castleton*, *Philip England*, *Hugh Smith*, *Elizabeth Hunter*, *Edward Cooke*, *Lacretia Cross*, and four others, were taken by Constables, and carried to *Mullingar Goal*, whence a few Days after, the said *Abraham* and *Henry Fuller*, *John Ball*, *George Castleton*, and *Edward Cooke*, were sent by Troopers to *Dublin*, as Ringleaders of the *Quakers*, but after a few Days they were released by *John Cranwell*, Mayor, and the rest, after four Weeks Imprisonment, were discharged at the Quarter Sessions.

At another Time the aforesaid *William Slade* and six others, taken in a Meeting at *Athlone*, were sent to Prison, and *Joane Burton* put into the Stocks, and all of them afterwards, by the Sovereign's Order, expelled the Town.

In *Queen's County*, *William Edmundson*, *John Edmundson*, *William Capton*, *Richard Jackson*, *William Archer*, and others, being assembled for religious Worship at *Mountmelick*, were taken, and obliged to appear at the next Assizes, where they were fined 40 s. each, and kept in Prison about fourteen Weeks.

In *Wexford County*, *Francis Randal* and others, being met at *James Becket's* House in *New-Ross*, had their Meeting broke up by a Guard of Soldiers, who beat the said *Francis* with a Musket, tore his Clothes, and thrust him violently out of Town, by Order of Lieutenant Colonel *Jones*, who ordered his Soldiers to do any Thing to the *Quakers*, saying, *They are worse than Dogs, use them as you will.*

In the County of *Cork*, *William Morris*, *William Brimsby*, *Walter Castle*, and *John Exham*, being met with others in *Edward Cooke's* House at *Bandon-bridge*, were committed to Goal by *John Laundon*, Provost, and put into a nasty Dungeon.

Dungeon, where they were kept two Weeks, their Friends not being admitted to bring them Food, but as it was given them through a Grate, and the Provost was offended with the Goaler's Wife, for suffering some Straw to be brought them to lie on.

IRELAND.
1660.

At another Time, the same Provost cauled *Susanna*, Wife of *Bishop Worth*, an aged and sober Woman, to be dragged from the Meeting to Prison in so uncivil a Manner, that some of his Officers said, *They would rather go to Prison themselves, than be the Actors of such Cruelty.*

Cruelty of the
Provost of
Cork.

In *Cork City*, *Philip Dymond*, *Alexander Atkins*, *Stephen Harris*, *George Neno*, *Christopher Pennock*, *George White*, *Ananias Kello*, *William Steele*, *William Thorne*, *James Puckridge*, *John Edwards*, *David Williams*, *Richard Jordan*, and *George Pitts*, for meeting together for the Exercise of Religion, were committed to Prison by *William Oliver* Mayor, and soon after, *Thomas Cooke*, *Richard Brocklesby*, *Tobias Ware*, and *Francis Rogers*, were for the same Cause committed by *William Hodder*, the Mayor's Deputy; and all of them were detained till the Affizes.

Persecution
at Cork,

At *Waterford*, *Eleanor Tatlock* for testifying against Will-Worship, in the Place of publick Worship there, was committed to *Bridewell*: And some Days after, both her Husband and she were turned out of the City from their Children and Family. Also *Margaret Blanch*, for exhorting People to the Fear of the Lord, at the Burial of one of her Relations, was imprisoned six Months, and during her Confinement was excommunicated by *Bishop Gore*, of *Waterford*; who also excommunicated her Husband, and procured his Imprisonment in *Tipperary*, twenty Miles distant from his Wife, where he lay confined above a Year.

and at Water-
ford.

In this Year 1660, many of this People suffered Distresses of their Goods for refusing to pay Tithes, for which Cause were taken in *Armagh County*, from *Matthew Horner*, for 16 s. 8 d. demanded, two Horses worth 4 l. From *Margery Atkinson*, for 8 s. 4 d. demanded, two Cows worth 3 l. 10 s. From *Edward Towle*, for 8 s. demanded, two Colts worth 3 l. 5 s. From *William Williamson*, for 18 s. 9 d. demanded, four Cows worth 7 l. 10 s. From *Thomas Brown*, for 5 s. demanded, Bedclothes worth 2 l. 10 s. From *William Brownlow*, for 1 l. 5 s. demanded, six Cows, &c. worth 13 l. 5 s. And from *Francis Robson*, for 2 l. demanded, two Horses worth 8 l. 10 s.

Distresses in
the Counties
of Armagh,

In *Cavan County*, were taken from *Richard Faile*, for 16 s. 6 d. demanded, Goods worth 3 l.

Cavan,

In *West-Meath County*, from *John Cleburne*, for 1 s. 6 d. demanded, a Kettle worth 10 s. And from *John Ball*, for 14 s. demanded, an Horse worth 2 l.

West-Meath,

In the same Year, for refusing to pay toward the Repairing of the Steeple-houses, were taken in *Dublin City*, from *James Fade* some Goods: From *Samuel Claridge*, for 2 s. demanded, Pewter worth 4 s. 6 d. And from *Elizabeth Gardener*, for 6 s. 4 d. demanded, Pewter worth 18 s.

Dublin City,

In *West-Meath County*, were taken from *William Slade*, for 11 s. demanded, Goods worth 2 l. And from *Abraham Fuller*, for 2 s. 6 d. demanded, a Rugg worth 10 s.

West-Meath
County,

In *Queen's County*, were taken from *Thomas Chandlers*, for 11 s. demanded, an Horse worth 2 l. From *William Edmundson*, for 5 s. 7 3/4 d. demanded, Goods worth 18 s. From *Thomas Beale*, for 1 s. 10 d. demanded, Goods worth 8 s. From *Godfrey Cantrele*, for 5 s. 7 3/4 d. demanded, a Rugg worth 16 s. From *Richard Jackson*, for 3 s. 8 d. demanded, Goods worth 5 s. 6 d. From *Tobias Pledwell*, for 1 s. 10 d. demanded, Pewter worth 4 s. From *William Capton*, for 2 s. 6 d. demanded, Goods worth 5 s. 6 d. From *Roger Boswell*, for 1 s. 10 d. demanded, Goods worth 3 s. 6 d. From *Evan Bevan*, for 1 s. demanded, Goods worth 2 s. From *Thomas Stevenson*, for 4 s. 6 d. demanded, a Saw worth 7 s. 6 d. And from *William Edmundson*, for 3 s. demanded, a Mare worth 3 l.

and Queen's
County.

In this Year also, *Thomas Lunn* being in his lawful Employment near his own House in *Cavan County*, was taken by two Troopers, and dragged between their

Barbarous
Usage of
T. Lunn.

IRELAND.
1660.

General
Imprison-
ment.

Cruel Pro-
ceedings of
a Lieute-
nant, &c.

their Horses about two Miles, and cruelly used and beaten, to the Astonishment of the Beholders, there being no Manner of Cause for such Usage of him, except that he was one called a *Quaker*, which they thought enough to secure them from any Blame for their abusing of him.

Before the End of this Year, was a general Imprisonment of Friends in this Nation, as *William Edmundson* in his Journal, pag. 39, observes, "I was, says he, Prisoner at *Maryborough* with many more Friends, yet the Lord supported and bore up our Spirits above Sufferings and Men's Cruelties, so that Friends were fresh and lively in the Lord's Goodness and Covenant of *Light* and *Life*, contented in the Will of God; for we had many heavenly blessed Meetings in Prison, and the Lord's Presence with us, to our great Comfort and Consolation in him, who wrought Liberty for us in his own Time."

ANNO 1661. In this Year, *John Partridge*, a Lieutenant of Foot, in the Fort of *Lease*, in the *Queen's County*, came to one of our Meetings, and amongst many other Threatnings, said, *He would nail up the Doors, and make us stay there till we were weary*: But afterward he commanded his Soldiers to bring in much Wood, which they did, and made so great a Fire, that seeing the House in Danger, he ordered them to desist, and commanded them to pull out all there, except the Owner of the House, which was done, and then the Soldiers drove them by Force through the dirty Horse-road for two Miles together, and then he took *William Edmundson*, *John Edmundson*, *Nathanael Swane*, *George Pitt*, *Robert Whetstone*, and *Paul Parker*, and imprisoned them in the Garrison of *Lease* till the Quarter Sessions, at which they were charged before the Justices for meeting together contrary to the King's Order: When the Friends desired a Sight of the Order, it was refused them, and they were told, *If they would promise to meet no more, they should be set at Liberty*, which they refusing, two of the Justices presently made a *Mittimus*, and delivered them therewith into the Sheriff's Custody, and commanded him to keep them close Prisoners: But nevertheless, soon after the Sessions was ended, the Sheriff came to the Prison, and set them at Liberty, and expressed his Favour and Kindness towards them.

In a Letter of *H. Tatlock* to *Edward Burroughs*, dated from *Waterford*, about the tenth Hour in the Evening of the 23d Day of the Sixth Month 1661, he thus writes, viz.

Extract of a
Letter from
H. Tatlock
to E. Bur-
roughs.

"THIS Day we were called before the Sheriffs of the City, who moderately shewed unto us that which they call the *Green Wax* from the *Exchequer*, to seize our Bodies, Goods, and Chattels for the Fines and Fees that are laid upon us, the which one of them, with much Moderation, read as well as he could unto us, it being in *Latin*; then I enquired the Date of the Writ, to which one of them answered, *It is dated in July*. Then said I, *What if we should produce an Order from the Council of Dublin for our Release, would you accept it?* Yes, said one of them. Then *M. B.* tendred the King's Proclamation in *England* with the first Order, and they were willing to release us, and said, *They would lay it before the Mayor and Justices of the Peace*; and parting with us very well, they happened to meet with one *John Barr*, a wicked Man, a kind of a Lawyer, and he told them, that the Order did not concern them at all, for it was directed to the Sheriff of the County at *Lorey*, and so by that Means a Stop is put to the Thing at present, yet they did desire us, that we would not acquaint the Council with it that they did deny it. *M. B.* was to have their Answer this Night, but could not meet with them. What may be done in the Matter we shall leave to the Lord. About these two Months or more we have had as much Liberty as we could expect, except we had been altogether released. Friends are generally well, &c.

" H. T."

And

And in a Letter, dated at *Cork* the 29th of the Sixth Month 1661, directed to *Gerard Roberts*, for *Edward Burroughs*, is written thus, viz.

IRELAND.
1661.

“ I Have lately been at *Dublin* with *O. Coate* and the Chancellor, who have sent an Order to all the Counties where our Friends are in Prison, that they be all forthwith set at Liberty, over the whole Nation, if they be in only upon Account of their Religion, so that, I think, most Friends may be released speedily; but they think we shall not long remain so: For the Bishops thrusting themselves into the Parliament and Councils, and Places in Civil Employment, have already very much darkened the Magistrates of this Nation, so that I think after a little while they may do any Thing with them but Good. And a Bill is passed both Houses of Parliament, that *None shall be permitted to live in any City or Town Corporate, but such as will take the Oath of Allegiance and Supremacy*, and the Bill is now carried to the King by some of the Members in this Parliament, to be signed, and if the King doth it, we expect all to be put out accordingly. So I thought it convenient to acquaint thee therewith, that if the Parliament do it, though designedly against the *Papists*, yet the Act will take hold on us, and it is our Desire, if thou judge it meet, that this Matter be laid before the King, before he sign the Bill, for I believe it will cause great Trouble in this particular, and whatsoever thou drawest up on our Behalf, I know it will be well accepted.

Extract of
another Letter
to E. Bur-
roughs.

“ The Priest of *Chefkill* was lately made a Justice of Peace, and sat upon the Bench, and Friends and People are summoned to the *Bishops Courts* all up and down in the Nation, some for not baptizing their Children, some for working on Saints Days, and some for not coming to the publick Worship, and some have had their Clothes taken from them for not paying Smoke-Money, and in most Places frightening poor People, who are not Friends, with their Apparitors. Now for my Part, I do not care much for all these Things, so that I may finish my Course with Joy, and leave a good Testimony for the Lord and for his Truth, which was declared amongst us at the Beginning, and is fresh and lovely as ever it was, with some Advantage, through the good Hand of the Lord's Power, and hope we shall be able to endure and suffer what Man can do unto us.”

“ EDWARD COOKE.”

The Chancellor's Order, mentioned in the Beginning of the said Letter, was as follows, viz.

“ A F T E R our hearty Commendations, &c. Whereas several Persons in the Kingdom, commonly called *Quakers*, preferred a former Petition unto us, setting forth, that many of them for a long Time had endured Imprisonment, and were then in Prison in divers Places in this Nation, and only for Conscience-sake, as was alledged, and that thereupon they received our Order for releasing the said *Quakers*, provided they were in for no other Cause than aforesaid; several of whom were released accordingly. And forasmuch as farther Application hath been made unto us by several of the said *Quakers*, farther complaining, that notwithstanding our former Order in their Behalf, several of them are still in Custody, and endure hard Imprisonment in several Prisons in this Kingdom, for no other Cause than aforesaid, and more particularly in the County of *Waterford*. Upon Consideration had of all which, we have thought fit, and do hereby require you, the High-Sheriff and Justices of the Peace in this County, that if any such Persons called *Quakers*, be still in any of the said Prisons, and that the same be for no other Cause but for *Quakerism*, you do forthwith set them at Liberty, and discharge them of the said Imprisonment, according to the Tenour of our former Direction given on that Behalf: Whereof the respective Goalers, and all others whom it may concern, are to take Notice, and give Obedience

Copy of the
Chancellor's
Order con-
cerning the
Quakers.

IRELAND.
1661.

" hereunto accordingly, as they will answer the Contrary at their Peril, and
" for so doing this shall be a sufficient Warrant. Given at Dublin the 17th
" of August 1661.

" MAUR. EUSTACE, Chancellor,
" ORRERY MONTRATH.

William Edmundson was very serviceable in procuring, and industrious in spreading the aforesaid Order, of his Success whereof, he gives the following Account in his Journal, pag. 41.

W. Edmund-
son's Account
of his spread-
ing that Order.

" After Things were a little settled, and People's Minds began to cool, I
" found something upon my Spirit to make Application to the Government for
" Friends Liberty: I got Leave (being then a Prisoner) for myself of the
" Sheriff for about twenty Days, so went to Dublin, and petitioned the Lord's
" Justices, who then were the Earl of Orrery and Montrath, and Sir Maurice
" Eustace, Chancellor, that Friends in the Nation might be set at Liberty: I
" was close exercised in that Service, but the Lord's Power gave me Courage,
" opened my Way to proceed, and gave Success to it; so that I got an Order
" for Friends Liberty, throughout the Nation, though they were full of
" Business, and Abundance of People of all Sorts attending: We got several
" Copies of our Order signed by the Lords Justices, and sent them to the
" Sheriffs of the several Counties where Friends were in Prison.

" Soon after I visited Friends Meetings through the Nation, and enquired if
" the Order was obeyed by the several Sheriffs, and we were sweetly comforted
" in the Lord, and one in another. In about six Weeks Time I performed
" this Service, returned and found Friends in our County kept in Prison; so I
" went to Maryborough, where they were; it was the Time of the Quarter-
" Sessions, and I took an Opportunity to speak to the Justices and High-Sheriff,
" to know the Reason why the Government's Order for Friends Liberty was
" not obeyed: The Sheriff said, *It was for Fees, and they should pay their Fees,*
" *or lie there and rot.* The Justices sympathized with Friends, for their innocent
" Sufferings had gained much on People's Minds. So I desired the Justices to
" give me a Certificate, what Friends were detained in Prison for, which
" accordingly they did, and three of them signed it.

" I rode straight to Dublin, and found John Burnyeatt and Robert Lodge in
" Prison, taken at the Meeting the Day before: I went early in the Morning
" to the Mayor, and got their Liberty, and then went to the Earl of Mon-
" trath's Lodging; for when I was at Dublin before, the Lord gave me a Place
" in his Heart, which he retained to his Death; also his Son after him was always
" kind, and ready to do Friends Good upon Occasion. When I came to the Earl's
" Lodging, he was in his Coach going to Council, he saw me coming, and
" stopt his Coach: I told him my Business, and gave him the Justices Certifi-
" cate; he bade me follow him to the Council-Chamber, so that Forenoon he
" got me a full Order to the Sheriff, to set Friends at Liberty without paying
" Fees to any Person or Persons. I hastened with the Order, and gave it to the
" Sheriff, who immediately set Friends at Liberty, but was very angry at me,
" calling me *Devil*, and many bad Names. But Friends were much con-
" firmed in the Lord, who wrought their Liberty beyond Expectation."

The good Effect of the aforesaid Order is farther shewn in the following Extract of a Letter from Edward Cooke to Ellis Hookes, dated at Dublin the 29th of the Ninth Month 1661, viz.

Extra of
a Letter of
E. Cooke to
E. Hookes.

" Friends are generally well, and none in Prison but at Cork, where we
" expect shortly to be released, and the Justices are very ready to help us at
" their Sessions, so that as yet we have no just Cause to appeal any where else." In

In this Year 1661, *William Bowston*, *Simon Harrison*, and *Roger Webb*, were taken at a Meeting in *Armagh County*, in the House of the said *George Webb*, and by Order of the Lord *Conway*, *Bishop Taylor* and *Arthur Hill*, committed to *Armagh Goal*, where they were kept close Prisoners. After five Weeks *William Bowston* died there, and the other two were detained six Weeks after his Death.

IRELAND.
1661.

Sundry committed to
Armagh
Goal.

At *Dublin*, *Robert Turner*, *Thomas Holme*, *James Fade*, and eighteen others, were taken out of their usual Meeting-place by a Guard of Soldiers, and committed to *Newgate* by Order of *Hubert Adrian*, Mayor.

Death of
W. Bowston.

In *Queen's County*, *Tobias Pledwell*, *Godfrey Cantrell*, *John Gee*, *William Capton*, *Richard Scott*, *Thomas Stalker*, and several others, met together at *Mountmelick*, were taken and sent to Prison. At the next Assizes eleven of them were fined 40 s. each, and kept in Prison about five Months.

Account of
many Impri-
sonments.

In *Caterlough County*, *Thomas Chanders*, *Henry Rose*, and nine others, were apprehended in a Meeting at *Caterlough*, by Order of *John Masters*, Portrieve, and without either Examination, or *Mittimus* in Writing, committed to Prison till the next Sessions, at which they were indicted, and by the Jury found *Not Guilty*. Nevertheless they were still detained on Pretence of Fees; and though an Order was procured from the Lords Justices for their Discharge, yet the Country Justices regarded it not. At the following Assizes they were indicted by the Direction of Judge *Alexander*, found *Guilty* of Meeting, and fined 320 l.

In the City of *Cork*, *Alexander Atkins*, *Philip Dymond*, *Thomas Cooke*, *Philip Godfrey*, and several others, taken at a religious Meeting, were committed to Prison, and at the next Assizes were fined by Judge *Alexander* 1190 l. for their said Meeting, and for appearing before him with their Hats on, and were recommitted to Prison.

At *Waterford*, *William Blanch*, *William Wright*, *Samuel Mason*, and eight others were imprisoned for Meeting, and at the Assizes by the same Judge *Alexander* fined 580 l.

In the City of *Limerick*, *Thomas Phelps*, *Richard Pearce*, *John Cobb*, and *James Craven*, with others, being met together, were taken and imprisoned till the next Assizes, where Judge *Alexander* fined them 40 l. a piece, and remanded them to Prison, where they continued four Months, till released by an Order from the Lords Justices.

In *Cavan County*, *Richard Faile*, for 16 s. 6 d. demanded of him for Tithes, suffered Distress of Goods worth 3 l.

Variety of
Distresses for
Tithes.

At *Dublin*, was taken for Tithes, from *Elizabeth Gardner*, for a Demand of 6 s. 6 d. Pewter worth 11 s.

In *West-Meath County*, were taken from *Nicholas Starkey*, for 10 s. demanded, an Horse worth 2 l. From *John Cleburne*, for 1 l. demanded, a Mare worth 4 l. 10 s. And from *William Elliston*, for 9 d. demanded, Pewter worth 4 s.

In *Queen's County*, was taken from *Godfrey Cantrell*, for 9 s. demanded, an Horse worth 2 l.

John Barnes of *Limerick*, and *John Miller* of *West-Meath County*, had also their Goods taken by Distress for refusing to pay towards repairing the Steeple-Houses.

Distresses for
Steeple-house
Rates,

ANNO 1662. In this Year, in the County of *Armagh*, the following Persons, having been fined for their religious Meetings, suffered by Distress of Goods as follows, viz. *Francis Robinson*, for a Fine of 1 l. had an Horse taken from him worth 5 l. *Henry Furnace*, for a Fine of 5 s. had an Horse taken from him worth 2 l. 10 s. *Roger Webb*, for a Fine of 5 s. had an Horse taken from him worth 1 l. 10 s. *Hugh Stamper*, for a Fine of 5 s. had a Kettle taken from him worth 14 s. *Peter Bos*, for a Fine of 5 s. had Pewter taken from him worth 15 s. *William Williamson jun.* for a Fine of 1 l. had a Mare and Colt taken from him worth 2 l. 10 s. *Edward Towle*, for a Fine of 1 l. had an Horse taken from him worth 3 l. And *William Nicholson*, for a Fine of 10 s. had a Mare taken from him worth 1 l. 15 s.

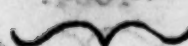
and for
Meetings.

At *Dublin*, *Edward Cooke*, *Robert Turner*, *Samuel Claridge*, and four others, were taken at a Meeting, and by *John Cranwell* Mayor, excited thereto by

Sundry Impri-
sonments for
religious
Meetings.

William

IRELAND.
1662.



Distresses for
Tithes.

Divers Pro-
secutions.

Distress for
Tithes,

and for
Steeple-house
Rates.

Distress on
a Constable for
not Swearing.

Fines and
Imprisonments
for refusing
to Swear.

Malice of
Colonel Cun-
ningham
against the
Quakers.

William Davis Recorder, sent to *Bridewell*, where they were kept several Days.

James Becket, *Thomas West*, and others, taken at a Meeting, were sent to *Wexford* Goal, and kept there several Weeks; and *Thomas Loe*, *Mary Loe*, and *Sarah Holme*, for going to visit their Friends in *Wexford* Prison, were there shut up, and the said *Thomas Loe* detained there till the Sessions. Also *James Taylor* and *John Blair* were imprisoned about twelve Weeks.

In the City of *Cork*, *George Gamble*, *Philip Dymond*, *James Adamson*, *Alexander Atkins*, and about sixteen others, were detained several Months in Prison for their religiously assembling together. And *Lucretia Cooke*, for giving a Christian Exhortation to the People at *Bandon-bridge*, was sent to *Bridewell*, and detained there twenty Days.

For refusing to pay Tithes, were taken this Year, in *Cavan* County, from *Thomas Lunn*, for 7 s. demanded, Goods worth 2 l. 10 s.

At *Dublin*, was taken from *Elizabeth Gardener*, for 6 s. 6 d. demanded, Pewter worth 11 s.

In *King's* County, was taken from *John Wilson*, for 9 s. demanded, a Cloak worth 1 l. 10 s.

In *Queen's* County, was taken from * *Raynes White*, for 3 s. demanded, an Horse worth 3 l. And from *William Edmundson*, for 12 s. demanded, an Heifer and wearing Clothes worth 3 l.

In *Wexford* County, *Israel Davis* was prosecuted in the Ecclesiastical Court by one *Edwards*, Priest of *Einscorthy*, for Money for Churching his Wife and Christning his Children, though the Priest had performed neither of those Offices: At length he was excommunicated, and by a Writ *de Excommunicato capiendo* committed to *Wexford* Goal, where he lay above a Year. Also in the same Prison *Richard Poole*, after Excommunication for not paying Tithe to the Priest of *Taghmon*, was confined two Years till he died. Likewise *Francis Randal* was imprisoned there above two Years, for refusing to pay Money demanded for Christning his Children, and for Absence from the publick Worship.

Israel Davis aforesaid, for 3 s. demanded of him for Tithes, had a Pair of Boots taken from him worth 16 s.

In *King's* County, for refusing to pay toward the repairing of the Steeple-houses, was taken from *Henry Fuller*, for 15 s. demanded, a Mare worth 3 l. From *Abraham Fuller*, for 8 s. demanded, an Horse worth 1 l. And from *Samuel Strongman*, for 18 s. demanded, a Mare worth 2 l.

In *Ulster* Province, *Roger Webb*, a Constable, for refusing to Swear to his Presentments given in at the Sessions, was fined 40 s. and had his Horse taken away worth 45 s. for the same Fine.

At *Wexford*, *Robert Cuppage* refusing to take the Oath of a Grand-Juryman, was committed to Prison; and *John Tottenham*, for refusing the Oath of an High-Constable, was fined 5 l. and committed to Prison, where he lay a long Time.

ANNO 1663. About this Time there was in *Ireland* one Lieutenant Colonel *Cunningham*, a Member of the House of Commons there, and esteemed as one of the ablest Disputants in that Kingdom for the *Presbyterian* Form of Worship, in which it is probable he had been educated. This Man was exceedingly malicious against the *Quakers*, and being upon some Occasion at the Prison in *Armagh*, went into a Room where *George Gregson*, one of the said People was, with whom he fell into Discourse, and at length would have endeavoured to prove, that it was lawful to put the *Quakers* to Death as false Prophets and Witches, and farther said, that his Heart did ake to think what he should do to them if it was in his Power. Thus he discovered the excessive Heat of his Zeal; which he also betrayed in some other Instances respecting Church-Government, until at length he became obnoxious to those in Authority, and was

* Her Son *John White*, for the same Tithe, suffered eighteen Months Imprisonment, although his Mother had before suffered Distress twenty-fold.

was shortly after apprehended on Suspicion of being concerned in a *Presbyterian* Plot, which was said to be hatching at *Dublin*; and, as himself reported, that Suspicion cost him above 200*l.* before he could acquit himself so as to recover his Liberty; which he had not long obtained before he died suddenly. This Account we have inserted, as not altogether foreign to our Purpose; and proceed in our Narrative of Sufferings, which relates, that in this Year were taken by Distresses for Tithes, in *Queen's County*, from *Godfrey Cantrell* and *William Edmundson*, for 12*s.* demanded, Goods worth 6*l.* And from the said *Godfrey Cantrell*, for 9*s.* demanded, two Heifers worth 2*l.* 10*s.*

IRELAND.
1663.

Distresses for
Tithes and
for Steeple-
house Rates.

And that for not contributing toward the Reparation of the Steeple-houses, were taken,

In *Armagh County*, from *Roger Webb*, for 1*s.* 4*d.* demanded, Pewter worth 7*s.* 4*d.* And from *Peter Boss*, for 4½*d.* demanded, Pewter worth 2*s.*

And at *Dublin*, from *Samuel Claridge*, for 3*s.* demanded, a Clock worth 2*l.*

At *Cork*, *Daniel Massey* suffered many Abuses and Spoiling of his Goods, for opening his Shop on an *Holiday*, so called. *Susanna Mitchel*, for opening her Shop on the Day called *Twelfth-day*, was kept in the Cage several Hours: *George Webber* and *Hugh Stamper* also underwent many Abuses on the like Account.

Abuses for
opening Shops.

At *Waterford*, *William Wright*, for opening his Shop on an *Holiday*, so called, was excommunicated, committed to Prison, and kept there a long Time.

We shall here subjoin the Case of *Jeremy Hanks*, who though in other Points he did not profess himself a *Quaker*, yet being conscientiously concerned to bear a Testimony against the superstitious Observance of *Holidays*, so called, was, for opening his Shop on one of those Days, prosecuted by *Bishop Gore*, excommunicated, and committed to Goal, where he was kept close Prisoner a long Time, and at length fell sick, when the Bishop was intreated to grant him Leave to go Home, in order to the Recovery of his Health, but the inexorable Prelate would not consent, and so the honest Man died in Goal, leaving a Wife and Children unprovided for, he being but a poor Man, by Trade a Shoemaker. Thus this upright-hearted Man, for his Faithfulness in this one Branch of Truth's Testimony, whereof he stood convinced, was enabled to sacrifice both his Liberty and Life to the Fury and Ignorance of the Bishop's Superstition.

Case of
H. Hanks,

In this Year *Edward Kemp*, of *Limerick*, for 10*s.* demanded of him for repairing the Steeple-house, was excommunicated by *James Stern*, Archdeacon, and a Writ was taken out to apprehend him; but he being at Work forty Miles from Home, his House in *Limerick City* was seized on by the Procurement of *Bishop Sing*, his Wife and Children turned out of Doors, and his Goods thrown out of his House, and Possession of it was given to the Bishop's Clerk. But by what Law that Prelate acted thus, we find not.

and of
E. Kemp.

ANNO 1664. *John Smith* near *Inniskean*, for 1*s.* 10*d.* demanded for Tithes, was excommunicated, and imprisoned in *Cork Goal* above two Years: *Thomas Cooke* was also there imprisoned for a Demand of 6*s.* for Tithes.

Divers Impri-
sonments.

Henry Faggotter, prosecuted for Tithes, at the Suit of *John Boyle*, of *Castle-Lyons*, was committed to Prison by a Writ *de Excommunicato capiendo*.

In this Year was taken in *Armagh County* for not paying toward Steeple-house Repairs, from *Roger Webb*, for 4*s.* 6*d.* demanded, a Bible worth 11*s.* 3*d.*

Distresses for
Steeple-house
Rates.

In *Cork City* and County, was taken from *Alexander Atkins*, for 1*l.* 4*s.* demanded, Goods worth 2*l.* 18*s.* 4*d.* From *Thomas Mitchel*, for 1*l.* 10*s.* demanded, a Piece of Tammy worth 4*l.* 10*s.* From *Robert Sandham*, for 3*s.* 6*d.* demanded, Pewter worth 8*s.* And from *John Sandham*, for 3*s.* 6*d.* demanded, Pewter worth 8*s.*

In *Waterford*, was taken from *William Wright*, for 10*s.* demanded, Goods worth 1*l.* 10*s.* And from *John Chamberlain*, for 4*s.* 6*d.* demanded, Leather worth 1*l.* 2*s.*

Taken also at *Cork*, from *Stephen Harris*, Goods worth 16*s.* From *George Webber*, Goods worth 2*l.* And from *John Gossage*, Goods worth 6*s.* 8*d.*

IRELAND.
1665.

Fines for
Absence from
the National
Worship.

Distresses for
Tithes, &c.

Excommunica-
tion of W.
Edmundson.

A Passage
extracted from
his Journal.

Slander spread
by Ecclesi-
asticks.

ANNO 1665. In this Year the four following Persons were indicted at the Quarter-Sessions at Bir, for not hearing divine Service, and fined 1s. each, which, with Fees claimed by Officers of the Court, amounted, as the Sheriff computed it, to 11s. for each of them, for which the said Sheriff by his Bayliff took from *Samuel Strangman*, Goods worth 18s. From *Abraham Fuller*, Pewter and Yarn worth 15s. From *Richard Hunter*, an Horse-Bridle, &c. worth 17s. And from *John Wilson*, a Cow worth 1l. 8s.

In this or the preceding Year were taken for Tithes, in *Armagh* County, from *Roger Webb*, for 7s. demanded, an Horse worth 3l. From *William Souldon*, for 2l. 10s. demanded, four Cows worth 5l. From *Godfrey Cantrell* and *William Edmundson*, for 12s. demanded, Cheese worth 3l. 2s. 6d.

And for refusing to pay for repairing Steeple-houses, were taken in *Armagh* County, from *Francis Robson*, for 3s. demanded, Tools worth 12s. 6d.

For refusing to take an Oath at a Manour Court, *Henry Furnace* Sen. was fined 20s. for which Fine an Horse was taken from him worth 30s.

About this Time one *George Clapham*, Priest of *Mountmelick*, procured the Excommunication of *William Edmundson* and many others, pursuing them with an unusual Degree of Heat and Fury: But this persecuting Priest, and his Abettors, were restrained by the Clemency of Chancellor *Boyle*, then Primate of *Ireland*, in Justice to whom we insert the following Extract from *W. Edmundson's* Journal, pag. 43, 44.

" I found, says *W. Edmundson*, a Concern on my Mind to solicit the Govern-
ment against the Priest's Fierceness and Cruelty: For, *George Clapham*, Priest
of *Mountmelick*, endeavoured to prevent the Millers grinding our Corn for
our Families, or any to speak or treat with us or any of our Families; he
watched the Markets and Friends Shops, and those he saw or knew to deal
with Friends, he sent the Apparitor to summon them to the Bishop's Court,
and so forced them to pay him and the Apparitor Money to get freed from
that Trouble, they being afraid of the Bishop's Court, it bore such a great
Name.

" This Priest told his Hearers, that *If they met any of us on the Highway,*
they should shun us as they would shun the Plague; and if they owed us any
Thing, they need not pay it; or if they knockt us on the Head, the Law
would bear them out. At which the People were mightily troubled, and in
general their Love declined from the Priest, and drew towards Friends;
they would offer their Servants to carry our Corn to the Mill, that we
might get Bread for our Families, or any other Kindness they could do us.

" I drew up a great deal of his gross Proceedings, and got many Hands to
them of his own People, who had been abused: So we went to *Dublin*, and
petitioned the Government, who, with the Primate, took Notice of it,
and the Privy Council resented it, being contrary to all Law and Rule; so
sent an order for the Priest and Apparitor to appear before the Council:
They came, and were sharply reprov'd, and had been punished, for the
Primate said, *He would make them Examples*, but that I told him, *We desired*
nothing but to be quiet and peaceable in our Callings, and that they would
desist from their Cruelty. The Primate, who was also Chancellor, said, *If*
they did not desist, do but write to him, and he would make them Examples to
the Nation. So I forgave them, and let all fall. This gained much on
the chief Men in Authority."

By this Instance we may see, how ready malicious Priests and Ecclesiastical Officers are to instill, into the Minds of People, groundless Notions of the Force and Extent of their Excommunications, that they may constrain them to injure those whom their false Representations have slandered.

James Bradshaw was about this Time summoned to a Manour Court, and for appearing there with his Hat on, was fined 5s. for which his Goods were taken away to the Value of 7s.

ANNO

ANNO 1666. In this Year *William Chalner*, of *Kilnar-Cross*, was prosecuted for Tithes, at the Suit of Priest *Crookshank*, and by a Writ de *Excommunicato capiendo* committed to Prison at *Trim* in *East-Meath* County, where he remained under Confinement two Years and five Months; and while in Prison had taken from him by the same Priest, for Tithe of 15s. Value, Hay worth 30s.

IRELAND.
1666.

Imprisonment
of W. Chalner
for Tithes.

Taken in this Year for Tithes, in *Armagh* County,

	l.	s.	d.
From <i>Francis Robson</i> , for Tithe of Milk, an Horse worth	3	0	0
<i>John Winter</i> , two Cows worth	3	0	0
<i>Archibald Bell</i> , seven Sheep worth	0	14	0
<i>Francis Hobson</i> , Cattle worth	7	10	0
<i>John Marsh</i> , Cattle and Sheep worth	30	0	0
<i>John Fletcher</i> , an Horse and a Cow worth	2	10	0
	46	14	0

Distresses for
Tithes.

In *Queen's* County, was taken from *William Archer*, for 2s. demanded, Goods worth 17s. And from *Richard Jackson*, for 15s. demanded, Goods worth 16s.

ANNO 1667. The following Persons were taken from their Meetings in the City of *Cork*, and committed to Prison by *Christopher Rye* Mayor, namely, *George Webber*, *William Paine*, *Francis Rogers*, *John Taylor*, *Philip Dymond*, *William Hawkins*, *George Gamble*, *John Gossage*, *Christopher Pennock*, *Thomas Mitchel*, *James Knowles*, *Stephen Harris*, *Henry Bennett*, *James Dennis*, *William Steele*, *James Toghill*, * *Richard Pike*, *John Moore*, *Thomas Roberts*, *John Smith*, *Arthur Johnson*, *George Neno*, *Philip Godfrey*, *William Fletcher*, *Alexander Atkins*, *Robert Whetstone*, and *Thomas Godfrey*.

Imprisonments
for Meeting at
Cork.

Taken in *Armagh* County for Tithes, from *William Steer*, Cloth worth 3l. 19s. And from *John Blackburne*, an Horse worth 2l.

Distresses for
Tithes, &c.

At *Dublin*, was taken from *William Mayne*, for 5s. 4d. demanded, Pewter worth 14s.

For not paying to the Repairs of Steeple-houses, was taken in *Armagh* County, from *Mark Wright*, for 10½d. demanded, a Pan worth 6s. From *John Garwin*, for 4½d. demanded, a Tool worth 1s. 6d. From *John Ellinor*, for 6d. demanded, a Pillion worth 3s. From *James Bradshaw*, for 1s. 1½d. demanded, Yarn worth 7s. 8d. From *William Matthews*, for 6d. demanded, Goods worth 9s. From *Peter Bofs*, for 8½d. demanded, Goods worth 5s. 6d. And from *Henry Furnace*, for 2s. 2d. demanded, Goods worth 4s. 6d.

ANNO 1668. Many Inhabitants of *Cork* were sent to Prison by the Mayor of that City, of whom were *Thomas Cooke*, *William Bigley*, *William Birchfield*, *Thomas Wright*, *John Workman*, *Thomas Ridge*, and *Charles Sinderby*. The said *Thomas Cooke* was struck by a Constable with his Staff to the depriving him of his Senses for some Time. When in Prison, the Goaler denied them a Copy of their *Mittimus*, saying, that He had Orders to the contrary.

More Impri-
sonments at
Cork.

Taken this Year in *Armagh* County, for Tithes,

	l.	s.	d.
From <i>William Cunningham</i> , an Horse worth	3	0	0
<i>George Hall</i> , Goods worth	1	16	6
<i>John Blabburne</i> , Yarn worth	2	0	0
<i>John Fletcher</i> , a Cow worth	1	10	0
<i>Patrick Robinson</i> , Yarn and other Things worth	1	6	0
	9	12	6

Distresses for
Tithes.

At *Dublin*, was taken from *Matthias Foster*, for 7s. 6d. demanded, Pewter, &c. worth 1l. 4s.

ANNO

* *Richard Pike* died a Prisoner, of Cold and a Distemper contracted in the Goal.

IRELAND.
1669.

Imprisonments
at Dublin,

and at Cork.

ANNO 1669. At Dublin, *Matthias Foster, John Savage, William Steel, William Cleaton, John Winder, Dennis Rochford, Joseph Sleigh, William Mayne, Samuel Claridge*, and others, being assembled in their usual Meeting-place in *Bride-street*, were taken thence, and carried before *William Davis*, Recorder, and by him committed to Prison, where they were kept five Weeks, and after that were indicted for being at an unlawful Assembly: But the Grand Jury returned the Bill *Ignoramus*, upon which they were set at Liberty.

At Cork, *Richard Brocklesby, Martha Webber, Susanna Mitchel, Lucretia Cooke, Thamasine Gossage, Elizabeth Erbery, Hannab Ware*, and *Jane Morris*, were committed to Goal by *Christopher Rye*, Mayor, and kept there a long Time. One of them, *Susanna Mitchel*, being taken dangerously sick, Leave was desired of the Mayor for her Removal, but he denied that Request, and abused her that asked it, calling her *Witch of Endor*, and other opprobrious Names. He also caused some of the Children, who were at the Meeting, to be carried to the Stocks, and kept there some Time.

We find, bearing Date this Year, a Copy of an Indictment for a Meeting at Cork, which, render'd into *English*, is as follows, viz.

Copy of an
Indictment for
a Meeting at
Cork.

“THE Jurors for our Sovereign Lord the King upon their Oath do present, That *John Stubbs*, late of the County of *Durham* in the Kingdom of *England*, Merchant; *Philip Dymond*, of the City of *Cork*, Merchant; *Stephen Harris*, of the same, Inn-holder; *George Gamble*, of the said City, Merchant; and *Thomas Galloway*, of the same, Yeoman; with very many other unknown Persons, Perturbers of his Majesty's Peace, the 15th Day of *June*, in the one and twentieth Year of our Sovereign Lord *Charles the Second*, by the Grace of God, King of *England, Scotland, France*, and *Ireland*, Defender of the Faith, &c. with Force and Arms, that is to say, *Swords, Skeans, &c.* in the House of one *Thomas Mitchel*, at the City of *Cork*, in the Parish and Ward of *St. Peter*, in the County of the said City, themselves unlawfully associated and assembled together, to the great Terror of his Majesty's faithful Subjects of the said City of *Cork*: And that the said *John Stubbs*, then and there illegally hath spoken and preached to the said Persons, seducing them and divers others of his Majesty's faithful Subjects to believe his false Doctrine, to the Alteration of Religion, established and confirmed in his Majesty's Kingdom of *Ireland* by the Law of God, and the Laws and Government of our said Sovereign Lord the King, to the evil Example of all others, in Contempt of his Majesty, and contrary to the Peace of our Sovereign Lord the King, his Crown and Dignity, &c.”

J. Edwards
beaten and
put in the
Stocks.

In this Year *John Edwards*, for warning the People to Repentance in the Parish Worship-house at *Balline-bill*, was cruelly beaten by *James Dunne*, the Sovereign there, till his Staff broke, after which he struck him over the Head with one End of it, and at last caused him to be set in the Stocks two Hours in a cold Winter Day.

Commitment
of S. Eccles
and others to
Prison.

On the 4th of *September* the same Year, *Solomon Eccles*, being naked from his Waist upwards, and having Fire and Brimstone burning on his Head, passed through the City of *Galloway*, warning the People to Repentance: In this Manner he went into a *Popish* Mass-house without the City Gates, where a Friar and the People were at their Devotion, and spake thus, *Wo to these idolatrous Worshipers! God has sent me this Day to warn you, and to let you see, that if you repent not, what shall be your Portion.* During this Service three of his Friends, viz. *Randal Cousins, Nicholas Grible*, and *Henry Bloodworth*, accompanied him thither, shewing their Unity with him, and their Sense of the religious Concern he was under. They were all four committed to Prison; and when *Elizabeth Hooper* went to the Prison to visit them, she also was there detained.

Distresses for
Tithes.

In *Armagh* County this Year, *John Marsh*, for refusing to pay Tithes, had Goods taken from him worth 1 l. 17 s. And at *Dublin* were taken for the same Cause,

Cause, from *William Mayne*, for 1*l.* 8*s.* demanded, Goods worth 2*l.* 4*s.* 6*d.* IRELAND.
And from *Samuel Claridge*, for 4*s.* demanded, Goods worth 8*s.* 1669.

In *Wexford* County, was taken from *Israel Davis*, for 3*s.* demanded, a Pair of Boots worth 15*s.*

In *Cork* County and City, was taken from *Thomas Mitchel*, for 12*s.* demanded, Goods worth 1*l.* 5*s.* And from *George Gamble*, for 2*l.* 10*s.* demanded, Goods worth 4*l.* 10*s.*

In *Limerick* County, *John Barnes* had a Cow taken from him worth 2*l.* 10*s.* and at another Time, for a Demand of 17*d.* a Skillet worth 6*s.*

In *Queen's* County, *William Edmundson*, *Godfrey Cantrell*, *William Barcroft*, *Roger Boswell*, *Tobias Pledwell*, *Thomas Stevenson*, *John Thompson*, and *John Cantrell*, for refusing to pay 1*l.* 16*s.*, assessed on them for repairing the Worship-house at *Rosenallis*, had Goods taken from them worth 6*l.* 8*s.* 6*d.* Notwithstanding which, they were presented at the Assizes for the same Demand, and thereupon were indicted, and committed to Prison, but on Application to the Lord Lieutenant and Council, they gave Instruction to the Judges to quash the Indictment, which was done: Yet the High-Sheriff obtained an Order to distrain their Goods for Fees, and took by his Bayliffs,

	<i>l.</i>	<i>s.</i>	<i>d.</i>
From <i>William Edmundson</i> , four Cows of <i>English</i> Breed, worth	10	0	0
<i>Godfrey Cantrell</i> , four Cows of the like Kind, worth	9	0	0
<i>William Barcroft</i> , three Cows of the like Sort, worth	10	0	0
<i>Roger Boswell</i> , three Cows of the same Sort, worth	6	0	0
<i>Tobias Pledwell</i> , Cloth and Household Goods worth	7	0	0
	42	0	0

Distresses for
Steeple-house
Rates, and for
the Sheriff's
Fees.

In the same Year also, for the same Cause, were committed to Prison, *Thomas Chandlers*, *Thomas Beale*, *Richard Jackson*, *William Capton*, *Evan Bevan*, *John Hogg*, *Thomas Stalker*, and *Richard Scott*. Many Imprisonments.

At *Cork*, *Philip Dymond* was imprisoned for refusing to take the Oath of a Constable, for which Refusal he was fined 5*l.*

At *Dublin*, *Roger Roberts*, being summoned to serve on a Jury, and refusing to Swear, was fined 5*l.* and for Non-payment committed to Prison.

Susanna Mitchel was also imprisoned this Year on the following Occasion: On the Day of their Annual chusing a Mayor for the City of *Cork*, a Priest in his Sermon exhorted the People to take the Oaths, urging the Lawfulness and Expediency of Swearing. The said *Susanna Mitchel* being present, and grieved to hear the plain Precept of Christ so contradicted, in her Zeal, with a loud Voice, spake thus: *Oh! persuade not the People to Swear, and to break the Command of Christ, who said, SWEAR NOT AT ALL.* And to the People, she said, *O People! because of Oaths the Land mourns, and the Lord is angry because of them, and his Judgments are near at Hand: O therefore love Mercy and do justly, and walk humbly before the Lord, that so, if possible, the Wrath of the Lord may be stopped, if it may so please him.* For this Admonition she was immediately haled out of that Place, carried before a Magistrate, and committed to Prison.

ANNO 1670. At *Cork*, this Year *Samuel Thornton* lodging in his Travels at the House of *Elizabeth Erbery*, some Friends came thither in the Evening to visit him, where, as they were sitting together after Supper, the said *Samuel* was concerned to pray unto the Lord. He was over-heard by some evil-minded Persons, who caused him to be taken by a Constable, and carried before *Matthew Deane*, then Mayor, and committed to Prison, where he was kept close confined eight Weeks.

The same Mayor caused *George Webber*, *Stephen Harris*, and several others, to be sent from their Meeting to Prison, with an Order, that *They should have neither Meat, Drink, nor Bedding brought them*, and caused a Maid-Servant of the said *Stephen Harris*, who was carrying a Bed to her Master in Prison, to be set in the Stocks, and the Bed to be taken from her; and the said *George Webber's*

IRELAND.
1670.

*The Goaler's
arbitrary lock-
ing in Prison
about eighty
Persons.*

Servant carrying Food to her Master, the Mayor commanded his Serjeants to take away the Food, and to set her in the Stocks, but she prevented them by hastning to the Prison before they could overtake her.

While *Samuel Thornton* was Prisoner there, many of his Friends came on a First-day of the Week, and sat down with him to wait upon God and worship him: The Goaler, named *Quinnall*, lockt them all in, being about eighty Persons, and carried the Key (as it was said) to the Mayor, who, as the Goaler reported, gave Orders, that *They should have neither Meat nor Drink brought in at the Door*: So they were kept there about twenty four Hours, having no Food but what they drew up by a Cord, and took in through a Grate. Under the Room they were in, Soldiers kept Guard, and made a Fire, the Smoke of which was ready to choak the Prisoners. Upon which, when Application was made to the Mayor, he scoffingly said, *They are Brothers and Sisters, let 'em lie upon one another, and if they are choak'd, 'tis their own Faults*.

On another First-day of the Week, *John Hull*, *William Bigley*, and others, going to visit the Prisoners, the Mayor ordered the Goaler not to suffer them to come out again, and so they were detained several Weeks, till released by the Lieutenant-General and Council.

*Imprisonment
of T. Wright.*

Thomas Wright, taken at a Meeting, was sent to Prison by the said *Matthew Deane*, Mayor, and kept there fifteen Weeks, till the Assizes, and then was sued for Fees claimed by *Robert Fletcher*, Clerk of the Crown, who kept him by Means of an Execution in close Restraint about six Months.

*Indictments
multiplied for
the Sake of
Clerk's Fees.*

The same Mayor of *Cork* ordered an Account to be taken, *how often the Friends there went to their religious Meetings*, and by that Method took Occasion of multiplying Indictments against them at the Assizes, where some had three and others six Indictments laid against them, and the Clerk of the Peace, for Fees, caused to be taken from *Alexander Atkins*, a Piece of Stuff worth 1*l.* 12*s.* From *Christopher Pennock*, forty nine Yards of Stuff worth 2*l.* 9*s.* And from *Thomas Cooke*, Iron worth 1*l.* 16*s.*

*Imprisonments
by a Capias.*

In the same Year *Richard Faile*, *John Jay*, and *Robert Unthank*, for absenting from the National Worship, were taken by a *Capias* Writ, fined by Judge *Kennedy*, and left in Prison, where they remained eighteen Weeks, till discharged by Order of the Lieutenant-General and Council.

*Distress on a
poor Widow,*

In this Year also, the Widow *Bantrim*, a poor Woman, having seven Children, had taken from her for Tithes, Goods worth 1*l.* 15*s.*

*and on W.
Steer.*

William Steer, for a Claim made on him for Parish-Clerk's Wages, had taken from him a Piece of Cloth worth 15*s.*

*Names of
many Sufferers
in Armagh
County,*

Of those who suffered Distresses for Tithes of Corn, Hay, &c. were in the County of *Armagh*, *John Garwin*, *Mark Wright*, *James Bradshaw*, *Francis Robson*, *Archibald Bell*, *Elizabeth Riggs*, *Thomas Calvert*, *Ellinor Killingham*, *Jonathan Woods*, *William Souldan*, *William Brownlow*, *Francis Hobson*, *William Williamson*, *John Williamson*, *Edward Towle*, *Alexander Rigg*, and *John Marsh*.

Cavan County,

And in *Cavan* County, *Robert Unthank*, *Anthony Jackson*, *Thomas Lunn*, *Richard Faile*, *William Parker*, and *Thomas Hutchinson*, had their Corn taken away under Pretence of Tithes. The said *Anthony Jackson* and *Thomas Lunn* were also committed to Prison, at the Suit of *Ambrose Barcroft*, a Priest, for Tithes; and *William Parker* and *Thomas Hutchinson*, for the same Cause were imprisoned, at the Suit of the same Priest.

*and in Tyrone
County.*

In *Tyrone* County, *Thomas Francis* was at this Time a Prisoner for his Testimony against Tithes. And for the same Testimony *Anthony Robinson*, of *West-Meath* County, for 10*s.* claimed for Tithes, had Goods taken from him worth 3*s.* 4*d.* Also *John White* and *Daniel White*, in *Queen's* County, had taken from them twelve Lambs and eighteen Fleeces of Wool, under Pretence of Tithes.

*Distresses for
Steeple-house
Rates.*

In this and some preceding Years, several had suffered Distress for refusing to contribute to the repairing of the Parish Worship-house at *Kilmore*, in the County of *Armagh*, viz. *William Williamson*, for 1*l.* 3*s.* demanded, had two Bullocks taken from him worth 2*l.* 3*s.* *Edward Towle*, for 1*l.* 5*s.* 2*d.* demanded, had a Cow, &c. taken from him worth 2*l.* 5*s.* 10*d.* *Richard Fletcher*, for

for 1 *l.* 3 *s.* demanded, had a Cow, two Bullocks, &c. taken from him worth 3 *l.* 7 *s.* *William Souldan*, for 8 *s.* 7 *d.* demanded, had Pewter, Yarn, and Cheese, taken from him worth 15 *s.* 2 *d.* *William Steer*, for 2 *s.* 2 *d.* demanded, had Goods taken from him worth 11 *s.* *Christopher Anderson*, for 2 *l.* 12 *s.* 6 *d.* demanded, had an Horse taken from him worth 3 *l.* 8 *s.* *John Winter*, for 11 *d.* demanded, had Cloth taken from him worth 3 *s.* *William Brownlow*, for 7 *s.* demanded, had Cheese taken from him worth 2 *l.* And the Widow *Bantrim*, for 2 *d.* demanded, had Pewter taken from her worth 2 *s.* 6 *d.*

IRELAND.
1670.

For the same Cause were taken from *Francis Hobson* Goods worth 3 *l.* 5 *s.* From *William Cunningham*, a Cow, Cloth, and other Goods, worth 2 *l.* 12 *s.* 4 *d.* From *John Marsh*, two Heifers, three Sheep, and two Calves, worth 3 *l.* 7 *s.* And from *Thomas Calvert*, Goods worth 2 *l.* 2 *s.*

Taken also in or before this Year, for the Repairs of Steeple-houses, in *Antrim* County, from *John Erwin*, for 7 *s.* 5 *d.* demanded, Pewter worth 11 *s.* 6 *d.* From *Arthur Haire*, for 5 *s.* 2 *d.* demanded, an Iron Pot worth 8 *s.* From *John Greer*, for 3 *s.* demanded, an Iron Pot worth 5 *s.* And from the said *John Erwin*, for 7 *d.* demanded, Pewter worth 2 *s.* 6 *d.*

And in *Cavan* County, was taken from *Richard Faile*, for 1 *s.* demanded, Goods worth 3 *s.*

In *Tyrone* County, *Thomas Sawyer*, *William Stockdale*, *Thomas Baker*, *John Whiteside*, *Thomas Francis*, and *John Shppard*, had their Goods taken away by Distress, for refusing to pay to the Repairs of their Parish-Worship-houses, but the particular Value of what was so taken, is not mentioned.

ANNO 1671. *Nicholas Starkey* was committed to *Cavan* Goal, by a Writ *de Excommunicato capiendo*, for Tithes, at the Suit of one *Robinson*, a Priest, and was continued close Prisoner there eleven Months.

Sundry Imprisonments for Tithes.

Richard Faile had not only his Corn and Hay taken away for Tithes, but was also committed to Prison, at the Suit of *Ambrose Barcroft*, Priest, and detained there above three Months.

In *King's* County, *Edward Taverner* was committed to the Common Goal at *Philip's* Town, by a Writ *de Excommunicato capiendo*, at the Suit of *Thomas Coffy*, Priest of *Lanally*, and notwithstanding his Imprisonment, had taken from him by the said Priest's Order, thirty Lambs and sixty three Fleeces of Wool worth 7 *l.* and Hay worth 10 *s.* The said *Edward Taverner* and *John Goodbody*, also imprisoned about the same Time, were close confined near twenty Months, and for the Space of one Month were kept in a nasty stinking Dungeon, with two condemned Felons, and for fourteen Days together were not suffered to go forth to ease themselves.

Thomas Trafford was committed to *Wicklow* Goal, by a Writ *de Excommunicato capiendo*, and kept Prisoner two Years, at the Suit of *Henry Lawford* Priest, for Tithes.

In this Year also, *Christopher Hammond*, *Daty Rose*, *William Bates*, *John Hunter*, *John Eves*, *Martin Loft*, *Thomas Marlow*, *John Tomy*, *Dennis Rockford*, *Richard Skinner*, *Daniel Sharp*, *Humphry Blithe*, *John Rumby*, *James Brathall*, *John Lively*, *Thomas Eves*, *Katharine Evans*, and *Mary Gainer*, were taken at a Meeting in the House of *Thomas Trafford* in *Wicklow*, and committed to *Wicklow* Goal. At the following Sessions they were indicted, and refusing to enter into Bonds to traverse the Indictment, were all of them, except one, committed to Prison.

and for Meeting at Wicklow.

We should have inserted in the Year 1670, a remarkable Suffering of *Christopher Hilary*, a Soldier in the *Militia* under Captain *Draper*; this Soldier being convinced of the Unlawfulness of Wars and Fightings under the Gospel, for that Reason refused to continue any longer in bearing Arms: For this he was set on a Wooden Horse with three Muskets at each of his Legs, and after that Punishment, was committed to Goal. But this Procedure not being warrantable by Law, he was discharged by Proclamation at the next Assizes, but continued in Prison for Fees some Time longer.

Remarkable Suffering of C. Hilary, a Soldier.

IRELAND.
1672.

Imprisonments
for several
Causes.

ANNO 1672. *William Harris* was committed to *Kilkenny Goal* for Tithes, by Warrant from *Bartholomew Folkes* and *George Bishop* Justices, and kept close Prisoner thirty two Days. Also *Thomas Walker* was imprisoned two Weeks for not going to the publick Worship.

John Erwin, *John Haydock jun.* and *Andrew Igniew*, were imprisoned above five Months, at the Suit of *James Campsey* Priest, by Justices Warrant, grounded on a Decree of the consistorial Court of the Diocese of *Connor*.

Henry Vernam, for 20 s. demanded of him for Tithes, was prosecuted in the Ecclesiastical Court, and committed to *Wexford Goal*, at the Suit of *Miles Swinney*, Priest of *Enyscorf*, was kept Prisoner there about a Year and nine Months, till the 6th of *October* 1673, and then released by the Bishop of *Loughlin* and *Fernes*, but before his Discharge the Priest had sent his Servants with Cart and Horses, who took away more than Half the Man's Corn, to the Value of 5 l.

ANNO 1674. *Isabel Lancaster*, Servant to *John Marsh*, of the County of *Armagh*, was sued in the Primate's Temporal Court for carrying Home her Master's Corn, under Pretence of its being Tithe, though it was neither markt nor set forth as such. An Execution was obtained against her, on which she was imprisoned in the Bayliff's House, and after two Weeks removed thence to another Bayliff's, where she was detained six Months.

Death of
A. Richard-
son in Carick-
fergus Goal
for Tithes.

ANNO 1675. In *Antrim County*, *Anthony Richardson*, of the Parish of *Magheramish* near *Lisborne*, who had been cast into Prison, at the Suit of *Lemuel Matthews*, Priest of that Parish, for not paying Tithes, and having been Prisoner at Times near seven Years, died in the Goal of *Carickfergus* on the 24th of the Second Month this Year.

Illegal Abuses
of a Widow
Woman.

In *Wexford County*, *Susanna Fisher*, a Widow, had her Wool and Corn taken away, under Pretence of Tithes, in a very extravagant Manner, by one *Walter Bulger*, and was abused by his Son with Blows. They took away much of her Corn, and threw her Stacks about the Fields, making much Spoil and Havock. When *Bulger* was told of this Inhumanity to a Widow, he carelessly answered, *There's no Law for Quakers*.

One Lamb
taken for
Tithe of two.

In *Tipperary County*, *Sarah Davis*, a poor Widow near *Killalaw*, having but two Lambs, had one of them taken from her for Tithe.

Fines for
refusing to
Swear.

In *Armagh County*, the following Persons being summoned to appear on Juries, and refusing to Swear, were severally fined, and had Goods taken from them in Value as follows, viz. *Roger Webb* 10 s. *Mark Wright* 9 s. *Roger Kirk* 10 s. *Archibald Bell* 7 s. *Richard Gavin* 7 s. *Thomas Walker* 8 s. *William Brown* 3 s. *James Bradshaw* 12 s. *Hugh Stamper* 10 s. *Robert Hoope* 8 s. And *Thomas Thwaite* 12 s.

A noted
Disaster.

It was observed that the Steward of the Court, who was the Cause of fining the said Persons, having sold some of the distrained Goods, sat down in a Room to drink with the Man and his Wife who bought them, and rising to go forth, fell down, was taken speechless, and within three Days died. When such Disasters coincide with Acts of Persecution, they seem to minister just Cause for Reflection among considerate Persons.

Imprisonments
for Tithes.

ANNO 1677. In this Year, in the County of *Antrim*, *John Erwin*, *John Haydock jun.* and *John Purvas*, were imprisoned on a Writ de *Excommunicato capiendo*, at the Suit of *James Campsey* Priest, for Tithes, and continued Prisoner thirteen Months.

On the 8th of the Fourth Month the same Year, *Robert Cuppage* was committed to Prison in *Wexford County* for Tithes, at the Suit of *Edward Fitzharris*, and detained there eight Weeks and six Days.

Imprisonment
of D. White.

ANNO 1678. *Daniel White*, of *Clonab* in the Parish of *Killabare*, was prosecuted for a Claim of 4 l. 10 s. for Tithes, in the Bishop's Court at *Logblin*, at the Suit of *Arthur Bambrick* Tithe-farmer, and upon a definitive Sentence there issued, was, by Warrant from two Justices, committed to *Maryborough Goal* on the 13th of *September* 1678. The Certificate of the Ecclesiastical Court was directed to the Justices of *Catherlough* County, and the Warrant was granted by

by the Justices of *Queen's County*. This Error in the *Mittimus* being observed by the Sheriff, he so represented it to the Justices, that they ordered the Prisoner to be discharged.

IRELAND.
1678.

ANNO 1679. On the 15th of the Second Month this Year, *Thomas Handy* was imprisoned at *Wexford* on a definitive Sentence out of the Ecclesiastical Court, at the Suit of *William Owens* Priest, for Tithes, and there remained above a Year and three Quarters, and during that Imprisonment had Lambs and Corn taken away worth 2*l.* 1*s.*

Imprisonment
and Distress
on T. Handy
for Tithes.

On the 18th of *October*, *Leonard Kerby* was committed to *Wexford* Goal, by Warrant grounded on a Sentence in the Ecclesiastical Court, at the Suit of *Henry Cbevers*, Tithe-monger under the Priest of *Wexford*, for 13*s.* 4*d.* demanded for Milk-money and Garden-penny, and there remained Prisoner a Year and an Half.

Sundry other
Imprisonments
for Tithes.

After a like Process against him in the Ecclesiastical Court, at the Suit of *Humphry Good* Priest, *Jonas Chamberlain* was committed to Prison, and kept there nine Months, and during his Imprisonment the Priest came with four Men, abused his Servant, and took away two Lambs worth 5*s.*

Edward Goodwin was kept a Prisoner four Months for Tithes, at the Suit of *Matthew Stoddart* Tithe-farmer.

About this Time *John Bennett* was cast into Prison at *Kildare*, by a Writ de *Excommunicato capiendo* for Tithes, and kept in a close nasty Dungeon there above four Years.

ANNO 1680. *Daniel White*, of *Clonab* in the Parish of *Killabare*, was again prosecuted in the Bishop's Court at *Loghlin*, for a Demand of 11*l.* for Tithes, and committed to *Catherlough* Goal. Being there, by the Sheriff's Favour he had Liberty to go out with a Keeper; but his Prosecutor sued the Sheriff for granting him that Favour, and obtained Judgment against the Sheriff for Debt and Charges; for which the Sheriff afterward got a Decree against *White* for 26*l.* 13*s.* 4*d.* and took from him thirty three Head of Cattle worth about 40*l.* and a Mare, with Bridle and Saddle, worth 10*l.*

Suffering of
D. White.

ANNO 1681. *Samuel Watson* had seven Head of Cattle worth 14*l.* taken from him by the Sheriff upon the following Occasion, viz. *Watson* about three Years before had been prosecuted in the Bishop's Court at *Loghlin* by *John Plummer*, the Priest of *Fennock*, for a Claim of 1*l.* 14*s.* for Tithes, and a definitive Sentence being issued against him, two Justices of *Catherlough* County committed him to Goal, where, after a close Confinement above four Months, the Sheriff gave him Liberty of going abroad on his Parole. This Liberty was continued by the succeeding Sheriff; and so he still remained Prisoner at large; at length the Priest's Widow sued the Sheriff, till she recovered against him her Demand and Charges; which he again got a Decree to satisfy himself out of *Watson's* Effects.

Sundry Im-
prisonments for
Tithes.

On the 1st of *October* this Year, *John Tottenham*, by Warrant from two Justices, grounded on a definitive Sentence against him for Tithes in the Ecclesiastical Court, was committed to *Wexford* Goal, at the Suit of *William Hoare*, Tithe-farmer, and there continued Prisoner twenty eight Weeks.

On the 22d of *November*, *Richard Foulks*, for a Demand of 2*s.* 6*d.* for Tithe-hay and Turf, was committed to *Wexford* Goal, and remained Prisoner there about nine Months, at the Suit of *Richard Sinnott* Tithe-farmer.

In *Wicklow* County, *Daniel Sharp*, of *Clamaning*, had taken from him for Tithe, by *Roger Barber*, a Soldier under Captain *Chambers Brabazon* and his Son, two Carr Loads of Beer, one Carr Load of *Mislin*, two Carr Loads of Wheat, and two Loads of small Barley, all worth 3*l.* 12*s.*

John Watson, for refusing to pay 36*s.* demanded of him toward repairing the Parish Worship-house of *Fennock*, was cited to the Bishop's Court, and excommunicated, and committed to Prison by a Writ de *Excommunicato capiendo*, on the 3d of the Second Month 1679. But the Sheriff permitting him to go sometimes at large, the Churchwardens prosecuted him for an Escape, and recovered against him 4*l.* 12*s.* Upon which the Sheriff sued the said *John*

Sufferings of
J. Watson.

IRELAND.
1683.

Walson, and recovered the said 4*l.* 12*s.* with the Addition of 2*l.* 9*s.* Costs, for which he took, on the 18th of the Second Month, from the said *Walson*, six Bullocks and three Cows valued at 13*l.*

ANNO 1683. The following *Narrative*, expressive of the Constancy of a religious young Man, who being of a Family of some Account in the World, suffered much, rather than forbear to make Profession of what he was persuaded in his own Conscience to be the Truth, we have thought proper to lay before our Readers, by transcribing the Manuscript wherein it is contained, viz.

*Narrative of
the remarkable
Constancy of
John Dobbs,
a religious
young Man.*

“ JOHN DOBBS, the eldest Son of *Richard Dobbs* of *Carickfergus*, Esq; and of *Dorothy* his Wife, after his Return into *Ireland* from the University of *Oxford*, (when a Youth) in the Latter-end of the Third Month 1683, having been for some Time past (in Part) convinced of the blessed Truth, and that those of the People called *Quakers*, who walked uprightly, were the People of God, and the said *John Dobbs's* Mother also, having not only been convinced, but made Profession of the said Truth with the said People, he had an Opportunity of reading Friends Books belonging to his said Mother, which he did with Diligence, whereby farther Desires were raised in him to hear Friends Testimony or publick Preaching, at which Time one of the said People from *England* (*Thomas Docwra* by Name) came to *Carickfergus*, and Notice being given that he intended to have a Meeting in the House of one *Thomas Calvert*, the said *John Dobbs* went thither, having first besought the Lord, that he might receive nothing but what was according to his good Will, also having signified to his Mother, he had such a Respect for her and her Friends, that if he did not like their Doctrine, he was not willing to bring any Reproach thereon by not joining with them, therefore desired a Place in some Room apart, but there being no such Place provided, he sat among the rest, and after the Friend had spoken a while concerning the strait and wide Gate, the broad and narrow Way, &c. the said *John* was convinced, that what he had declared was the Truth, and thought that if all the World had heard it, they must believe the same: So he went Home to his Father, and acquainted his Relations therewith, not then valuing who saw him or knew his Mind, being well satisfied of the Verity of Friends Doctrine agreeing with their Practice and Conversation in the World, so was confirmed in what the Lord had shewed him when he was alone in his Chamber at *Oxford*, thus yielding Obedience to Conviction; his Father perceiving him likely to join with Friends, grew very wroth, and after having kept him sixteen or seventeen Weeks as a Prisoner, in a Chamber of the House, a certain Friend desired him to go down and dine with his Father, and see how he would take it. His Father struck him violently over the Head and Shoulders, so that several supposed such Usage might have crazed his Senses. At another Time he ordered the two Sheriffs of the Town to go to Friends Meeting, which was then at the House of *Laurence Allison*, and they took the said *John Dobbs*, *Thomas Calvert*, and *Robert Allison*, Prisoners into the Town, where they were confined, but after a while separated *John* from the other two Friends, and put him in a Room by himself, wherefore he queried why they should be so separated, whereas their Crimes (if any) were equal; but in a short Time, the Sessions coming on, they were all released.

“ But after the Decease of the said *John Dobbs's* Mother, who in her Lifetime had been a constant Friend to comfort, strengthen and encourage him under his great Exercises and hard Usages, (though much straitned herself, and hardly dealt with by her Husband) the said *John* bearing such Cruelty of his Father with much Patience and Constancy, and his Father seeing such Usage could not prevail upon him, tried him with great Offers, saying, *If he would turn, he would give him a Couple of Geldings, and a Man to ride before him, with Equipage suitable to his Estate, and get him a Wife with a considerable Estate, &c.* Which fair Words having no more Prevalence than his Threats and Cruelty, he would not admit him his said Son into his Presence, and so

“ was

“ was expelled his Father's House, and Succour of his Relations, for keeping
 “ his Conscience clear in the Sight of God, relying upon his good Providence
 “ for a Support, chusing rather to part with his Estate of 500*l.* per Annum,
 “ than to part with Truth and his eternal Reward, being disinherited by his
 “ Father, who made it over by Way of Lease and Release, and Deed of Trust,
 “ with a Will that left the said John only 10*l.* per Annum.

IRELAND.
 1683.

The aforesaid Manuscript hath also the following *Postscript*, viz.

“ Dorothy Dobbs, Wife of the said Richard Dobbs, in the Time of her last
 “ Sicknefs, being asked by her said Son John Dobbs, *Where she desired to be*
 “ *buried*, replied, *Amongst Friends*. To which her Husband consented, and sent
 “ to Katharine Calvert, Jane Tanner, and Jane Wardall, signifying, that his
 “ *Wife desired when she was alive to be with them, and at her Departure to be*
 “ *buried amongst them, therefore desired them to dress her Corps as they thought*
 “ *fit, and that they should have the Coffin coloured or uncoloured, as they pleased.*
 “ So Letters were sent to Lisnegarvy, Antrim, &c. desiring Friends to come to
 “ her Burial: But afterwards her said Husband was persuaded by others to the
 “ contrary, and calling for his Daughter Margaret, as a Witness, enquired,
 “ *Whether her Mother said the very Words*; She recited, that *She desired to be*
 “ *buried among Friends*. Well, said he, *there is no nearer Friends than her own*
 “ *Children at your Burying-place at Ballinare*: And so altered his Resolution;
 “ which when his said Son heard, he went to him, and said, *It was an Hard-*
 “ *ship, that he would not grant his Mother her last Request on her Death-bed*. At
 “ which he was angry.”

A *Postscript*
 relating to
 the Death of
 D. Dobbs.

This Instance discovers the *Strength of Prejudice*, influencing even the nearest Relations to act in a Manner inconsistent with that natural Love and Affection they usually have for one another, and which it cannot be any Part of the Consequences of true Religion to alienate or destroy.

Remark on the
 Strength of
 religious Pre-
 judice.

ANNO 1687. In this Year, King James the Second having published his Declaration for suspending the penal Laws in England, the People called Quakers in Ireland made Application to the Earl of Tyrconnell, then Lord-Deputy, who received them with an Appearance of Favour, assuring them of any Kindness he could shew them; and accordingly they had afterwards their religious Meetings generally in Peace and Quietness, as is well expressed in a Letter written by one of them about that Time:

Ease from
 Persecution.

“ And thus, says he, after such an hard Fight of Affliction, through many
 “ Persecutions and Tribulations, and Exercises of divers Sorts, and under divers
 “ Governments and sundry Reigns, the Churches began to be at outward
 “ Peace, and have their Aggrievances in some Measure redressed, which the
 “ Lord put into the Hearts of Kings and Governours more and more to do;
 “ that so they may become Nursing-Fathers in their Places unto that Church
 “ which is now appearing out of the Wilderness, and at length may cast down
 “ their Crowns before the Throne of the Lamb, who is worthy to reign over
 “ all for ever and ever. Amen.”

We shall next subjoin some of the Names of eminent Persons, who on the Behalf of themselves and their Brethren, were admitted frequently to apply to the Earl of Tyrconnell, and who by their singular Diligence, and Christian Courage, were of singular Service in advocating the Cause of many in Affliction for the Sake of their religious Testimony in this Kingdom, viz.

Anthony Sharp, John Burnyeatt, Roger Roberts, and Thomas Starkey, in Dublin:
 Abraham Fuller, of Trade-hill in Queen's County: William Edmundson, of King's
 County near Mountmelick: John Bennett, of New-Garden near Arlley: Thomas
 Weston, of the same: Francis Rogers, of Cork: John Fennel, of the County of
 Cork: George Grigson, of Lisnegarvy: Richard Pearce, of Limerick: James
 Craven,

Names of emi-
 nent Persons in
 soliciting the
 Government
 on Behalf of
 their Friends
 under Suffer-
 ing.

IRELAND.
1687.

Wars in
Ireland.

Craven, of the same : *Thomas Phelps*, of the same : *William Williamson*, of *Bellybagen* in the County of *Armagh* : *Robert Hoope*, of *Lurgan* in the same County : *Thomas Trafford*, of *Wicklow* : *Francis Randal*, of *Deeps* in the County of *Wexford* : And *Thomas Alberton*, of *Dublin*.

ANNO 1689. After that *William* and *Mary*, Prince and Princess of *Orange*, were advanced to the *Throne*, lamentable Wars ensued in *Ireland* : during which the People called *Quakers*, conducting themselves in all Points as peaceable *Christians*, were preserved through the Guidance of that calm and quiet Spirit of the Lord *Jesus*, which had called them from engaging in Wars and Fighting : Nevertheless they became Partakers of the general Calamity respecting their Estates and Habitations, and were some of them very remarkable for a patient and passive Magnanimity and Fortitude in those Times of Trouble : Instances of which are given in the following Accounts, viz.

" I. The COPY of a LETTER from JOHN BURNYEATT, of
" Dublin, to his Friend CHARLES MARSHALL, in London.

" Dublin, the 17th of the Sixth Month 1689.

" Dear CHARLES MARSHALL!

A Copy of
J. Burnycatt's
Letter to C.
Marshall.

" MY Heart and Spirit in the holy Fellowship of the Heavenly Truth,
" which is our Sanctuary and Habitation of Safety for ever, very dearly
" salutes thee, with all the Faithful in Christ *Jesus*, desiring above all Things,
" that the God of Truth may be pleased to keep us all near in our Spirits unto
" himself, in his Covenant, where our Souls may find their Heavenly Repose
" and Rest for ever, that so we may abide Heirs of that Inheritance and Lot
" which all the Ancients rejoiced in, which was and is above all that this
" World, which is transitory, can afford. Dear *Charles*, having some Hopes
" of an Opportunity of sending to you, was willing to venture a few Lines,
" by which, if they come to thy Hands, thou and Friends may know a little
" of our present State. As to the general Affairs and State of this Nation is not
" my Business to meddle with ; but that we are attended with Exercises many,
" may be easily understood by you, however so far as I have yet been informed,
" our Friends have been chiefly born up in their Spirits through their Exercises,
" although in some Places they have suffered, as far as I can learn, to the Loss
" of all that could be taken away, as you know is common in War, when
" People lie open to both Parties who are in Opposition. Friends here have
" been very quiet hitherto, and our Meetings very peaceable, and all others
" also, as in Respect to Religion : In Worship no Molestation. I have of late
" had an Opportunity to go through Meetings of Friends in *Leinster* and *Mun-*
" *ster*, and had very large Meetings, and the Lord's Presence was with us, and
" we were comforted in him, and one in another. And I find nothing but that
" in the general, Friends are patiently given up unto the Will of the Lord, to
" bear and suffer whatsoever in his holy Wisdom he may be pleased to try us
" in : And nothing is more desired by us, than that we may be strengthened
" with Might through his Spirit in our inward Man, patiently and cheerfully
" to go through and suffer what he suffers to come upon us. And so accord-
" ingly to our holy Principle dwell in that Love which thinks no Evil, but
" seeks the Good of all, for we find in these trying Days, that the greatest
" Ease and Quiet of Spirit is only therein to be enjoyed ; and truly I may
" acquaint you, that I am comforted in a Sense of Friends Resignedness unto
" the Will of the Lord, and Firmness and Stedfastness in their innocent and
" peaceable Principle to stand and abide before the Lord, and towards all Men,
" which we believe must be our only Refuge for ever. So, dear Friends, that
" which my Soul desires of you is, that we may be remembered by you when
" you draw nigh to the Throne of Grace, and pour out your Supplication to the
" Almighty, that he may be pleased to hold up our Spirits from fainting,
" and our Hearts from wandring out of his holy Way and Path of Peace in
" this trying Day that is upon us : That whether we live or die, we may
" abide

“ abide his People in his Covenant, to his Glory, who over all is worthy for **IRELAND.**
“ ever. *Amen.* 1689.

“ *Dear Friend,* if this come to thy Hand, by it thou and Friends may be a
“ little informed of our present State, and that we are well, and I desire thee
“ to remember my dear Love to all Friends as thou hast Opportunity, for
“ my Heart's Love is beyond Expression unto you all, and if Friends at
“ *London* have an Account hereof, it may do well; for we neither can hear
“ from them nor send to them. So with my Love, &c. I remain

“ *Thy Friend,*

“ **JOHN BURNYEATT.**”

Thus we may see, that those who obey the Commands of Christ, and abide
in the Patience of his Spirit, seeking Peace with all Men, may enjoy a tranquil
and undisturbed Mind in the Midst of outward Troubles and Contentions. This
may appear yet farther by

“ II. *The CASE of WILLIAM EDMUNDSON, as extracted from the*
“ *Journal of his LIFE, in his own Words, viz.*

“ **S**OME of them, (*viz.* the *Irish* Troops) came to my House, and were
“ very rude, taking me by the Hair of my Head, and baling me about the
“ Yard among their Horses Feet, without the least Provocation; some of them with
“ Clubs, and others with cockt Pistols, swearing they would kill me, which my
“ Wife hearing, came out sore amazed and affrighted, desiring them, to take
“ all we had and save my Life. Then they left me, and turned after her,
“ swearing and calling bad Names, and shot several Times at my Mastiff-Dog
“ that was chain'd, so rode away like mad Men, abusing and beating all the
“ *English* they met with, some they almost kill'd, and in *Mountmelick* there
“ was a great Scuffle betwixt them and some *English* which they abused: News
“ went thither that I was killed, so they concluded a *Massacre* was intended,
“ believing I would give them no Occasion. This alarm'd and frighten'd the
“ *Protestants* in our Parts, some ran into Woods and Bogs to hide themselves.
“ The next Morning I went to *Mountmelick*, where several *English* *Protestants*
“ express'd their Gladness to see me alive: Our chief Men of the *English* there,
“ that were not fled, were *Justice Warnford, Hopton Harris, &c.* I went to
“ them, they were glad to see me, but concluded this was a Forerunner of a
“ *Massacre*. I told them, *I was of another Mind, for it rather appeared to be a*
“ *Contrivance, to alarm and affright all the English, to make them run for*
“ *England, that they might have the Country, and all we had to themselves: And*
“ *that I believed they intended no Massacre; for if they had, they would not*
“ *have given us this Alarm: And if they would manage this Matter well, it might*
“ *make full Proof, for all the English in Ireland to know whether they intended a*
“ *Massacre or not.* I advis'd to take full Examinations of the Abuses, and send
“ some Men to *Dublin* with them, and petition the Government, and by this
“ we should know what they intended to do. They assented thereto, and liked
“ it well; but said, that *At this Time, unless I would go and undertake it, none*
“ *else durst.* I considered the Matter, and understood well the Undertaking was
“ the Hazard of a Man's Life; yet perceiving it might be the saving of many,
“ I took Courage, and my Life was not much to me for the Good of my
“ Countrymen: So I told them, *If Hopton Harris and George Wheatley would*
“ *go with me, I would undertake it:* They were two noted Men in the Town,
“ that had been abused by that Party: When they considered the Matter, they
“ were willing to go; then the Justice took Examination of the Abuses done,
“ and the next Day we took our Journey to *Dublin*, but not the usual Road,
“ lest we should have been way-laid.

*Extract of the
Case of W.
Edmundson
from his own
Journal.*

IRELAND.
1689.

" When we came to *Dublin*, I went to the Lord-Chief-Justice *Nugent*, who
" was still my Friend, I acquainted him with the whole Matter, he seemed to
" take little Notice of any Abuses but what they had done to me, and pro-
" mised to be at the Castle such an Hour, and that he would assist me to come
" to the Speech of the Duke of *Tyrconnell*: So I and the other two went to the
" Castle, where Judge *Nugent* came, as he promised, and presently I was called
" into the Duke's Closet, but the other two were not suffered to go in. I told
" the Duke of the Abuses done to me, and what Troop they belonged to: He
" lookt with a sour Countenance, and said little to it. Then I spoke of the
" gross Abuses done to my Neighbours, and particularly to those two Men that
" came with me, who were standing without; but I was stopt, and bid to
" *Speak to my own Business*, so dismissed. I went out to my two Neighbours,
" and told them, *I well perceived they intended no Massacre, but to affright the*
" *rest of the Protestants out of Ireland*; however, I would prosecute this Matter
" to the End, perceiving that they would not hear them, yet I desired their
" Company, and they were willing to be with me.

" We went then to Col. *Russel*, who was then Colonel of the Regiment those
" Troopers belonged to, and told him of the Abuses done, and how the *English*
" were affrighted; he seemed to be much concerned, and said, *If such were not*
" *made an Example, it was Time for every one to look to himself, but he would go*
" *to the Duke, and lay it home to him*. This Col. *Russel* went soon after for Eng-
" land. We went to the Lord *Granard*, who was then Lieutenant-General, and
" acquainted him, what an Affright the Country was in upon this Occasion;
" he was much concerned, and dejected in his Mind, and said, *He was General*
" *and no General, but he would go to the Duke, and lay it close to him*. We were
" also with the Lord *Mountjoy*, and several other Persons of Note of the
" Protestants.

" So the Noise thereof spread, and the Duke sent that Evening, and said,
" *We had made a great Noise in the Town, and would know if we had Witnesses*
" *ready*. I said, *We could have an Hundred and more, if Need were*. So he
" ordered us to be at the Lord-Chief-Justice *Nugent's* next Morning at eight o'
" Clock, also the Captain and Troopers were ordered to be there, to have
" the Matter examined. We came at the Hour appointed, the Captain Sir
" *Maurice Eustace* and the Troopers were there, and examined, but all denied
" the Fact: Then Judge *Nugent* asked me, *If I knew any of them that did*
" *abuse me?* I challenged one, and he confessed; then the Officer, who was
" with the Party, was put to discover the rest, which he did; so they were
" disarmed, and sent to the Goal at *Maryborough*: Then the two Neighbours
" that were with me, speaking of the Abuses done to them, the Judge checkt
" them for making some small Resistance in their own Defence at *Mountmelick*.
" Now having seen what they aimed at, we went Home.

" Those Troopers that were committed, came soon after to *Mountmelick* by
" the Sheriff and Goaler's Leave; one of them came to my House to ask me
" Forgiveness, and said, *They would make me what Satisfaction I pleased*: Then
" I went to *Mountmelick*, where the rest were, both the Abusers and Abused,
" and discoursed privately with Justice *Warnford*, shewing him, *We had got all*
" *we were like to have, for we saw how Things wrought, and it was best to*
" *forgive them, for otherwise we should get nothing but their Hatred, and perhaps*
" *a worse Mischief than we had gotten already*: Some were against it, but I went
" out to the Soldiers, and told them, *I hoped this would be a Warning to them to*
" *be civil for the future*, and so forgave them what they had done to me, wishing
" them to satisfy the rest whom they had abused. They begged me to write
" with them to the Lord-Chief-Justice *Nugent*, to give them their Horses and
" Arms, for they bought them; I did so, and they were very thankful, and
" promised to be kind to my Friends where-ever they met with them: They had
" their Horses and Arms restored. Soon after this the same Troop came into our
" Quarter to take Horses and Arms from the Protestants, the Captain alighted
" at my House, and was very courteous, promising to do what Kindness in him
" lay

“ lay for any of my Friends ; notwithstanding which, they generally took Friends Horses as well as others.

“ Now Trials and great Exercises increased daily, and most of the eminent leading Men of the *English Protestants* were gone, and those who staid were discouraged to appear to the Government for the Preservation of the Country. “ So Things lookt with a Face of Ruin and Destruction, and through a Sight and a Sense of it, a Concern came upon me to appeal to the Government in Behalf of the *Protestants*, and in particular of Friends. I was often at *Dublin*, and used what Interest I had gotten for the publick Good. Now the *Irish Army* were marching to the *North* against the *Protestants* there in Arms, and I was much concerned with some Friends in *Dublin*, to use all our Interest with the Chief-Officers to spare and be kind to our Friends in the *North*, for they were not in Arms ; and some of them promised they would, and performed their Promises.

“ Now Calamity increased, the *Raparees* on one Hand plundered and spoiled many of the *English* ; and on the other Hand the Army marching, and quartering, took what they pleased from us, and our Families were their Servants, to make what we had ready for them, and it lookt like a sudden Famine, there was such great Destruction. Now I considered the Way to prolong Time, that the *English* might eat Part of their own, was to get a Guard of *Irish Soldiers* in that Quarter, which lay open to all Mischief. So I went to *Dublin*, and got an Order from the Duke of *Tyrconnell*, for one Capt. *Francis Dunn* and his Company to stay with us, and protect that Quarter against *Thieves*, *Raparees*, and other Violences. This put a little Stop to Plundering in our Quarter, which sorely vext Plunderers and Thieves ; then some Evil-minded Officers got this Captain *Dunn* removed, and he went on his March near forty Miles ; but King *James* being then come into the Nation, another Friend and I procured his Order to bring him back again ; yet they were not quiet until he was again removed ; then the *Protestants* with us went fast to wreck in their Substance.

“ In those Times I was much at *Dublin*, applying to the Government in Behalf of the Country, for the Lord had given Friends Favour with the Government, and they would hear my Complaint, and gave forth several Orders to the Magistrates and Officers of the Army, to suppress *Raparees*, and restrain their Abuses : And they stood a little in Awe of me, for they knew I had an Interest with the Government.

“ I was sometimes with King *James*, and told him of the Calamity the *Protestants* were under in the Country, and he would hear me quietly, for the Lord made Way in their Hearts for us against such a Time of great Exercise and Trial, and I had a Concern upon me to make Use of it for the publick Good ; the Chief of the *English Protestants* being gone, who might have appeared to the Government for the Safety of the Country.

“ Now was Wickedness let loose, and got an Head, so that by Violence and Cruelty most of our *Protestant Neighbours* were forced from their Dwellings, and several Families came to my House, until every Room was full ; also most of their Cattle, that were left, they brought to my Land, thinking themselves and Goods safer there than elsewhere. Now were we under great Exercise and Danger, not only of losing our Goods, but our Lives.

ANNO 1690. At the *Boyne Fight*, the *Irish Army* being beaten, many of them fled our Road, and plundered many in our Parts, they plundered my House several Times, and we were in great Jeopardy of our Lives : For they were wicked and bloody ; so the Family were forced to go out of the Way, and my Wife desired me to go aside, lest they should kill me, for she would venture her own Life to save mine ; but I could not do it, though they should be permitted to kill me. Yet the Lord's secret Hand restrained them, and preserved our Lives ; they took all our Household Goods they could find and lik'd, and all our Horses that were left. Now was Violence let loose, and no Government to make Address to, the *English Army* did not come near

IRELAND.
1690.

“ us for some Time, and to look outwardly, we were exposed to the Wills of
“ cruel Blood-thirsty Men.

“ So I went to the Chief of the *Irish* near to us, who staid at Home, and
“ they came to me, and I told them, *They might consider we had lived as*
“ *peaceable Neighbours, and I wish'd we might do so still; and though at present*
“ *the English in this Neighbourhood lie open to the Spirit of their Countrymen,*
“ *yet they might easily apprehend it would come to their Turn; for the English*
“ *Army being Masters in the Field, would soon advance, and then they might expect*
“ *the same Measure from them, as the English now received from their Country-*
“ *men.* Wherefore I advised, *That they would use their utmost Endeavours to keep*
“ *off their Countrymen from spoiling the English of that Little which they had left,*
“ *and when the English Army advanced to us, we would use our Endeavours and*
“ *Interest to do the like for them.* They seemed to accept the Proposal gladly,
“ and promised, with many Oaths, to perform it to the utmost of their Power;
“ but did not, for there were few Nights passed, but some of our *English*
“ Neighbours were robb'd or wounded, and when I told them of their
“ Promises, they would pretend Ignorance in the Matter.

“ Now the *English* that remained near us, were forced to flee into the Parish
“ Worship-house at *Rossenallis*, a little from my House, for Safety. When the
“ *English* and *Scotch* came into those Parts, they plundered the *Irish*, but King
“ William put out a Proclamation, that *All the Irish and others, who would live*
“ *peaceably at Home, should not be molested.* Notwithstanding which, there came
“ two Captains, with about three Hundred Soldiers, and drove away about five
“ Hundred Head of Cattle and Horses, also took away Prisoners one William
“ Dunn (who had been a Captain in the former Wars) and two of his Sons,
“ one of whom they stript out of his Clothes in order to hang him, having
“ Suspicion that he was a *Raparee*: Then the *Dunns* sent for me in Haste,
“ and acquainted me therewith; I took Horse and rode after the Parties as
“ swift as I could, having Regard to my Promise of Neighbourhood; when
“ the *Irish* Neighbours saw me ride after them, many followed in Expectation
“ to get their Cattle and People released.

“ I rode four Miles before I overtook them, when I came near, the two
“ Captains perceiving who it was, (for they knew me before) made an Halt,
“ and met me. I reasoned the Matter with them, and told them of the King's
“ Proclamation, and how it would not be the Soldiers, but they who com-
“ manded, that must answer the Injury done, and that it was a Reflection
“ upon the King's Promise, as also a great Reflection on the *English* Nation;
“ so with much Discourse and Arguments to this Purpose, the two Captains
“ seemed willing to release all, if the Soldiers could be prevailed upon. I rode
“ with them to the Head of the Party, but they were very angry, and would
“ needs have killed the *Irish* that followed for their Cattle. Whereupon I
“ quitted my Horse, and ventur'd my Life amongst the rude Soldiers to save
“ the *Irish*, and with much ado I, with the two Captains Assistance, got them
“ moderated, on Condition to give them a small Part of the Cattle to release
“ the rest.

“ Then I mounted my Horse, and sought out the Man, whom they had
“ stript for hanging; when I found him, I threw him my Riding-Coat to put
“ on, and desired one of the Captains to assist me in finding of him that had
“ taken his Clothes; when we had found him, I reasoned the Matter with the
“ Captains and Soldiers, telling them, *It was unmanly, and not like a Soldier,*
“ *to strip Men in that Manner; for I had been a Soldier myself, and would have*
“ *scorned such a base Action; besides it might be a President to the Irish to strip the*
“ *English.* Many such Arguments I used, which at last prevailed, so that the
“ Captain made the Soldier put off the Man's Clothes, and give them to him
“ again. I also got both the Father and his Sons released, with all their Cattle,
“ and a great Part of the others.

“ And frequently, when the *English* Soldiers took away the *Irish* People's
“ Cattle, I persuaded them to give some of them again, or bought them for a
“ small

“ small Matter with my own Money, and gave them to the Owners, also let their Horses graze on my Land, to save them from the Plunderers. IRELAND.
1690.

“ Now the *English* Army settled in their Winter Quarters, and the *Raparees* increased their Number, most Part of the *Irish* ran out, and our Quarter lay open to them; they burnt many brave Houses, and some Towns, also kill'd several *Protestants*, and all was full of Trouble, yet, through the wonderful Mercies of God, we kept our Meetings constantly, and enjoyed them peaceably, but in travelling to and from them were many Times in Danger of our Lives by the *Raparees*; yet the Lord preserved us wonderfully, so that I do not know of above four Friends in this whole Nation, that were killed by violent Hands all the Time of this great Calamity.

“ Now the Time of our Half Year's National Meeting at *Dublin* approached, beginning the 8th Day of the Ninth Month 1690, to which I went as usually: We had an heavenly, blessed, powerful Meeting, and Friends were more than ordinary glad one of another in the Lord Jesus, who had preserved us alive through so many Dangers, to see one anothers Faces again. In the Time of the Meeting, Tidings were brought me, that *The Raparees had taken about twenty of my Cows, but that none of my Family were hurt*. So I was well satisfied; for then all were in Danger of their Lives that saved any Cattle about us, and lived out of Garrisons. When the Service of the Meeting was over, I returned Home, and found my Wife and Family well, which was great Satisfaction; but Spoil and Cruelty increased, and imminent Dangers were plain in my View; yet I durst not remove, for I knew it would discourage Friends, and the *English* about us, and perhaps cause them to flee from their Habitations, so be exposed to want many Necessaries; for they took Notice of me, and many of them thought they were safer for my staying in my Place. I also believed, that *One Hair of my Head should not fall without God's Providence*.

“ Now on the 23d Day of the Ninth Month before mentioned, I went to Colonel *Biaryl*, the Governour of *Mountmelick*, and told him, that *If he did not use some speedy Means to succour our Quarter, it would be to his great Damage; for I expected every Night that my House would be burnt, and if I gave Way, all the English thereabout would flee; so the Raparees might burn and destroy all the Forage there*; and urged him to take some Way to succour us, informing him how he might easily do it: Yet he took little Notice of it: For that same Night some Hundreds of *Raparees* beset my House, and I with my Family being asleep, they fired several Shots in at the Windows, which were heard at *Mountmelick*, about two Miles off; whereupon several went to the Governour Col. *Biaryl*, and desired a Party of Men to relieve me, which he would not grant them: Then a certain Lieutenant, (as they said) went to him, and desired a Party of Men, saying, *I was an honest Man, and he would relieve me, or lose his Life*. But *Biaryl* answered, *He would hang that Man that would go out of the Garrison*. So the *Raparees* set Fire to my House, and I staid therein until much of it was burned.

“ When we could stay no longer for the Fire, I made Conditions with them, then opened the Doors and went out; but they soon broke their Conditions, for though they had bound themselves with many Oaths, they took what Plunder they could get from the Fire, which being very fierce, destroyed the greatest Part. One lusty Mare was burnt to Death in the Stable, and two more they got out of the Fire sore scorch'd; they took my Wife's uppermost Garment, and so left her, but me and my two Sons they took away Prisoners, bare-legged and bare-headed, and not much better than naked; but one of them, at my Request, lent me an old Blanket of my own to lap about me: They took away all my Cattle, (left not one) then they took me and my two Sons that Night through rough Places, Bushes, Mire and Water to the Knees, in cold Weather; so that our bare Feet and Legs were sore hurt, and bruised with the Bushes, Gravel and Stones.

IRELAND.

1690.

" The next Morning they took us to a Wood, and held a Council upon us, who concluded to hang my two Sons, and shoot me, because they said, I was a stout Man. I told them, many of them knew me, and my two Sons also; and I challenged them all to prove, that either I or my Sons had wronged any of their Country Folks one Farthing all these Times of Trouble; but on the contrary, had saved them what I could; sometimes with the Hazard of my Life amongst the English Soldiers. Several of them made answer, and said, They knew I was an honest Man. Then I told them, If I died, they were my Witnesses I was innocent, and God would avenge my Blood. They wondered at my Boldness, and indeed my Life was little to me, for I desired to die, if it were the Will of God. Then they hoodwinked my Sons to hang them, and prepared two Firelocks to shoot me, they came to hoodwink me also; but I told them, They need not, for I could look them in the Faces, and was not afraid to die.

" Now came up one Lieutenant William Dunn, who was well acquainted with me and my two Sons, he was Son to old Capt. Dunn, whom I had got released, together with his Cattle, from the English Soldiers, and Brother to him whom they had stript in order to be hang'd, whom I got released also as aforesaid; and he who commanded this villanous Party that burnt my House, with several others whom I had done Kindness for, were present: So this Lieutenant Dunn expecting to get Preferment for what he had done, would take us to Athlone, twenty Miles from that Place. Thus the Lord interposed, and would not suffer them to take away our Lives, having a farther Purpose of Service for me.

" The said Dunn kept us three Nights by the Way at a Cabbin, cold and hungry, so that they themselves wondered how I could endure it; but I told them, They had taken and destroyed my Victuals, and the Lord had taken away my Appetite, so I was fitted for it. As we went to Athlone, we met Lieutenant Richard Dunn, and one Poor, his Brother-in-Law, who rail'd against us; but I told him, He should not rail at us, for we were Prisoners, and a right Soldier would not rail at a Prisoner. They said, They were going to burn Mountmelick, as also the rest of the Country then unburnt. I told them, There were many honest People there, and said, God help them. After some other Discourse they left us.

" As we went through Raghan, there came forth of a Cabbin an ancient Irishman, who lookt on me with a sorrowful Countenance, as though he pitied me. I lookt on him, and askt him, If he could give me a Piece of Bread? for I knew my Sons were hungry. The Man answered, and said, He would give me a Piece of Bread if he bought it with Gold, for he believed I was one that did not use to beg my Bread: So went into the Cabbin, and fetcht as course a Piece of Bread, I thought, as ever I saw, and said, He was very sorry he had nothing to give me to eat with it; but I told him, It was very acceptable, and gave it to the Lads. That Night we got Straw to lodge on, so rested well, and the next Day came to Athlone: We were no sooner got into the Great Street, but it was filled with a Croud of Rabble and Soldiers, and the High-Sheriff of that County, in the Midst of them, calling us Traytors, Rebels, and such like Names, that it was much they did not stab us with their Bayonets and Skeins, through the Sheriff's animating and encouraging them: But in the Interim, a genteel proper Man crowded through them, and came close to me, and calling me, Master Edmundson, asked me, How I did? I answered, saying, Thou seest how I do, but I know not thee. He answered, and said, I know you to be an honest Man; and spake aloud to the Sheriff and the rest, saying, I have known him above twenty Years, and I know him to be an honest Man, say you all what you will of him: This made them all quiet. Thus the Lord provided Succour for us, from their own People, in the Time of imminent Danger. Then they took us to the Main-Guard, where the Rabble throng'd in upon us, but this Man came there, and brought me a Noggin of Brandy, and told them, They did not know me so well as he did: He also acquainted me what William Dunn, who brought me there, had informed

" against

“ against me. Then I told him the whole Passage, and he said, *If that was all, he would not have me deny any Thing.* I answered him, *I had done nothing that I need to deny.* This Man’s Name was *Valentine Toole*, a Lieutenant; I heard he was reproved for being so kind to me, and durst come no more to see me.

“ In some little Time we were taken to the Castle, where the Governour Col. *Grace*, and the Council of Chief Officers were met. I came in with my old Blanket lapt about me. The Governour ask’d, *Where I lived*, and *what was my Name?* I told him, *I was old William Edmundson*: He stood up with Tears in his Eyes, and said, *He was sorry to see me there in that Condition*, for he knew me well, having been sometimes at my House; then the Governour ask’d the Lieutenant that brought us there, *What he had to say against me?* So he accused me of several Things falsely, and I having free Liberty to answer to every particular, did it so, that the Council of Officers were well satisfied, and the Governour spoke roughly to the Lieutenant, and ask’d him, *What he brought us there for?* He answer’d with this Excuse, *viz. that The Raparees were about to hang us, and he brought us here to save our Lives.* The Governour said, *If he had them there, he would hang them.* So committed us to the Custody of Captain *Francis Dunn*, and soon after sent us a Loaf of Bread, a Piece of Beef, a Bottle of Drink, and twenty Shillings of Brads Money; but we could get no Straw to lie upon, so lay upon the bare Floor, which was very cold and hard, we wanting Clothes, and my Strength was much spent, therefore was not like to continue long, if the Lord had not provided Succour for me.

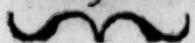
“ Now *John Clibborn*, a Friend, lived six Miles from *Athlone*, for most Friends in those Parts were forced away, except he and some of his Family, who hearing of me, came to *Athlone*; when he saw me in that mean Condition, he cried out, wringing his Hands, and told them, that *They had taken Prisoner as honest a Man as trod on the Earth.* After some Time he went Home to fetch us some Meat, for he had little Clothes left for himself, having been fore plunder’d and spoil’d. Now most of the Field-Officers and Captains knew me, I having been often at *Dublin* with the Government, when King *James* was there, and they would discourse familiarly with me. One Time I ask’d them, *What they had against me, and what I had done, that they kept me a Prisoner in that sad Condition, and not bring me to a Trial?* Col. *Moore* answering, said, *They had nothing against me for any Thing I had done, and he believed, I was a very honest Man: But they understood I was a witty Man, and capable to do them an Injury, and that was the Reason they kept me.* I told them, *That was poor Justice, to punish a Man for what he was capable to do, and not for what he had done.* The next Day *John Clibborn* came again, and brought some Victuals, but we could get no Straw yet to lie upon: I was much spent, and my Spirit grieved with their wicked Company, so that I desired rather to die quietly in a Dungeon, than to be amongst them.

“ I sent *John Clibborn* to the Governour, to desire him, that I might come upon my Trial, or be removed into the Dungeon. The Governour said, *He was sorry for me, for I was an honest Man, and there were none my Enemies but the Dunns, who were all Rogues, and he durst not release me, for there were many Eyes over him, because he was kind to the English; but to send me to the Dungeon, he could not find in his Heart to do it.* So *John Clibborn* requested, to let me go with him to his House at the *Moat*, and he would engage his Life, Body, and all that he had for my true Imprisonment, and to come when he sent for me, *alive or dead*: So the Governour was content, and let us go with him. Thus the Lord provided Succour for me in Time of great Distress. When I was there, with much Difficulty I got a few Lines writ and sent to my Wife, that she might know we were alive, and where we were; which was great Satisfaction to her and Friends, for many were under great Trouble of Mind, and it was a Trial on most of Friends in our Country. The English fled to Garrisons, and most of the Irish went to the Raparees.

“ One

IRELAND.
1690.

IRELAND.
1690.



“ One of my Sons that was with me had a Tanyard, well stockt with Hides and Leather, and about a Week after our House was burnt, my Wife went to fetch them off, and several *English* Neighbours with Horses and Carts went to help her, but whilst they were loading the Leather, &c. Lieut. *Richard Dunn* and his Brother-in-Law *Poor*, (whom I had met in going to *Athlone*, and who rail'd at me) as aforesaid, together with a Multitude of *Raparees*, came upon them, so they were forced to run for their Lives, and leave the Horses and Carts, the Leather and Hides, &c. which the *Raparees* took and carried away; but my Wife, not being able to outrun them, they took and stript her naked, being cold Weather, in the Beginning of the Tenth Month, alias *December*, who being ancient, and going two Miles naked, got a Surfeit of Cold, which continued with her until she died (being about seven Months after.) The next Morning a small Party of *English* Soldiers fell upon that great Company of *Raparees*, and kill'd the said Lieut. *Richard Dunn*, also his Brother-in-Law *Poor*, and a great many more of them; so were they prevented from burning *Mountmelick*, as he and others had threatned to do.

“ Now while I was with *John Clibborn* at the *Moat*, many of the *Irish* came daily to get what they could: There came also Col. *Bourk*, with about three Hundred Firelocks, as a Frontier, to intercept the *English* Soldiers: He was very loving to me, and promised, that *When he got to Athlone, I should have my Liberty, for that he believed I was an honest Man*. So in a little Time he and his Party went thither, and with his Assistance the Governour set me at Liberty, having set my two Sons at Liberty three or four Days before, who were gone to their Mother. So being at Liberty, I got to *Stream's Town*, which was the next *English* Garrison, though it was difficult and dangerous travelling, because of the *Raparees*, there being now little but Killing and Destruction on both Sides. Here I met with my Son *Samuel*, who notwithstanding he had left the Profession of Truth, and cast off his Education therein, yet was concerned for me in this great Trial; he came to that Place, being the uttermost Frontier Garrison of the *English*, to use his best Endeavours for my Liberty.

“ From *Stream's Town* I went to *Mullingar*, which was a great Garrison of the *English*, where the Officers and Soldiers were very kind to me, and exprest their great Gladness for my safe coming off; though many of them had never seen me before, but had heard of me and of my Usage, for the Noise of it went far, and several had sworn, that *If they had kill'd me and my Sons, they would have kill'd all the Irish they met with*. So from *Mullingar* I came to *Jane Barcroft's* near *Edenderry*, and from thence to *Mountmelick* to my Wife, where many were glad to see me again: We shifted for House-Room as well as we could, the Town being throng'd with Soldiers and Families drove from their Habitations in the Country, many of whom died for Want of Conveniencies and Necessaries, together with Grief for their Losses.

“ Now the *Irish* prey'd much abroad in the Country, and destroy'd it, so that the *English* Army marched out to drive them back over the *Shannon*, and they burnt much of the Country that harboured them on this Side. At this Time also Major General *Kirk*, with Part of the Army, came to *Mountmelick*, with Intention to settle Garrisons in convenient Places to save the Country, some informed him of *Rosenallis* to be a fit Place for a Garrison, telling him of me, and how I had been used there by the *Irish*: He sent for me, and commanded me to go with him to *Rosenallis*, and shew him the Place: So being commanded, I went with him.

“ Many *Irish* lived there and thereabout, under the *English* Protection, who supposing that I had occasioned their coming to make a Garrison there, were very angry with me, because this would hinder them from harbouring their Kindred and Countrymen, who were *Raparees*, as they had frequently done before; wherefore they got eight or nine bloody *Raparees* to lie in Ambush between *Mountmelick* and *Rosenallis*, in order to kill me, &c. as
“ hereafter

“ hereafter may appear : For young *John Mac Lisha*, (who had betrayed my
 “ Wife into an Ambush before) together with *Dennis Dunn*, came to *Mount-*
 “ *melick*, in Pretence of great Friendship, desiring me to go to *Rosenallis* to
 “ speak with the Officers in the Garrison, and it would be better for the Dwellers
 “ there : But as the Lord would have it, I did not go that Day. Two Days
 “ after they came to me again with the same Pretence, saying also, that *The*
 “ *Soldiers were pulling down my Out-houses that were left unburnt*, and using
 “ many Arguments in Shew of Kindness and Friendship to persuade me to go
 “ to *Rosenallis* ; but I was restrained by a secret Hand, that knew their evil
 “ Design, and would not suffer me to fall into their Snare. Howbeit next Morn-
 “ ing *James Dobson*, with his Son and Cousin, coming that Way, they shot
 “ his Son dead in the Place, himself and Cousin they took to the Woods,
 “ and barbarously murdered them. That Night the *Irish Papists* Inhabitants
 “ generally ran to the *Raparees*. Thus the Lord preserved my Life from the
 “ Hands of cruel and blood-thirsty Men.

“ Now as soon as the Ways were opened to travel, I went into the North to
 “ visit Friends, and some Friends accompanied me. As we went by *Dundalk*,
 “ where the Armies had been one against the other, there were many Bones and
 “ Tufts of green Grass that had grown from the Carcases of Men, as if it had been
 “ from Heaps of Dung : Then I told Friends that were with me, You may
 “ remember that I declared it in publick, in the Word of Truth, many Years past,
 “ that the Lord would dung the Earib with the Carcases of Men, and would spread
 “ them as Dung upon the Face of the Earth, and now you see it here fulfilled.”

The foregoing Narrative of *William Edmundson* excellently sets forth the Faith, Patience, Stedfastness and Magnanimity of a true *Christian* Man, putting his Trust in the Protection and Providence of God, his Supporter and Preserver. For whose merciful Deliverance, he and his Brethren, at their next Half-Yearly-Meeting, in the Year 1691, at *Dublin*, with united Hearts, under a weighty Sense and Consideration of the Greatness of their Preservation, through so many extream Difficulties and Dangers, during the Times of such Calamity and Distress, were bowed in humble Thankfulness to the Almighty, who according to the Multitude of his Mercies, had led them through the *Valley of the Shadow of Death*, and preserved them from the Fear of *Evil* ; who, amidst the barbarous Bustles, and horrible Commotions of outward Wars and Bloodshed, had enabled them to abide in Peace and Patience, as Followers of the Prince of Peace, through whom their Souls were also enlarged to render to the God and Father of immortal Consolation, all Glory, Honour, and Praise, Might, Majesty, and Dominion for ever and ever.

This grateful Commemoration of the divine Mercies extended to them, was also accompanied with Acts of true Love and Charity towards their Brethren ; wherefore they made diligent Enquiry into the Sufferings and Losses sustained by them in the several Provinces, and took Care that their poor Friends throughout the Nation should be speedily supplied with necessary Food and Raiment, until they might be restored to their Habitations, and resettled in a Capacity of obtaining a comfortable Subsistence in the Practice of that Sobriety, Industry and Diligence, which the Truth had led them into, and whereby, through the Blessing of God, in due Time, they came gradually to a Re-establishment in their temporal Concerns ; to which Blessing was also added, under the auspicious Government of King *William the Third*, and his Successors on the *British* Throne, the Enjoyment of the Liberty of their Consciences, and the free Exercise of divine Worship in their publick and religious Assemblies, without Molestation or Interruption.

SCOTLAND.
1653.

C H A P. XVII.

S C O T L A N D.

A Recapitulation of the foregoing Parts of this History.

HAVING in our former Volume, and in the four first Chapters of the present, related the various Sufferings of this People for the Cause of Religion and a good Conscience in *England* and *Wales*, we proceeded in the next seven Chapters to give an Account of their Constancy unto Death, and of their *Christian* Patience in sustaining cruel Corporal Punishments in *New-England*, as also of their enduring Fines, Imprisonments, and other Hardships in several other Places, as well on the Continent as in the Islands of *America*. We have also taken a View (*Cap. 12*) of their Sufferings in their Travels in several Parts of *Europe* and *Asia*: Of the long Imprisonment of two of them in the Inquisition at *Malta*, (*Cap. 13*.) Of the Travels and Jeopardies of two others in *Hungaria* and *Austria*, (*Cap. 14*.) In the fifteenth Chapter we have given a Relation of their hard Usage in *Poland*, at *Embsen* and *Hamburg*, in the *Palatinate*, and in some Places of the *United-Provinces*. In the sixteenth Chapter we have collected such of their Sufferings as have come to our Hands in *Ireland*, and therewith having closed our Account of the Transactions beyond the Seas, we return again to *Great-Britain*, and in this seventeenth Chapter shall lay before our Readers, a Relation of the first Appearance and Progress of that People in *Scotland*, and their Sufferings in that Part of this Island.

First Meetings of this People in Scotland.

First Preachers in Scotland.

A remarkable Passage respecting A. Hamilton.

The earliest Meetings of the People called *Quakers* in *Scotland* were held about the Year 1653; when several serious Enquirers into the Nature of true Religion, and the Purity and Spirituality of Gospel-Worship, burdened with the Formality, Superstition and Will-Worship, under which the National Preachers laboured to keep their Hearers in Bondage, began to separate from the publick Assemblies, and to meet together by themselves to wait upon God in Silence, and to worship him, who is a Spirit, in Spirit and in Truth. As they were thus exercised in an holy Silence, and awful Humility of Soul, they came to experience the quickning Virtue, Power and Influence, of the holy Spirit of God, enabling some of them to speak forth his Praise, and from a Sense of his Goodness to become instrumental for the Edification of others in the Faith. The first Natives of this Country, who distinguished themselves as Preachers among this People, were *William Osborne*, *Richard Ree*, and *Alexander Hamilton*: This *Alexander Hamilton*, with his Wife and Sister, had been Members of a Church or Society of *Independents*, whereof one *Thomas Chartres* was the Pastor or Teacher. Their Departure from the Church was regretted by the rest of the Society, they being Persons esteemed for their regular Life and religious Deportment, and *Chartres* would willingly have reduced them to come again and sit under his Teachings, but finding all his Endeavours to that Purpose ineffectual, he at length threatened them with Excommunication, and appointed a Day for passing that Sentence, giving the said *Alexander Hamilton* previous Notice thereof. *Hamilton* warned him to forbear, lest the Anger of the Lord should be provoked against him. This Caution *Chartres* regarded not, but answered, It is but *Alexander Hamilton* that says so: To which *Hamilton*, in the Presence of many Witnesses, replied, that It was not only he, but what he had said, was of the Lord. But *Chartres* persisted in his Resolution, which yet he was prevented from putting into Execution, in a remarkable Manner, whether providentially, or accidentally, we leave to our Readers Judgment, and shall only relate the Matter of Fact, being as follows, viz. About two Days before the Time he had fixed

fixed for pronouncing the Sentence of Excommunication against the said Persons, as he was walking in the Steeple-house Yard, where his Horse was grazing, he stept to him to stroke him, when the Horse gave him such a violent Kick on the Side as proved Mortal, and occasioned his Death about the same Time in which he had purposed to pass the said Sentence. By this Means his Design was frustrated, and *the Curse causeless did not come.* Prov. xxvi. 2.

SCOTLAND.
1654.

Some of the first of this People from *England*, who travelled into *Scotland*, were *Christopher Fell, George Wilson, John Grave, Sarah Chevers, and Katharine Evans*; also *Miles Halbead* and *James Lancaster*, who in the Year 1654, being at *Dumfries*, and *Miles*, after the Priest had ended his customary Performance in the Steeple-house there, testifying against the Deceit and Hypocrisy of the People, they were so enraged, that they forced him and his Companion out of the Town to the Side of a great River, intending there to have stoned them, but they, by wading through the River, escaped their Hands. After which they were at *Edinburgh* and *Leith* about ten Days, where *Miles* delivered to the Officers and Captains of the Army and Garrisons his Message, which was, that *The Anger of the Lord was kindled against them, because they had not performed their Promises, which they made to him in the Day of their Distress, when the Enemies compassed them on every Side, for then the Lord delivered them and gave them the Victory, but they had returned him Evil for Good, and committed Violence against those he had sent to declare his Word amongst them.* Having performed his Duty in this Respect, they went to *Glasgow* and *Sterling*, and then returned to *England*.

English
Preachers
travel into
Scotland.

ANNO 1655. *William Caton* and *John Stubbs* visited their Brethren in *Scotland*, administering such Counsel, as in their low Condition at that Time, tended to their Edification. *John Stubbs* returning to *England*, *W. Caton* went to *Sterling*, where he was taken and carried before the Governour, who at first accosted him in a rough and angry Manner, but *William* being of a meek and *Christian* Temper, by his soft Answers appeased his Wrath, so that he became cool and sedate. He was also at *Glasgow*, and went into the great Cathedral there, where after their Worship was ended, he had an Opportunity of speaking to the People in the Yard, the *English* Soldiers, in Garrison there, not permitting any Injury to be done him. He was likewise at *Douglas*, where he published the Truth without much Opposition.

W. Caton and
J. Stubbs.

In October 1657, *George Fox* was at *Edinburgh*, where he was summoned to appear before the Council, who sent an Officer to his Inn, with the following Order, viz.

G. Fox.

“ Tuesday, the 8th of October 1657, at His Highness's Council in Scotland.

“ ORDERED, That *George Fox* do appear before the Council on Tuesday the 15th of October next, in the Forenoon.

Order of
Council.

“ E. DOWNING, Clerk of the Council.”

He appeared accordingly, and after Examination, they told him, that *He must depart the Nation of Scotland by that Day Sevensnight.* Nevertheless he continued travelling up and down through several Parts of that Country, preaching among the People wheresoever he came, and afterwards returned to *Edinburgh*, where he was told, that *The Council had issued Warrants to apprehend him for Breach of their Order, in not departing the Country within the limited Time.* To which his Answer was, *What do ye tell me of their Warrants? If there were a Cart-load of them, I do not heed them.* For he, knowing his Commission to be from God, was carried above the Fear of Man in discharging it; and a peculiar Hand of Providence was sometimes visible in the Manner of his Deliverance.

G. Fox's
courageous
Answer.

We find also that in the Year 1659, *Stephen Crisp*, a Man well qualified for that Work, travelled into *Scotland* to preach the Gospel there.

S. Crisp.

The Gospel-Testimony of these faithful Witnesses did reach to the Consciences of many who heard them, but met with a virulent Opposition from the Priests and hireling

Virulent
Opposition.

SCOTLAND
1659.

hireling Teachers. * " For, the Enemy that had wrought, and was exalted in
" the Mystery of Iniquity, to darken the Appearance of this Day, had prepared
" and stirred up his Ministers to resist them and their Testimony, by aspersing
" them with many gross Calumnies, Lies and Reproaches, as *demented*, dis-
" tracted, bodily possessed of the Devil, practising Abominations under Colour
" of being led to them by the Spirit; and as to their Principles, *blasphemous*,
" *Deniers* of the *true Christ*, of *Heaven*, *Hell*, *Angels*, the *Resurrection* of the
" *Body*, and *Day of Judgment*. This was the vulgar and familiar Language of
" the *Pulpits*, which was for a Time received for *unquestionable Truth*; till about
" the Year 1663, some *sober* and *serious Professors* in and about *Aberdeen*, did
" begin to weigh these Things more narrowly, and find the Savour of that Life
" in the Testimony of that so much reproached People, which some Years before
" had stirred in others, who were now come to a great Loss and Decay; and
" this gave them Occasion to examine the Principles and Ways of that People
" more exactly, which proving upon Enquiry to be far otherwise than they had
" been represented, gave them a farther Occasion to see the Integrity and
" Soundness of that *despised People*, and of their Principles on the one Hand;
" and on the other to see the *prejudic'd Disingenuity* and *Enmity* of their Ac-
" cusers: In these the Lord caused his Word to prosper (who were few in
" Number, yet noted as to their Sobriety in their former Way of Profession)
" and to become one with them."

W. Dewf-
bury.

The Beginning of this Convincement was by the instrumental Means of the
Ministry of *William Dewsbury*, effectually reaching the Hearts of some noted
Professors in *Aberdeen*, particularly *Alexander Jaffray*, who had been Chief-
Magistrate of that City, and a Man of great Note and Account as to Religion
among the highest Professors there; as also *Alexander Gelly*, and soon after
Margaret Molleson, Wife of *Gilbert Molleson*, a Magistrate of *Aberdeen*, a Woman
eminent among the strictest Professors there for her religious Endowments;
Elizabeth Goodall, Wife of *Andrew Goodall*, a Merchant of the same Place; *Mar-
garet Scott*, Wife of *John Scott*, also a Magistrate of that City; and some others.

Divers con-
vinced.

Convincement
at Inverary.

The aforesaid *Alexander Jaffray*, soon after his Convincement, in the Begin-
ning of the Year 1663, was induced to remove into the Country to live at
Inverary, and was instrumental to settle a Meeting there: By Means whereof
some there, hearing the joyful Sound of Truth, gladly closed therewith, as a
Day of merciful Visitation, which their languishing weary Souls had long waited
for: Of these were *James Urquhart* and his Wife, *Robert Gordon*, and *John
Robertson*. How very acceptable the Doctrine of Truth at that Time was to
their waiting and thirsty Souls, was afterward well expressed by the said *Alexander
Jaffray*, who testified, *that when he first beard of a People that preached and held
forth a Principle of Light and Life, and Revelation of the Spirit of God to be known
now a Days, within, to save the Soul, his very Heart did leap for Joy within him.*

Convincement
of G. Gray
and A. Simon.

About the same Time were also convinced *George Gray* and *Agnes Simon*,
Persons of very good Repute among the Professors in those Parts, as to their
religious Abilities, and good Conversation, so that the Priest of the Parish where
they dwelt, *Samuel Walker* at *Monkeggie*, boasted of them, saying, *that He had
a Weaver, and a poor Woman, whom he would defy any of the Quakers to equalize
either for Knowledge or good Life*: But when shortly after both these his Hearers,
of whom he was so highly opinionated, withdrew from under his Teachings, and
joined to the *Quakers*, the Priest was exceedingly enraged, and highly incensed
thereat.

The said *Agnes Simon*, thus convinced of the Truth, readily opened her House
for the keeping of religious Meetings, and the neighbouring People flocked to
the Assemblies held there near *Ardibarrald*, insomuch that her House could not
contain them, (she being but a poor Woman as to the outward) wherefore they
met in the open Field, where *Patrick Livingstone* was made a blessed Instrument,
with

* R. Barclay's Works, Preface to *Truth cleared of Calumnies*.

with some others, to gather many in that Country, where there was a plain People, not yet tinctur'd with mistaken Principles of Religion, nor exalted with high Conceits of any external Profession, and so having no Self-Righteousness to part with, were the more open to the Reception of the Doctrine of Truth, so that many of them were turned unto Christ, and came to experience the quickning Power and Virtue of his Spirit to raise them from Death to Life. For the Strengthening of these, *Elizabeth Johnston*, a faithful and enlightned Woman, became a considerable Instrument.

This Convincement causing many to withdraw from sitting under their Teachings, mightily alarmed the Priests of *Aberdeen*, who by Calumnies and Reproaches vented from the Pulpits, laboured to incense the Magistrates to suppress this People, and to raise among the ruder and less intelligent of their Hearers a Spirit of Indignation, prone to abuse and vilify them on all Occasions. Hence it was, that when any of this Persuasion came thither, they were received by the Populace with Stoning and Beating in the Streets, pulling by the Hair, and other lawless Abuses, which the Magistrates, instead of reprovng, did too often countenance: They shut up *Richard Roe*, a Shoemaker of *Edinburgh*, in the Tolbooth of *Aberdeen*, and kept him close Prisoner six Months.

In the Year 1664, *George Keith*, who came from the South of Scotland to visit his Friends at *Aberdeen*, was detained ten Months in Prison, and *Patrick Livingstone* was kept under Confinement in the same Prison seven Months. During their Imprisonment one *Peter Strachan*, Son to *Andrew Strachan*, Priest in *Kintore*, confined with them either for Debt or some Misdemeanour, did violently beat and abuse them, and took away their Papers, and sent them to the Magistrates. This Man, after many Abuses offered them, became troubled in Conscience, and under a Sense of his Wickedness in abusing the Innocent, cried out fearfully, that the Judgments of God were upon him for his Carriage towards them, and repeatedly begged Forgiveness of them in the Presence of several Witnesses.

But the Envy of the Priests of *Aberdeen*, viz. *George Meldrum* and *John Menzies*, was principally bent against *Andrew Jaffray*; whose blameless Life and Estimation among the sober and serious Inhabitants there for many Years, raised in the Priests a Suspicion of his being a dangerous Seducer; wherefore they stirred up the Bishop of *Aberdeen*, and by his Means the Archbishop *Sharp*, against him. He was thereupon summoned to appear before the High-Commission Court of their Kirk, before whom he was enabled to bear a faithful Testimony to the Truth, witnessing the Promise of Christ fulfilled, *Luke xxi. 15. I will give you a Mouth and Wisdom, which all your Adversaries shall not be able to gainsay or resist*; for even the Archbishop himself, who was pleased to confer with the said *Andrew*, could get no Advantage in Argument against him: Nevertheless, to satisfy the Priests, the Sentence of the Court was, that *He should be confined to his own Dwelling-house, and keep no Meetings therein, nor go any whither without the Bishop's License, under the Penalty or Fine of 600 Scottish Marks, which they esteemed to be One-fourth Part of his Yearly Rents. But to this unjust Sentence his Answer was, that It was better to obey God than Man*; which Obedience afterward exposed him to various Sufferings.

ANNO 1665. *George Keith* being under a religious Concern to bear his Testimony to the Truth in the Great Steeple-house of *Aberdeen*, was, in attempting that Service, violently assaulted, beaten, and knockt down to the Ground, by one *James Horne*, their Bell-ringer. It was observed, that in a short Time after, the said *James Horne* going up the Steeple-house to ring the Bell, suddenly fell down through an Hole above four Stories high, and was instantly killed by the Fall, on the same Place of the Pavement where he had beaten the said *George Keith*.

In the Year 1666, *Alexander Forbes*, of *Archinkamper*, then lately convinced, having withdrawn from under the Teachings of *James Gordon*, Priest of *Alford*, in whose Parish he dwelt, the said Priest excited the Bishop of *Aberdeen* to prosecute the said *Alexander*; whereupon, after some Time, both he and *Alexander Gelly* were apprehended and carried away to *Edinburgh*, and imprisoned in the

SCOTLAND.
1663.

The Priests of
Aberdeen
alarmed.

G. Keith.

P. Living-
stone.

Envy of the
Priests against
A. Jaffray.

A remarkable
Event.

A. Forbes
and A. Gelly.

SCOTLAND.
1666.

Virulent
Sermon of
G. Meldrum.

Convincement
of D. and R.
Barclay.

Excommuni-
cation of J.
Urquhart.

and of J.
Forbes.

Prisoners
brought from
Inverary.

Cannon-gate Tolbooth there, whither they were committed for six Months. But it pleased God to work their Deliverance before that Time, without violating their Consciences, or in any wise submitting to the Will of their Adversaries.

In the Ninth Month this Year, *George Meldrum*, one of the Chief-Priests of *Aberdeen*, preached a most virulent Sermon against the *Quakers*, wherein he represented them in such a Manner, as he thought most apt to excite his Hearers Indignation against them, and to secure his slanderous Discourse from Confutation, enjoined such of his Auditors, as had taken it down in Writing, *not to let the Quakers have any Copy of it*. A Conduct by which he discovered a Conscience of having uttered what he could not defend. However, after some Time, a Copy being obtained by *Alexander Jaffray* and *George Keith*, they found his Charge less difficult to answer, than it had been to procure.

In this Year *David Barclay*, of *Urie*, received the Truth, and became a constant and faithful Professor of it. And in or about the next Year, viz. 1667, his Son *Robert Barclay* was convinced, a Man of much Learning and great Abilities, which were most excellently by him applied, in writing such an *Apology* for the true *Christian Divinity* as will stand the Test of Ages, being a most rational System, written under the Influence of divine Illumination, and recommending itself to the Understandings of Men by its own Strength and Energy.

We have before mentioned the Convincement of *James Urquhart*: It happened about this Time that he, for his conscientious Separation from his Parish-Kirk, fell under the Censure of the *Presbytery*, and was excommunicated. The Excommunication was sent to one *William Forbes*, a Priest of the Place where *Urquhart* lived, with an Injunction of the *Presbytery* for him to publish it from the Pulpit. The Priest conscious to himself of the Honesty and Integrity of the Person he was enjoined to read the Sentence against, fell under strong Convictions and great Reluctancy of Mind against the Performance of what he was commanded: But when he considered, that the Consequence of his disobeying the *Presbytery* would, in all probability, issue in the Loss of his Stipend, Covetousness overcame his Convictions, and he publicly pronounced the Sentence against *James Urquhart*, in direct Opposition to the Dictates of his own Conscience. This afterward gave the Priest much Uneasiness, and his Mind became so discomposed, that he could not, for some Time, proceed in performing the usual Offices of his Function, until at length he publicly and ingenuously came to confess, that *His Discomposure was a just Judgment of God upon him, for cursing with his Tongue a Person whom he believed in his own Conscience to be a very honest Man*. But notwithstanding the Strength of his Convictions at that Time, he afterward fell again into an Error of the same Kind, which yet more nearly affected him. His own Daughter, *Jane Forbes*, was convinced of the Truth, and joined herself to the People called *Quakers*: Church-Proceedings were carried on against her to an *Excommunication*, which her Father was required by the *Presbytery* to pronounce. The poor Man's Case, under so difficult a Dilemma, was really to be pitied. Hard was his Choice, either to lose his Living for disobeying the *Presbytery*, or wound his Conscience by pronouncing Excommunication against his Daughter, whom he knew to be a virtuous and religious Woman. But alas! both his *Conscience* and *Natural Affection* gave Place to the *Love of Money*, so that he was determined to read the Excommunication, and had uttered some Kind of Prayers previous thereto, when he was suddenly struck by Death at the very Time he had purposed to pronounce that Sentence. A melancholy and remarkable *Exit*, wherein *Nature* was observed to sink under the Weight and Oppression of a *Conflict* between *Conscience* and *Self-Interest*.

In this Year, viz. 1667, Sir *John Keith* brought away several of the People called *Quakers* from *Inverary*, where they were Prisoners, under a Guard, and delivered them to the Magistrates of *Aberdeen*, who after some Time of Confinement there, caused them to be conducted through the Streets, with much Reproach and Contempt, to *Bowbridge*, where a Guard was ready to have conducted

conducted them to *Edinburgh*; but they refusing to go on Foot, and their Conductors not being authorized to provide Horses or Carriages for them, they were permitted to depart to their own Dwelling-places.

We return to *Alexander Jaffray*, who in the Year 1667, laboured under much Affliction with a *Quincy* in his Throat, so that for some Time he could not speak, nor scarce eat or drink, insomuch that he was given over for Death by all that beheld him. Yet in that State he signified, by Writing, the *Stedfastness of his Faith in God*, and his *Belief that he should yet be preserved for farther Service to the Lord and his Truth*, which Prediction of his, the Sequel did verify: For, soon after his Recovery, on the 11th Day of the Ninth Month 1668, he was taken from his own House at *Kingswell*, in his sickly old Age, and carried by three Messengers to *Bamff Prison*, through the Bishop's Means, under the Pretence of a Fine of 600 Marks, formerly imposed upon him by the High-Commission Court, for suffering religious Meetings at his House contrary to their Order. Thus the persecuting Bishop and Clergy discovered the Malignity of their Disposition in imprisoning this faithful Man thirty Miles from his Habitation, which to him, in a sickly Condition, proved no less than three Days Journey. He was detained Prisoner there, to his great Expence and Damage, nine Months and sixteen Days, to the endangering of his Life, and might have died there, had not the temporal Power relieved him from the Tyranny of Ecclesiasticks; and by an Order of the King's Privy-Council, discharged him against the Will of his Prosecutors, on the 21st Day of the Sixth Month 1669.

About this Time *Lilias Skein*, Wife of *Alexander Skein*, one of the Magistrates of *Aberdeen*, a Woman much esteemed for her religious Accomplishments among the Professors there, and especially by *George Meldrum* their Priest, came under a true Concern of Mind to join herself in Society with the despised *Quakers*. A material Circumstance attending her Convincement merits Observation: While her Mind was deeply exercised in a serious Enquiry after the Way of Truth, she found her Progress therein impeded by Notions and Prepossessions, industriously instilled into the Minds of her, and other of their Hearers, by the Priests against that People, as that *they denied the Scriptures*, and *did not pray in the Name of Jesus*, whom the Scriptures testify of. This Impediment was removed in the following Manner: She happened to be taken sick, and kept her Chamber, in an Apartment, under the same Room where *Barbara Forbes*, one of that People dwelt, at whose House the *Quakers* sometimes met, so near to the said *Lilias* her Apartment, that she could distinctly hear what passed; and attentively listning, plainly heard two *English Women* exercised both in Preaching and Praying, whose lively Testimonies she observed to be full of Scripture-Expressions, and their Paayers and Petitions put up in the Name of Christ, and attended with Life and Power. From thence forward she was effectually reached, and thoroughly convinced of the Falshood of those slanderous Accusations, wherewith her formerly admired Preachers had been accustomed to vilify and calumniate that People.

The Convincement of this valuable Woman, and not long after of her Husband *Alexander Skein*, who from a zealous Opposer of this People, became a sincere Convert to their *Christian Principles*, increased the Indignation of the Priests at *Aberdeen*, who ceased not on every Occasion to excite the Magistrates against them, but their virulent Attempts in several Instances were frustrated, nor could they by their utmost Endeavours persuade the temporal Power to exert itself to the Height of Cruelty they aimed at, which was no less than the total Suppression of the said People, for

ANNO 1671. Upon the Coming of the Judges of the Circuit, to sit at *Aberdeen*, the Priest *Meldrum*, in his Sermon at the Opening of the Court, spared not to excite the Judges to exercise the utmost Severity against the *Quakers*, representing them, after his usual Manner, as a *most dangerous and pernicious Sect*. Nay, both he and another Priest, *John Menzies*, went to the Judges Chambers, where was also the Bishop, and informed them, that the Magistrates of *Aberdeen* had several Times broke up the *Quakers Meetings*, had imprisoned

SCOTLAND
16671

Troubles and
Deliverances
of A. Jaffray.

Remarkable
Convincement
of L. Skein.

Convincement
of A. Skein.

Attempts of
the Bishop and
Priests.

SCOTLAND:
1671.

Convention of
a Sub-Synod
of the Clergy
against the
Quakers.

Malice of the
Priests disap-
pointed by the
King's Decla-
ration.

A new Practice
in Courts of
Judicature.

imprisoned and fined, and even banished some of them. Upon the Judges asking those Priests, *What they would have them do farther?* one of them, *John Menzies*, gave such cruel Counsel, as the Bishop was ashamed of, and the Judges would return no Answer to: And when the Friends who were cited, did appear before them, they refused to pass any Sentence concerning them, or to give any Countenance to the Purposes and Designs of the Priests, which they clearly saw to be malicious.

When the aforesaid *Alexander Skein*, together with *John Messer*, who was convinced about the same Time, left the Communion of their Church, the four Priests of *Aberdeen* were so alarmed, that upon their joint Sollicitations, and going together to the Bishop on purpose, he called a Sub-Synod, who met shortly after, and drew up an Address to the King's Council at *Edinburgh*, and sent two of their Number to present it, petitioning the Council to take some effectual Course to curb and rid the Land of the Quakers, who were increasing among them. The Deputies of the Synod were *David Lyall*, and *James Gordon*, a Preacher at *Bancherie*, who spared not their utmost Endeavours to have got some fresh Order of the Council against the Quakers, but could not prevail, the Council only referring them to a Precedent Act of Parliament already made against Separation from the publick Worship, which required, that all who withdrew from their Parish-Churches be admonished by the Preachers, before two sufficient Witnesses, and then after three First-days Absence they be fined One-eighth Part of their valued Rent, &c. Thus the King's Council diverted the Malice of the Priests, and returned them back with nothing but the Law they had before. Whereupon when they came again to *Aberdeen*, and reported to the Town-Council the Issue of their Priestly Message, the Provost answered them, *What signifies all this? We had this before: Take you Care to do your own Work, and we shall do ours.* For the Act gave the Magistrates no Power to act, till the Priests had first performed their Office of Admonishing, and made Proof of its being done. Upon this two of them, *George Meldrum* and *David Lyall*, set themselves to work, and were performing from House to House their Monitory Office, when the King's Declaration of Indulgence to all Non-conformists, published in the Year 1672, was brought to *Aberdeen*, which at that Time put a Stop to their Proceedings, and was a remarkable Disappointment of their Malice, and accepted as a providential Deliverance by the Persons whose Ruin they sought.

The said Declaration of Indulgence came very seasonably to prevent the Execution of an Act of Council, which the Priests had prevailed on the Magistrates of *Aberdeen* to pass, by which they had resolved, *That no Quaker should be made a Burgeß or Freeman of that City.* And that *whosoever received a Quaker into his House without Leave of the Magistrate should be fined five Shillings.* And that if any Person should lett an House for Quakers, either to meet or dwell in, he should be fined 500 Scottish Marks.

It was also remarked by the said People, as a Providence preventing many Sufferings, which otherwise might have befallen them in this Nation, that the Judges of *Scotland* about this Time, introduced a new Practice in their Courts of Judicature; for, it having been a known Custom, and legal Practice, in that Nation in suing for a Debt, where Proof failed, to put the Party prosecuted upon his Oath to clear himself: This Custom exposed the Quakers, who could not Swear in any Case, to be made a Prey of by wicked and malicious Prosecutors for any Claim, however unjust. The Judges considering this, determined to prevent such impious Designs, by ordering, that a simple Declaration of the Truth should be taken from that People in such Cases. A Favour they had not then obtained in *England*, and by which those of that Persuasion were early exempted from many Sufferings, which their Brethren in other Countries were exposed to for refusing to Swear.

As the said persecuted People retained a grateful Sense of such Interpositions of Providence as tended to defeat the Malice of their Enemies, so they also made

made some Remarks on what befel many of their Persecutors; some of which were as follow, viz.

Gilbert Gray, the Provost of *Aberdeen*, a violent Persecutor, was suddenly snacht away by Death while he was in that Office, and then in the Flower of his Age.

Andrew Burnett, an Inventer and Spreader of many Falshoods against the said People, immediately after the uttering of his Slanders, fell into a very unusual Vomiting of Blood, of which he died in a most astonishing Manner.

James Skein, distinguished from another of the same Name, by the Appellation of *Black James*, a very wicked and abusive Man, who struck *George Keith* violently with his Cane in the Street, and otherwise assaulted and abused him, shortly after died of a virulent Humour, remarkably issuing out of that Arm which had been exercised in the inflicting of those Abuses.

James Skein, known from the other by the Name of *White James*, who delighted in inventing wanton Slanders against the said People, as he was repeating his malicious Falshoods, with a Purpose of defaming an innocent Person, was at that Instant suddenly stricken, that he fell down as dead, and was deprived of his Senses for some Time: When he recovered, he acknowledged the just Judgment of God upon him, confessed the Offence he had committed against his People, and gave Proof of his Repentance by his future abstaining from the like Practices.

Alexander Gordon, a Priest, who procured the Imprisonment of *George Keith* for preaching Truth in the Grave-yard at *Old-deer*, and caused him, with another Friend, to be kept all Night in a filthy Dungeon, call'd the *Thieves-hole*, where there was no Window either for Light or Air, was immediately cut off by Death in a sudden and surprizing Manner.

In or about the Beginning of the Year 1672, the Withdrawing of several others from their Communion, highly incensed the Priests of *Aberdeen*, who by their Influence on the Magistrates, procured the pulling down and demolishing the Walls of a Burying-ground, which the People called *Quakers* had purchased with their own proper Money, and wherein a Child of one *Thomas Mills* had been interred a few Days before: The Body of this Child, after three Days Interment, was, by Order of the Provost and Bayliffs, taken out of the Ground and carried to a Village called *Futtie*, where they had a Grave made for it. But a Rumour being raised among the People, as if the *Quakers* had, to deceive the Magistrates, taken out the Child's Body, and filled the Coffin with somewhat else, they ordered the Coffin to be broke open, and the Child's Body, though so long dead, was observed to bleed. It was also afterward remarked, that in the same Year wherein this Piece of Inhumanity was acted, an unusual Mortality fell among the Children in that Town. A principal and active Instrument in this Affair was *John Scott*, one of the Bayliffs, who still proceeding in such kind of Purposes, shortly after fell down Stairs, and broke his Leg. They nevertheless continued to remove every Body that was interred in the said Burying-ground, till they had taken up the Bodies of six Children, and at last they took up the Body of *Andrew Goodall*, an honest Man of seventy Years of Age, after it had lain eleven Hours in the Grave. This barbarous Practice did not cease, till a Representation thereof being made to the King's Council, a secret Check was given them, and this more than ordinary Inhumanity put a Stop to.

ANNO 1673. About the Beginning of this Year *Andrew Jaffray*, and several others of *Aberdeen* and Parts adjacent, convinced of this People's Principles, joined themselves to their Society. This again provoked the Priests, by whose Instigation the Provost, and others of the Magistrates, came to a Meeting on the 6th of the Third Month, and took the Names of all present, both Men and Women, sending a List of their Names by *William Gordon*, their Agent, to the King's Council, with Instructions to him strenuously to importune the Council against them. He performed his Message with the utmost Affiduity. But shortly after, it happened, that he went from *Aberdeen* to *Leith* to hear a Sermon, in the Time of which he was necessitated to go out, and at

SCOTLAND.
1671.

Remarks on
what befel
several Per-
secutors, viz.

G. Gray.

A. Burnett.

Black James
Skein.

White James
Skein.

A. Gordon.

Burying-
ground Walls
demolished.

Dead Bodies
removed.

Convincement
of A. Jaffray
and others.

SCOTLAND.
1673.

Sudden Death
of W. Gordon.

the End thereof, was found suddenly dead. An Incident which we only mention, and submit to the Reader's Observation.

Upon the Sollicitations of the said *William Gordon*, the Council on the 1st of the Fifth Month 1673, sent a Summons by *Duncan Donaldson*, their Messenger, to nineteen of the said People, who accordingly appeared before them on the 10th of the same Month; after two Sittings they were fined, and their several Fines assigned by the Council to one *Hugh Nelson*, an Apothecary in *Edinburgh*. While he was busying himself in a Process at Law for recovering the Fines assigned him, the King's Commissioners and Council issued a Proclamation, remitting all Penalties and Fines for *Non-conformity*, except such as were already paid, or engaged for by the Parties Bond or other Security. This cleared the *Quakers*, for their Principle was neither to pay the Fines, nor in any wise to compound for them; their strict Observance of which, intituled them to the Benefit of the said Proclamation, and disappointed the said *Hugh Nelson* in his Attempts against them.

Death of
A. Jaffray.

On the 7th Day of the Fifth Month 1673, *Alexander Jaffray*, a faithful Man and Sufferer for the true Religion, was removed out of this Life, and died in full Assurance of a glorious Immortality, leaving among his Friends this Prediction concerning them, viz. *That a winnowing and trying Time was coming shortly among them, whereby Hypocrites should be discovered and made manifest, but that a faithful Remnant should be preserved and brought through the fiery Trial to their great Comfort.* This was afterward judged to be plainly verified in the Sufferings, which within three Years after happened to the said People at *Aberdeen*.

Application
of the Ma-
gistrates of
Aberdeen
to the King's
Council.

The Magistrates of that City still continued their Application to the Council against the said People, and the Priests instantly solicited the Archbishop *James Sharp*, to take their Part, alledging, that *The Quakers Schism was prejudicial to the Interest of the Church*, and that by using a separate Burying-place, they prevented the Payment of the Fees customary on those Occasions. But this Complaint, when laid before the Council, was effectually obviated, by the said People's representing to them the inhuman Practice of their Opposers, in taking the dead Bodies out of their Graves, as is before related. The Council, upon hearing both Sides, did not think proper at this Time to interpose in the Affair; so that the Priests were dismissed, and returned Home again without attaining their Purpose.

Horror and
Uneasiness of
an envious
Opposer.

About the Year 1674, *Thomas Fern*, who came from *England* to visit the Brethren of this Persuasion in *Scotland*, was concerned to preach in one of their publick Meetings, and during his preaching was often interrupted by one *David Rate*, an envious Opposer of this People, whom the said *Thomas Fern*, after frequent cautioning him to desist from his evil Practice of Opposition, warned to beware, lest he should incur some remarkable Judgment from the Hand of God. It happened that within a few Days after, the said *David Rate* fell under extreme Anguish and Terror of Conscience, crying out continually, that *The Judgments of God were upon him for his Abuses and Molestations of this People in their religious Meetings*: Under which Concern he was continually restless, until he had sent for *David* and *Robert Barclay* to come and visit him; upon their, and some other of their Friends from *Aberdeen*, coming to him, he with many Tears begged of them to forgive him, crying out, *Help, help, help, I never wronged any but you, and will beg your Help on my Knees, &c.* The said Friends, moved with Compassion toward him, not only expressed their Forgiveness of him, but also prayed unto the Lord for him: After which he recovered, and his Mind became easy and quiet. Notwithstanding this, after his Health was again restored, he returned to his former Practices, the Iniquity of which seemed to be aggravated by his notorious Ingratitude. Thus he continued, till he fell again under a Spirit of Distraction, which settled upon him, and so continued to the End of his Days.

Disputes at
Aberdeen.

On the 14th Day of the Second Month 1675, a publick Dispute was held at *Aberdeen*, between *Robert Barclay* and *George Keith* on the one Part, and several Students

Students of Divinity, so called, on the other Part, the Result of which was, that four Students of their College were effectually convinced of the Truth of the Principles of the People called *Quakers*, and joined themselves to their religious Society.

In the Month called *March* 1676, the Council at *Edinburgh* put forth a Declaration, taking Notice of, and reinforcing former Acts of Parliament against Conventicles, and recommending the Execution of them to the Sheriffs and Magistrates of Corporations. Now though this Proclamation was expressly relative to such Persons as had been outlawed by the Council; yet the Priests and Rulers of *Aberdeen* made an Handle of it to oppress the *Quakers*, whom they well knew to be none of the Persons intended therein. Nay so rash and hasty was their Malice, that so soon as they had Information of the Council's Declaration, before it came to their Hands, or was proclaimed at *Aberdeen*, *Robert Forbes* Provost, with the Bayliffs and Town-Officers, came to the Meeting on the 12th Day of the Month called *March*, and took thence *John Skein*, *Thomas Merfer*, *Robert Gordon*, *John Cowie*, *Gilbert Keith*, *Alexander Somerell*, *William Scott*, *Andrew Galloway*, *Thomas Mills*, *William Knight*, *Alexander Harper*, and *John King*, whom they committed to Prison in the New-Tolbooth.

On the 19th of the same Month, they came again to the Meeting, and took thence *George Keith*, whom they put in the Upper-Prison, and kept him there some Days.

On the 21st they took and carried to Prison *David Barclay*, *Alexander Skein*, *Andrew Jaffray*, *Robert Burnett* of *Muchells*, *John Brown*, *William Sterven*, *Alexander Seaton*, and *John Forbes* of *Corje*.

On the 26th, the First of the Week, *James Forbes* and *Alexander Muir* were taken at the Meeting, together with *Andrew Galloway*, who had been discharged but two or three Days before, and all three of them sent to Prison.

On the 4th of the Month called *April*, *William Spark* and *George Gray* were taken from their Monthly-Meeting. On the 18th of the same Month, *Robert Burnett* of *Leithentie* and *Alexander Forbes* were taken in a Chamber, where they neither were at any Meeting, nor in any Exercise of Worship. On the 23d *John Mill* was apprehended, and on the 30th *Andrew Fisher*.

On the 2d of the Month called *May*, *John Robertson*, *John Glennie*, and *William Wishart*, and on the 16th *Alexander Gellie*, were taken: These and many others before named were committed to Prison from their religious Assemblies, while they were awfully met in an holy Silence, worshipping God in Spirit and in Truth.

After some Time the Prisoners were each of them severally served with the Copy of a Citation, being in the *Scottish* Dialect, as follows, viz.

“ **I** *John Walker*, Town-Serjeant on that Part, lawfully summons and warns you *A. B.* to compear before *John Earl of Arrol*, *George Earl of Marshall*, and Sir *John Keith* of *Keith-hall*, three of his Majesty's Honourable Privy Council, Commissioners appointed by his Majesty, with Advice of the said Privy Council, to the Effect under written, within the High Council-house of the Burgh of *Aberdeen*, upon the 26th Day of *May*, Instant, 1676 Years, there to abide and answer, at the Instance of Sir *John Nisbet*, of *Dirlton*, Knt. his Majesty's Advocate; and *Patrick Hay*, Advocate in *Aberdeen*, his Deputy; to hear and see it verified and proven, that you have contravened his Majesty's Laws and Acts of Parliament, to wit, the fifth and seventh Acts of the second Session of his second Parliament, begun at *Edinburgh* the 28th of *July* 1670 Years, by withdrawing and absenting yourself from the divine Worship in your own Parish-Kirk, since the 24th of *May* 1674 Years, and also for your Keeping seditious and unwarrantable Meetings and House-Conventicles, contrary to the Tenour of the said Acts, within the Burgh of *Aberdeen*, in the Dwelling-house of *Alexander Harper*, Mr. *Alexander Skein*, Mr. *George Keith*, and Mr. *Robert Bruce*, upon the respective Lord's Days, and first and third *Tuesday's* of every Month from the said Month of *May* 1674, until the Month of *April* 1676

“ Years

SCOTLAND.
1675.

Declarations
of the Council
against Con-
venticles.

Imprisonments
from Meet-
ings at Aber-
deen.

Copy of the
Prisoners
Citation.

SCOTLAND.
1676.

“ Years inclusive, and therefore to clear and see yourselves discerned, not only
“ to pay the Fines mentioned and expressed in the foresaid Acts of Parliament,
“ but also to undergo all other Fines and Punishments, both of Body, Goods,
“ and Geir, due to the contumacious and wilful Disobeyers, and Contemnors of
“ his Sacred Majesty, his just Authority, Commands and Laws.
“ And this is conform to the Principal libelled Summonds raised thereanent,
“ which is of Date the 9th Day of May 1676.”

At the Time mentioned in this Citation, the Prisoners were called up before the Commissioners, and the following Libel was exhibited against them, viz.

Copy of the
Libel against
the Prisoners.

“ **J**OHN Earl of Arrol Lord Hay and Slayns, George Earl of Marshall Lord
“ Keith and Altree, and Sir John Keith of Keith-hall, Knt. Marshal, three of
“ his Majesty's Honourable Privy Council, Commissioners appointed by his
“ Majesty, with Advice of the said Privy Council, to the Effect under written:
“ To our Officers in that Part: *Forasmuch* as it is humbly meant and shewed
“ unto us by Sir John Nisbet of Dirlton, his Majesty's Advotat, and Patrick
“ Hay, Advocate in Aberdeen, his Deputy; that *Whereas* by the fifth Act of
“ the second Session of his Majesty's second Parliament, begun at Edinburgh
“ upon the 28th Day of July 1670, it is *Statute* and *Ordained*, that no Persons
“ not authorized nor tolerated by the Bishops of the Diocese, shall presume to
“ preach, expound Scripture, or pray, in any Meeting except in their own
“ Houses, and to those of their own Family, and that none be present in any
“ Meeting without the Family to whom they belong, where any not licensed,
“ authorized, nor tolerated, as said is, shall preach, or expound Scripture, or
“ pray, declaring all who shall do in the contrary, to be guilty of keeping
“ Conventicles, and that he or they who shall so preach, expound, or pray,
“ within any House, shall be seized upon and imprisoned, till they find Cau-
“ tion, under the pain of 500 Merks not to do the like hereafter, or else enact
“ themselves to remove out of the Kingdom, and never to return without his
“ Majesty's License. And that every Person who shall be found to have been
“ present at such Meetings, shall be, *toties quoties*, fined according to their
“ Qualities in the respective Sums following, and imprisoned till they pay their
“ Fines, and farther during the Council's Pleasure, viz. Each Man or Woman
“ having Land or Heritage, Life-Rent, or proper Woodsett, to be fined in an
“ fourth Part of his or her valued Rent; each Tenant labouring Land in
“ twenty five Pounds *Scots*; each Cotter in twelve Pounds *Scots*; and each
“ Serving-Man in the fourth Part of his Yearly Fee: And where Tradesmen
“ or Merchants do not belong to, or reside within Burghs Royal, that each
“ Merchant or Chief Tradesman be fined as one Tenant, and each inferior
“ Tradesman as one Cotter. And if any of the Persons above mentioned shall
“ have their Wives or any of their Children, being in Family with them, pre-
“ sent at such Meetings, they are therefore to be fined in the Half of the
“ respective Fines aforesaid.

“ Like as by the seventh Act of the same Parliament, it is *Statute* and
“ *Ordained*, that all his Majesty's Subjects of the reformed Religion, shall
“ attend and frequent the ordinary Meetings appointed for divine Worship in
“ their own Parish-Churches, declaring thereby, that every such Person who
“ should three Lord's Days together withdraw and absent themselves from
“ their own Parish-Church, without a reasonable Excuse, to be allowed or dis-
“ allowed by the Judges, shall, *toties quoties*, be liable to the Fines and Penalties
“ following, viz. Every Person having Land in Heritage, Life-Rent, or pro-
“ per Woodsett, in the eighth Part of his or her Yearly-valued Rent; every
“ Tenant in six Pounds *Scots*; every Cotter in forty Shillings *Scots*; every
“ Person above the Degree of a Tenant, who hath a personal, but not real
“ Estate, in twenty Pounds *Scots*; every inferior Merchant and considerable
“ Trader, in six Pounds *Scots*; every other meaner Burgeiss, Tradesman,
“ and Inhabitant, in forty Shillings *Scots*. By the which two several Acts it is
“ declared,

SCOTLAND.
1676.

“ declared, that the same shall endure only for the Space of three Years and no longer, unless his Majesty think fit to continue them longer, as the said Act purports. And such like by an posterior Act of Parliament, upon the 4th Day of *December* 1672 Years, the aforesaid two Acts are appointed to endure for the Space of three Years, and longer, as his Majesty should be pleased to appoint: And because by an Act of his Majesty's Privy Council, dated the 6th Day of *August* 1675 Years, the foresaid Acts of Parliament are prorogated for other three Years and farther, during his Majesty's Pleasure, and ordained to continue in full Force, ay, and until his Majesty declare his farther Pleasure thereanent.

“ Notwithstanding of which Laws and Acts of Parliament, the Persons aforesaid, viz. *David Barclay, Alexander Skein, Thomas Mercer, John Cowie, Alexander Harper, Robert Burnett of Muchels, Robert Burnett of Lethentie, Andrew Galloway, Thomas Mill, John Brown, John Robertson, John Glennie, William Sterven, Robert Gordon, John Mill, William Scott, Alexander Somerell, George Keith, William Spark, Andrew Jaffray, Ochiltzie Ferindail, George Gray, William Wishart, Andrew Fisher, Alexander Gellie, Alexander Seaton, John Forbes, and Alexander Muir*, having, without Regard of the Duty they owe to his Sacred Majesty, or their Obedience to his just Laws, not only absented and withdrawn themselves from the divine Worship, as is presently constitute, and from all ordinary Meetings, appointed for that Effect, within the respective Parish-Churches of the Parishes where they live, since the 24th of *March* 1674, but also since that Time both by themselves and their Wives, at least such of them as are married, kept House-Conventicles, and have presumptuously dared and presumed, within those seditious and unwarrantable Meetings and House Conventicles, to preach, pray, and expound Scripture, and have been frequently present, both themselves and their Wives, at the Time after specified, when they, or one or other of them, have contemptuously presumed both to preach and pray; to wit, within the Burgh of *Aberdeen*, in the Dwelling-house of the said *Alexander Harper*, Mr. *Alexander Skein*, and Mr. *George Keith*, the first and third *Tuesdays* of every one of the Months of *April, May, June, July, August, September, October, November, and December*, 1674; *January, February, March, April, May, June, July, August, September, October, November, and December*, 1675; and *January, February, and March*, 1676 Years.

“ Where-through they have not only incurred the Pains of Fines mentioned and expressed in the foresaid Acts of Parliament, but also all other Pains and Fines due to the wilful Disobeyers and Contemners of his Majesty's just Authority, Commands and Laws, and ought and should be punished in their Bodies, Goods, and Geir, to the Example of all others to commit the like in Time coming.

“ We charge you therefore lawfully summons, warn and charge the said *David Barclay, Thomas Mercer, John Cowie, Alexander Harper, Robert Burnett of Muchells, Robert Burnett of Lethentie, Andrew Galloway, Thomas Mill, John Brown, John Robertson, John Glennie, William Sterven, Robert Gordon, John Mill, William Scott, Alexander Somerell, George Keith, William Spark, Andrew Jaffray, Ochiltzie Ferindail, George Gray, William Wishart, Andrew Fisher, Alexander Gellie, Alexander Seaton, John Forbes, Alexander Muir, and John Skein*, to compear before us in the High Council-house of the Burgh of *Aberdeen*, upon the 26th Day of *May* Instant, between 10 and 12 Hours in the Forenoon, to abide and answer, at the Instance of the said Complainer, in the Action and Cause above and under written, that is to say, the said Persons to hear and see the Premises sufficiently verified and proven, and being found of Verity, themselves discerned to pay the Fines mentioned and expressed in the above-written Acts of Parliament, and also to undergo the Fines and Punishments, both of Body and Goods, due to the wilful Contemners and Disobeyers of his Majesty's just Authority, Laws and Commands: And also that you summons, warn and charge

not

SCOTLAND.
1676.

“ exceeding the Number of Persons to compear before us Day and Place
“ afore said, to bear real and sooth-fast Witnessing in so far as they know, and
“ shall be asked at them in the said Matter, and that under all highest Pain
“ and Charge that after may follow.”

The Advocate
silenced.

The Libel being read, it was expected that *Patrick Hay* (the only Lawyer who could be procured to plead against them) would have made some Speech, in Support of what the Charge against them contained; but his Oratory on this Occasion was observed to fail him; and he had nothing to say but this one Sentence, *Who gave you Authority to preach?* Which for lack of pertinent Matter, he repeated several Times.

The Prisoners
Defence.

Then the Prisoners being called upon to make their Defence, *David Barclay* answered in their Behalf to the following Purpose: “ That though it was usual
“ for People in like Circumstances with them to employ Lawyers to plead their
“ Cause, yet they, having an Advocate with the Father, who could and would
“ plead their Innocency in the Consciences of their Opposers, did not think
“ proper to employ any Man to plead for them. That he desired no Ad-
“ vantage might be taken of the Prisoners for their lack of Knowledge in the
“ Intricacies of the Law, and that the Court would consider that Maxim of the
“ Law which says, *Summum jus est summa injuria*, and would not extend the ut-
“ most Rigour of the Law against them. That the Charge against the Prisoners
“ in general, of having met three Times in a Week ever since the Month called
“ *March* 1674, could not be true, because divers of them had been out of the
“ Nation, beyond the Seas, and others in *England*, and many of them had not
“ been within the Town of *Aberdeen* for several Months during the Time
“ mentioned in their Charge.”

Exceptions
against the
Witnesses.

The Witnesses, produced against the Prisoners, were partly *Divinity Students* of *Aberdeen*, who came to their Meetings on purpose to betray them; and partly the *Magistrates*, who took them into Custody. Against both these, the said *David Barclay* objected as insufficient: “ The *Students*, as being their known
“ *Enemies*, and also *Socii Criminis*, Partakers of the Crime, being themselves
“ present at the same Meetings, of which they accused the Prisoners; and that
“ they had published a Book, wherein they had in the Title-page accused the
“ Prisoners of *Blasphemy* and *Treason*, and so were manifestly prejudiced Per-
“ sons, and therefore no good Evidences; the *Magistrates*, as being those who
“ put the Laws in Execution, and therefore ought not to be *Accusers* in the
“ same Cause.” To these Objections the Earl of *Marshall* replied, *Then we
shall have no Witnesses at all.* The Court however took the Evidence of those
Witnesses, and proceeded.

Beside the afore said verbal Defence of *David Barclay*, the Prisoners delivered to the Court the following Answer in Writing, viz.

The Prisoners
Answer.

“ **A** L B E I T there be several Things in our Indictment, which cannot be
“ proven, by which it might be sufficiently invalidate and made void,
“ we being promiscuously charged to have been at so many Meetings, when
“ some of us were in other Nations, most of us in the Country, and some of us
“ at none of these Meetings mentioned in the Indictment, as we can instruct:
“ Likewise we can affirm, that we never met out of Contempt to the Laws, or
“ to any Authority whatsoever, so that we are wrongfully charged therewith;
“ but to pass this, we desire that these few Things following may be considered.
“ We believe the Parliament of *Scotland* did never declare by these Acts,
“ that they intended to meddle with that which is proper and peculiar to Christ
“ Jesus alone, knowing that the great Care which God hath committed to all in
“ Civil Authority is, to provide for the Peace and Prosperity of the Subjects, and
“ not to make themselves Lords over Men’s Consciences, which is the Prero-
“ gative of Christ and none else. Therefore the Parliament, to prevent Sedition
“ and Rebellion by any that under Pretext of religious Meetings might take
“ Occasion by Force of Arms to endeavour any Alteration of the Government,
“ did

“ did make these Acts, as the Narrative of the said Acts, and several material
“ Clauses thereof speak plainly out : Their great Intent was to prevent the
“ foresaid Evils, and not to trouble any that walked inoffensively, and purely
“ conscientiously in the Matters of the Worship of God.

SCOTLAND.
1676.

“ Now, it being a known Maxim in Law, that *Ratio Legis est Anima Legis*,
“ the Reason of the Law is the Soul and Life of the Law, it is to be expected
“ that the King's Councillors will judge accordingly.

“ Next, as to the fifth Act of the second Session of the second Parliament
“ made against Conventicles ; we may upon good Ground affirm, that we,
“ nor our Meeting, were never intended thereby, as may be evident from
“ several circumstantial and material Clauses of the said Act, the Reason of it
“ being to prevent Sedition and Rebellion, as is clear by the Narrative thereof ;
“ as also by that Part thereof which prohibits Field-Conventicles, calling them
“ a *Rendezvous of Rebellion*, tending in an high Measure to the Disturbance of
“ the publick Peace : But we being known to be a peaceable People, both in
“ Principle and Practice, who have denied the Exercise of all Military Wea-
“ pons ; therefore we are not the People intended in that Act. That Act was
“ particularly made against deposed Ministers, that they should neither preach,
“ pray, nor expound Scripture, but where they were indulged by the Council,
“ or licensed by the Bishop ; but it often falls out, that none of us either preach
“ or pray outwardly when we meet, but wait upon the Lord in Silence, to speak
“ and pray as the *Holy Spirit* moveth us and leadeth us : Which with several
“ other Differences holds out, that the Legislators did never intend that Act
“ against our Meetings ; and farther to evidence that we and our Meetings were
“ not intended in the said Act, we can instance several Persons that were present
“ at the Articles when this Act was in framing, that can declare, that some who
“ were upon the Articles did demand, *If the Quakers were to be comprehended*
“ *in that Act ?* the King's Commissioner, the Duke of *Lauderdale*, said, *It was*
“ *only to curb the Presbyterian Meetings in the West-Country.*

“ To confirm this farther ; the King's Council did never execute any of the
“ said Acts against any of our Friends for their Meeting in that City, or in the
“ Jurisdiction thereof, neither in any Place in the *South* or *West* of *Scotland*,
“ where there are frequent Meetings of our Friends in several Places, and have
“ been kept ever since these Acts were made : Though the King's Council, by
“ their Proclamation of the last Month called *April*, have been pleased to ex-
“ tend the Act against Conventicles, made 1669 Years, to all the Shires of the
“ Kingdom, now yet is observable, that at first it only reached those Shires in
“ the *West-Country*, where the *Presbyterian* Meetings were most frequent and
“ numerous : So that it is evident, that as at first it related only to the *Presby-*
“ *terian* Meetings in the *West*, so now it relates to such Persons only in the rest
“ of the Shires of the Kingdom, and not to us.

“ And seeing there were several of our Friends apprehended and imprisoned
“ upon the first coming forth of the late Proclamation, yet they were set at
“ Liberty a few Days after, upon Surety to compear only when called for, and
“ yet have ever since kept their Meetings, at *Edinburgh* especially, unquestioned
“ by the King's Council ; therefore in Reason we may expect to meet with no
“ other Measure from these of the King's Council here. And the rather, seeing
“ the Magistrates of *Aberdeen* have kept us in Prison near three Months, though
“ no Act of Parliament cited or proclaimed since, warrants any such Thing to
“ be done by Magistrates of any Burgh, as at present our Case stands ; of
“ which illegal Restraint we hope the King's Councillors will take Notice, and
“ prevent the like for the future ; we being an harmless People, from whom
“ there is no Ground to apprehend any Sedition, Rebellion, or any Thing that
“ can have any Tendency to Violence, or making Use of Arms ; but merely
“ out of that Duty we owe to God, and in Obedience to his Commands, who hath
“ forbidden us to forsake the Assembling of ourselves together, as the Manner of
“ some is, and hath commanded us to stand fast in the Liberty wherewith Christ
“ hath made us free, and to pray every where ; yea, he hath promised, where

SCOTLAND.
1676.

“two or three are met together in his Name, to be in the Midst of them: It is for this alone, and out of Conscience, that we dare not desert our Meetings, and is not out of Contempt to any Authority, God is our Witness. And it for this the Lord should permit us to suffer, we trust he will furnish us with such a Measure of Resignation of all that we have to his Disposing, that we should not count any thing too dear, when it comes in Competition with his Honour and our Duty to him. But we shall not wish any in present Authority to be Instruments thereof, seeing the Lord hath said to his People, *He that toucheth you, toucheth the Apple of mine Eye.*”

Proceeding

After an Hour or two taken up by the Court in Deliberation upon the Affair, the Prisoners, who had been ordered to withdraw, being called one by one, were severally asked, *Whether they would oblige themselves not to go to any more Meetings*, which every one of them refusing to do, they were again ordered to withdraw, and after some Time, being called again, the Sentence of the Court concerning them was publicly pronounced and read, being as follows, viz.

and Sentence
of the Court.

“**A**T Aberdeen, the 26th Day of May 1676 Years, in Presence of John Earl of Arrol, George Earl of Marshell, and Sir John Keith of Keithball, three of the Lords of his Majesty's Honourable Privy Council, and Commissioners appointed by his Majesty, with Advice of his said Privy Council, for putting in Execution the Laws and Acts of Parliament made against keeping of Conventicles, and Withdrawers from divine Worship, as it is presently established, conform to their Commission dated the 1st Day of March last, anent the Action persued before the said Lords, at the Instance of Sir John Nisbet of Dirlton, his Majesty's Advocate, and Patrick Hay, Advocate in Aberdeen, his Deputy; against John Skein, Merchant in Aberdeen; Thomas Mercer, Merchant there; Alexander Harper of Eister-eight; John Cowie, Merchant in Aberdeen; Andrew Galloway, Merchant there; William Scott, Merchant there; Thomas Mill, Shoemaker there; Alexander Somerell, Mariner there; Robert Gordon, in Spittell; Ochiltrie Ferindail, Glover in Aberdeen; Gilbert Keith, Weaver there; William Knight, Chapman there; John King, in Kinadie; David Barclay, of Urie; Mr. Robert Burnett, of Muchells; Mr. Alexander Skein, of Newtyle; Andrew Jaffray, of Kingswells; Robert Burnett, of Letbentie; Alexander Forbes, of Achlinhamper; Capt. James Forbes, in Bervy; and Mr. George Keith, Portioner of Biedlestown; William Sparke, in Stonhaven; Alexander Muir younger, in Aberdeen; John Mill, in Fintray; Andrew Fisher, Chapman; John Glennie, in Colehill; William Wisbart, at Newmill of Cumond; John Robertson, of Ethie in Rose; John Brown, in Montwich; Alexander Seaton, Servitor to the said Alexander Forbes; William Stervin, of Bourtree; John Forbes, in Corse; Alexander Gellie, of Blackford; and George Gray, in Newplace; for hearing and seeing it found of Verity, that the fore-named Persons, and ilk an of them, had contravened the Laws and Acts of Parliament, particularly the first and seventh Acts of the second Session of his Majesty's second Parliament, not only by absenting and withdrawing themselves from the divine Worship, as it is presently constitute, and from all ordinary Meetings, appointed for that Effect within the several Parish-Kirks of the Parishes where they live, since the 24th Day of March 1674 Years, but also since that Time, by their own, and their Wives, and Children, (at least so many of them as are married) keeping of House-Conventicles, wherein they, or an or other of them, have preached, expounded Scripture, or prayed, or been frequently present, when these not authorized, tolerated or licensed, by the Bishop of the Diocese, have preached, expounded or prayed, at the Times after specified, to wit, within the Burgh of Aberdeen, in the Dwelling-house of the said Mr. George Keith, upon the respective Lord's Days, and first and third Tuesdays of the Months of April, May, June, July, August, September, October, November, December, 1674; January, February, March, April, May, June, July, August, September, October,

“ *October, November, December, 1675; January, February, and March, 1676*
 “ Years; or one or other of the said Days, and until the respective Times that
 “ they were apprehended by the Magistrates of *Aberdeen*, at the unwarrantable
 “ House-Meetings and Conventicles, and incarcerate within the Tolbooth of
 “ the said Burgh for doing thereof; and that there-through the said Persons
 “ had not only incurred the Pains and Fines mentioned and expressed in the
 “ foresaid Acts of Parliament, but also have incurred all other Pains and Fines
 “ due to the contumacious and wilful Disobeyers and Contemners of his Sacred
 “ Majesty, his just Authority, Commands and Laws, and to be punished in
 “ their Bodies, Goods and Geir, for doing thereof, in Example for others to
 “ commit the like in Time coming, as in the libelled Summons raised and
 “ pursued thereanent at length is contained; the said libelled Summons being
 “ called, the fore-named Persons, Defenders, (except *Alexander Somerell* and
 “ *John King*) did all personally compear, and gave in several Reasons and
 “ Defences, that the said Acts of Parliament were not at the making thereof
 “ intended against them, who, as they alledged, were an innocent and harmless
 “ People, (being all of them *Quakers*) but were made against the *Presbyterians*,
 “ as they held forth by several Arguments.

“ Like as the said Lords having admitted and received several famous
 “ Witnesses for the proving the Truth of the Articles of the said libelled Sum-
 “ mons, and having taken their Depositions thereanent, they found that all
 “ the fore-named Persons, Defenders, had contravened the two Acts of Par-
 “ liament above written, by absenting and withdrawing themselves from the
 “ publick Worship, as it is presently professed and established in the Kirk of
 “ *Scotland*, and of keeping of House-Meetings and Conventicles in the said
 “ *Mr. George Keith* his House in *Aberdeen*, in the Month of *March* and *April*,
 “ and upon the 2d Day of *May* 1676; as also the saids *David Barclay*,
 “ *Mr. George Keith*, *Thomas Mercer*, *John Cowie*, *Thomas Mill*, *Andrew Gal-*
 “ *loway*, *Mr. Alexander Skein*, *Alexander Harper*, *John Skein*, *Robert Burnett*,
 “ and *Ochiltree Ferindaile*, were guilty of keeping Meetings and House-Con-
 “ venticles in Anno 1675 Years; and also finds, that the said *Mr. George Keith*
 “ and *John Skein* had contemptuously dared and presumed to preach and pray
 “ in these House-Meetings and Conventicles: And that the saids *Mr. Alexander*
 “ and *John Skein*, *Alexander Harper*, *Thomas Mill*, *Mr. George Keith*, and *An-*
 “ *drew Jaffray*, their Wives, had been present with themselves at these un-
 “ warrantable Meetings, and therefor the said Lords decerned and ordained the
 “ said Defenders, ilk an of them for their own Parts, according to their
 “ respective Transgressions, to pay the Fines and Penalties due by these Acts
 “ of Parliament, for committing the said Crimes, to wit, ilk an of the saids
 “ *David Barclay*, *Mr. Robert Burnett*, *Alexander Gellie*, *Robert Burnett*, *Alex-*
 “ *ander Harper*, *Mr. Alexander Skein*, *Andrew Jaffray*, and *Mr. Alexander*
 “ *Forbes*, ilk an of them, a fourth Part of their respective valued Rents for
 “ their own keeping of Conventicles, and an eighth Part of their said valued
 “ Rents for ilk an of them withdrawing from publick Worship; and also ilk
 “ an of the saids *Mr. Alexander Jaffray*, *Andrew Skein*, and *Mr. Alexander*
 “ *Harper*, to pay an eighth Part of their valued Rents, for their Wives Trans-
 “ gressions, conform to the Tenour of the Act of Parliament. And also the
 “ said Lords decerned the Persons after named, who are not landit Persons to
 “ pay the Sums following, ilk an of them for their own Parts, as is after
 “ specified, viz. ilk an of the saids *Andrew Galloway* and *Thomas Mill*, thirty
 “ Pounds: *Item*, the said *William Sparke*, forty Pounds: *Item*, the said
 “ *Mr. George Keith*, thirty Pounds: *Item*, the said *James Forbes*, twenty five
 “ Pounds: *Item*, ilk an of the rest fore-named Persons, twenty Merks: And
 “ that over and above the saids *John Skein* and *Mr. George Keith*, because they
 “ are found to have preached and prayed at these unwarrantable Meetings,
 “ their finding Caution under the pain of five Thousand Merks not to do the
 “ like hereafter, or else to enact themselves to remove out of the Kingdom,
 “ conform to the Tenour of the Act of Parliament. And ordains all the

SCOTLAND.
1676.

“ fore-named Persons to remain in Prison, till they make Payment of the said
“ Sums and Fines.
“ This was extracted forth of the Rolls and Records of the said
“ Meeting, by me *George Patton*, Clerk thereto.

“ *Subscribitur,*

“ *GEORGE PATTON.*”

Recommitment
of the Pri-
soners.

Commitment
of others.

The Sentence being read, the Prisoners were ordered to remain in Prison :
And on the 28th of the same Month, *William Taylor* was taken at a Meeting,
and sent thither also ; but was soon discharged by Order of the Earl of *Marshall*.
But returning again to Meetings, was again apprehended on the 18th of the
Month called *June*, and recommitment together with *George Johnston*, *Robert*
Sandilands, and *William Scott*. On the same Day *Robert Mill*, a Boy about six-
teen Years of Age, for going to the Steeple-house, and uttering some Words
of Truth, was put in the High-Prison ; nor could the Provost by any Means
be persuaded to suffer him to be with his Father, then also a Prisoner in the
lower Part of the Goal. On the 2d of the Fifth Month, *Robert Gerrard* was
added to the Number of the Imprisoned : On the 9th, *John Lesk* and *John*
Forbes : And on the 5th of *September*, *John Thompson*.

While they lay thus under close Confinement, some of them were concerned
at Times to preach to the People, who would come up to the Windows of the
Prison and hear them ; but the Magistrates of *Aberdeen*, to prevent this, and
farther to incommode the Prisoners, caused the Windows to be nailed up for an
whole Week together, and also removed several of them into the Higher-Prison.

During this Time *Robert Barclay*, being at *London*, and having Admittance
to the Presence of King *Charles the Second*, delivered into the King's own Hand
the following Paper, by him written, and intituled,

“ *The STATE of the CAUSE of the People of GOD called QUAKERS, in*
Scotland, presented unto the KING's Consideration.”

The Quakers
Case stated.

“ **T**HE Council of *Scotland* having about three Months ago emitted a
“ Declaration to reinforce former Acts of Parliament against Conven-
“ ticles, and recommended the Execution of them, because of the Abuse several
“ Persons had made of the King's Indulgence, as the said Declaration intimates ;
“ some inferior Magistrates have taken Occasion thereby to imprison many of
“ them, and some Deputies of the Council have stretched the Laws against
“ Conventicles to the highest Pitch of Severity, by heavy Fines and tedious
“ Imprisonments, although their Practices and Principles never gave Ground
“ for such Procedure : It is therefore, on Behalf of the said suffering People,
“ desired, that it would please the King favourably to recommend their Case
“ to the Council of *Scotland*, that a Difference of Character may be put upon
“ them, who have ever lived and behaved themselves peaceably under the pre-
“ sent Government, from such as are said to have abused the Indulgence, with
“ some present Relief to these harmless Sufferers, to prevent that utter Ruin,
“ which in all probability will attend so many of them that live by their
“ Labour and Calling.

“ *R. BARCLAY.*”

After some Time the King was pleased to order his Secretary, the Duke of
Lauderdale, to transmit the said Paper to the Council of *Scotland*, and refer it
to their Consideration, which he did in these Words, viz.

Reference of
the Cause.

“ **H**IS Majesty is graciously pleased to refer this Paper to the Right Honourable
“ the Lords of his Majesty's Privy Council in *Scotland*.

“ *Whitehall, 7th August 1676.*

“ *LAUDERDALE.*”

CHAP. 17. of the People called QUAKERS.

511

On the 7th of September following, the said Paper and Reference were presented to the Council then sitting at *Edinburgh*. And at the same Time the following Memorial was also presented :

SCOTLAND.
1676.

Presented to
the Council at
Edinburgh.

" Unto the KING's Council, the People in *Derison* called QUAKERS,
" in and about *Aberdeen*,

" SHEWETH :

" **T**HAT on the 12th Day of the First Month (commonly called *March*)
" 1676, the Magistrates there imprisoned in their Tolbooth several of us,
" and since that others, in all now to the Number of forty Men, many whereof
" are poor Labourers, Tradesmen and Servants, for meeting together to wait
" upon and worship the Lord in Spirit and in Truth, as he requires : It having
" been the constant Practice of several of us for many Years by-gone : Nor
" have we been found guilty of seditious Conventicles, since we were a People,
" our Principles being known to be peaceable, and not to give any Ground of
" Suspicion to be either factious or seditious, but to be willing and ready to
" give unto *Cæsar* what is *Cæsar's*, and not to resist the Authority with carnal
" or military Weapons, but to be subject, for Conscience-sake, either actively
" or passively.

Copy of a
Memorial
delivered to
the King's
Council.

" May it therefore please the King's Council seriously to weigh and consider
" our Conditions, wherein we are considerably prejudged, by a tedious Re-
" straint, and to free us of our present Bonds, and of any Incumbrance that
" may have a Tendency hereafter to lett our waiting on, and worshipping our
" God, in an acceptable Manner, and following our lawful Occasions to provide
" for our Families, as becomes *Men fearing God, and honouring the King*.

" Since it hath pleased the King favourably to refer to the Council's Con-
" sideration the Case of the People called *Quakers*, Prisoners at *Aberdeen*,
" until the Council have Time more maturely to discuss that Matter, it is
" offered as a present Expedient, there being about forty two Prisoners, most
" of whom have been six Months in Prison ; That it might please the King's
" Council to order their Release, suspending the Execution as to the Fines, till
" the Council take farther Consideration of that Matter, and if the Council
" shall so see meet, to recommend to the Magistrates of *Aberdeen*, that if they
" observe any Unpeaceableness in the Way of that People, they might report
" it to the Council."

But the Council at *Edinburgh* did not think proper to interfere in a Matter which they had formerly appointed their Commissioners at *Aberdeen* to determine, and concerning which those Commissioners had already pronounced their Decree and Sentence : Wherefore they still left the Matter to the Decision of the same Judges, only appointing three others to be joined to them, and assist therein, namely, Sir *Richard Maitland* of *Petrickie*, *Baird* of *Archmedden*, and *Oilgvie* of *Boyne*. The six Commissioners accordingly sat at *Aberdeen* on the 28th of September, and the Prisoners being called before them, the Earl of *Arrol*, being *Præses* of the Session, told them, that *They had called them again to know whether they were yet better advised, than when they were last before them ? And whether they would give Bonds not to hold any more Meetings ?* To which *John Skein* answered, that *The last Time they were before the King's Council, he, being one of those accused for speaking in the Meeting, desired the Accusers might be asked, Whether either George Keith, or himself, or any other of them, had ever been heard to speak any Thing in the least tending to Sedition, or to withdraw any of the King's Subjects from their due Obedience and Subjection to his Authority ?* To this the Earl replied, *It is enough : That Matter was spoke to at our last Sitting, and you were then found Guilty.* *John Skein* answered, that *There had not been any seditious Act proved against them, and that they had been kept Prisoners about seven Months for no other Cause than meeting in a peaceable Manner to worship God in Spirit and in Truth.* But the Earl of *Arrol* again interrupted

The Case re-
ferred to the
Commissioners.

Setting of the
Commissioners
at *Aberdeen*.

Speech of
J. Skein,

SCOTLAND.
1676.

Presented to
the Council at
Edinburgh.

Copy of
the
Minutes
of the
Council.

Speech of
A. Skein.

interrupted him, saying, *It is enough.* And then directing his Speech to the other Commissioners, said, *My Lords, I have delivered your Minds, and therefore it is fit they (the Prisoners) should remove.* Wherefore John Skein farther said, *Though you now sit as our Judges, yet I cannot forbear from the Zeal of the Lord, and from that Respect I owe you as the King's Counsellors, but put you in Mind, that the Day is coming, that both you who are now sitting as our Judges, and we who are judged, must both stand before the Judgment-seat of the just Judge of Heaven and Earth, and therefore I wish ye may so judge now, as that at that Day ye may have Peace.* The Earl of Arrol said, *You are not to be our Lawgiver.* John Skein replied, *No, I only in all Humility lay these Things before you.*

The Earl querying, *Whether they were all of that Mind;* Alexander Skein answered, *I hope there are none of us here that will be so unfaithful to our God, as to give any Bond, whereby we should bind ourselves not to meet together and worship God: And withal I shall desire to lay this Consideration before you, that there are none of our Friends, (so far as we know) that are suffering on this Account in any of the three Kingdoms but we.* The King hath referred us to his Council, and the Council hath referred us to you here, so that ye have all the Power of the Civil Authority to do with us as it shall seem right to you, from whom we may expect as much Moderation, as our Friends elsewhere have met with: But if it shall please the Lord to permit you to be the Instruments of our Sufferings, I hope, he will enable us to bear it with that Patience and Submission that becometh Christians.

The Earl of Arrol addressing himself to the other Commissioners, said, *My Lords, if ye have any more to say than I have said, ye may speak it.*

The Earl of Mershell then said, *They plead themselves Not guilty of seditious Conventicles, as would seem by what that young Man spoke, whereas the Law concludes their very Meetings seditious.*

Alexander Skein answered, that *They could not help all the Constructions of that Kind or Sort, for that it hath been the Lot of God's People in all Ages to have several Misrepresentations cast upon them, but we hope (said he) we shall behave ourselves so peaceably and dutifully, that where for Conscience-sake we cannot give active, we shall give passive, Obedience.*

Then said the Earl of Arrol, *Qualified Loyalty smells of Disloyalty: It seems then, you will not give Bond.* To which John Skein answered, *Let never that Day dawn, in which we shall be so unfaithful to the Lord: But if any should prove so, let neither the King nor his Council trust that Man, for he that is not faithful to the Lord, will never be faithful to his King and Country.*

The Prisoners being ordered to remove, as they were withdrawing, the Earl of Arrol said again to Alexander Gellie, that *The Quakers Loyalty was a qualified Loyalty.* To which Alexander answered, that *He understood not that Loyalty which was not qualified with the Fear of God, and Obedience to him rather than Man.*

After some Hours, the Prisoners were called again into the Court, and the following Decree was read in their Hearing, viz.

Decree of the
Commissioners.

“ **A**T Aberdeen, the 28th Day of September 1676, in Prefence of the
“ Honourable Commissioners of the Privy Council, and other Com-
“ missionate within the Shire of Aberdeen and Bamff, for putting in Execution
“ the Laws and Acts of Parliament made against Conventicles, withdrawing
“ from publick Worship, disorderly Baptisms, and others of the like Nature;
“ The Lords and others foresaid, having called the Quakers, Delinquents, who
“ are imprisoned within the Tolbooth of Aberdeen, and interrogate, if they
“ would oblige themselves to abstain from Conventicles and unwarrantable
“ Meetings; they all in one Voice refused so to do. And the Quakers having
“ been all fined upon the 26th Day of May last, the said Lords, and others
“ foresaids, ordains them to pay the respective Fines, then imposed upon each
“ of them, betwixt this and the 5th of October next to come, to Capt. George
“ Melwill in Aberdeen, whom the said Lords will impower to receive the same:
“ And

“ And how soon they, or any of them, pay their Proportions thereof, the
 “ Magistrates of *Aberdeen* are hereby warranted to enlarge the Person or Persons
 “ so paying, from Prison, upon a Testificate from the said Capt. *George Melvill*
 “ or *Patrick Hay* : And if betwixt this and the Time aforesaid they do not
 “ make real Payment of their respective Proportions of the foresaid Fines, the
 “ said Captain is immediately thereafter to do his utmost Endeavour and
 “ Diligence for Recovery thereof from them, by poinding and distraining their
 “ readiest Goods and Geir for the same.

“ And in the mean Time the said Delinquents to stay in Prison, and remain
 “ therein, till the same be recovered and uplifted, and then to be released
 “ therefrom by the said Magistrates, so soon as the said Fines shall be uplifted
 “ and recovered, as said is, with Certification to those who shall be enlarged
 “ after Payment of the said Fines, That if thereafter they withdraw from
 “ divine Worship, or keep unwarrantable Meetings, they shall be fined and
 “ imprisoned, conform to Act of Parliament and Commission granted to this
 “ present Committee by his Majesty and Privy Council.

“ And to the Effect the said Capt. *George Melvill* may the more conveniently
 “ use real Diligence for recovering the said Fines, the said Lords, and others,
 “ ordains the said *George Patton*, their Clerk, to issue forth Precepts for poind-
 “ ing the said Delinquents, to be contained in the Commission to be granted to
 “ the said Capt. *Melvill*.”

The Prisoners being again withdrawn, and returned to Prison, the Earls of
Arrol and *Boyne* departed out of Town the next Morning. After their Departure
 the other Commissioners sat again ; when considering that there were eight of
 the Prisoners who had been taken since the rest were fined, and therefore not
 included in their Decree ; they, not being willing to give themselves farther
 Trouble, by entring into any particular Process against them, caused a Clause
 concerning them to be added to their former Decree, in these Words, “ Also
 “ we empower the Magistracy of *Aberdeen* to enlarge or set at Liberty these
 “ *Quakers* who have entred into Prison, or been incarcerated, since the said 26th
 “ Day of *May* : And if thereafter they shall contravene the foresaid Acts of
 “ Parliament within the Burgh of *Aberdeen*, the Magistrates are upon Notice
 “ thereof, to apprehend, detain and imprison them.” By Virtue of the said
 Clause, *John Forbes* of *Achorties*, *John Lesk*, *Robert Gerrard*, *John Thompson*,
Robert Sandilands, *William Scott*, *George Johnston*, and *William Taylor*, were set
 at Liberty.

*A Clause
 added to the
 Decree.*

*Several set
 at Liberty.*

About this Time *George Skein* was chosen Provost of *Aberdeen*, who caused
 the Prisoners to be straitly kept ; and whereas they had before the Liberty of
 going sometimes into the Lower Council-house, he gave Orders to deny them
 that Privilege, and threatned some of the Officers with the Loss of their Places,
 for not being so rigid as he directed them.

*New Provost
 of Aberdeen.*

On the 17th of *October*, *John Lesk* and *John Thompson* were taken at a
 Meeting, and committed by the Provost to the High-Prison, where he
 threatned to put all such as should be by him committed for the future.

*Imprison-
 ments.*

On the 21st of *October*, Capt. *George Melvill* set himself to work, to put in
 Execution the Authority given him by the King's Commissioners, to levy the
 Fines, beginning with *Thomas Mill*, a Shoemaker, from whom, for his Fine of
 30 *l.* he took Goods of three Times that Value ; and thereupon the said *Thomas*
 was released from his Imprisonment. He, being discharged, was present when
 his Goods were carried to the Cross to be there appraised, and finding that they
 were doing him much Wrong by under-rating them, testified against their In-
 justice, and withal kneeling down, *prayed God to forgive them*. This Act of his,
 however truly favouring of a meek and *Christian* Spirit, was by the Provost
 resented as an high Affront to him and his Office, wherefore he again committed
 the said *Thomas Mill* to Prison, where he was detained four Days. This many
 of the sober and moderate People did esteem as a great Severity in the Provost ;
 and two of the Prisoners found themselves concerned to write to him each of

Fines levied.

SCOTLAND.
1676.

them a Letter, which when he had received, he discovered much Anger and Offence thereat, threatening the Authors with complaining to the Council, and having them punished; but when desired to shew them, he was not forward so to do, lest he should discover his Anger to have been without just Cause. A Copy of those Letters is as follows, viz.

I. JOHN SKEIN'S LETTER to the PROVOST of Aberdeen.

Aberdeen Prison, the 25th of the Eighth Month 1676.

PROVOST!

John Skein's
Letter to the
Provost of
Aberdeen.

READ and consider seriously without Passion or Prejudice: Is there no God in Heaven? Is there no Judgment-day? Must Man only die as the Beast, and make no Account how he hath improved his Time in this World, or how he hath answered the End of his Creation? If so, then I should think it no strange Thing to see thee so devoted to please the Spirit of this World, this persecuting Spirit both in thyself and others: But if otherwise, and thou believest (as I desire to hope thou dost) that there is a just and righteous God, who seeth the Actions of Mankind, and who hath a Book of Remembrance, and that the Day cometh wherein that which hath been done in secret, shall be proclaimed as on the House-tops, and that there is an After-reckoning, and that Man must receive his Reward conform to the Deeds done in this Body, and that Man has something in him not common with the Beasts, even an immortal Soul; for the Salvation of which he ought to be more concerned in pleasing of God, than of any Man, whose Breath is in his Nostrils, who is but as the Flower of the Field, is here To-day, and To-morrow is cut down. Now I say, it cannot but seem strange to me, and to all God's People, that a Man that believes these Things, dare (however great his Power be in the Outward) venture on such Actions as thou hast done this Day, to cause or suffer a Man to be imprisoned for no other Cause than obeying Christ's Command, as it is recorded in *Mat. v. 44*. Now I warn thee, that thou seek not to cover this and such like rigorous Practices, lest thou add to thine Iniquity; for no Excuse will stand thee in stead in the Day of the Lord; and their Power and Influence, by which thou proceedest as thou dost, shall not cover thee from the Hand of that God, who hath said concerning his People, *He that toucheth you, toucheth the Apple of mine Eye*. Wherefore let not the Self-seeking Clergy, nor their Emissaries, sow Pillows under thy Arm-holes, as the false Prophets did of old to those in Authority, by telling thee, that *we are not the People of God*; for know assuredly, that it is, and hath been, the Word of the Lord to me, with others of my Brethren, since we came in here, that as there is no Variableness nor Shadow of changing in him, so he shall be the same to us, as he hath been to our Brethren and Sisters in the Time of their sufferings under the persecuting antichristian Spirit in *England, Ireland, and New-England* too, where some suffered Martyrdom for his Name's Sake. And as we continue faithful in owning him before Men, so he shall own us, not only before our very Persecutors, but also in the great and terrible Day of the Lord, before his Father and his Angels. And we shall be as the Palm-Tree, the more that Devils and Men endeavour to oppress us in our publick Testimonies for his inward Appearance, we shall rise the higher. Wherefore I beseech thee in God's holy Fear, to take Heed to thy Proceedings against an innocent People, and let not the Enemy within, nor his Instruments without, drive thee farther on in this Path, wherein thou art walking, lest thou be found a Fighter against God, and then God will fight against thee, and thou shalt not be honourable; for God hath said in the Scriptures, *He will honour them that honour him*; and on the contrary, *they shall be lightly esteemed of that dishonour him*. So repent, and be warned from the Lord, despise it not, though it come through a weak Instrument, which if thou do not mind, all thy Endeavours in this persecuting Way shall but tend to the filling up of

rhe

“ the Cup of thy secret and publick Sins, and thou shalt wish thou hadst died
 “ beyond Seas, and never seen thy native Country. Receive this as thou pleasest ;
 “ but this I can say, I have wrote this in true Love and Respect both to thy Soul
 “ and Body, as likewise in Obedience to the Lord : And what I have writ shall
 “ stand as a Witness against thee in the Day of Account, and I shall be clear of
 “ thy Blood : But it is the earnest Prayer of my Soul to the God of Power, that
 “ he may so second it, as it may produce such Fruits as are most acceptable to
 “ God, and refreshing to his People. I rest as formerly, however esteemed
 “ by thee,

“ *Thy true and faithful Friend,*

“ JOHN SKEIN.”

“ II. ROBERT BURNETT’S LETTER to the PROVOST of Aberdeen.

“ *Aberdeen Tolbooth, the 28th of the Eighth Month 1676.*

“ I N the Zeal of the Lord God, and in Love to thy Soul, do I write unto
 “ thee, being moved thereunto by his Spirit, which hath arisen in my Heart,
 “ with a mighty Indignation and Wrath against that in thee, which doth op-
 “ press his innocent Seed in thine own Heart, and hath taken much Rule in
 “ thy whole Man, which doth evidently appear by what thou hast done in the
 “ Entry of thy Rule in this Place against God and his People, whom he hath
 “ called out in this Place to bear a Testimony for his Everlasting Truth ; for
 “ which they are made to suffer by an unrighteous Generation, for the Exercise
 “ of their Conscience toward God, who can lay no other Deed to their Charge,
 “ but Innocency and Uprightness, for which we rejoice in the Midst of our
 “ Sufferings, and shall more rejoice through the Strength of our God, who
 “ rules Heaven and Earth, that all shall turn to his Glory, and the Good of
 “ them that fear him : For whoever may combine against him and his
 “ Anointed, they shall not prosper, their Designs shall be turned backward, and
 “ their Contrivances turned to nought ; and our God shall arise and be avenged
 “ on his Enemies, who would not that he should reign over them. Friend, I
 “ am exceeding sorry for thee, that thou, of whom other Things were expected,
 “ should have an Hand appearing against God, yea, and his Witness in thy
 “ own Heart, which if thou mindest seriously, will shew thee of the Injustice
 “ and Unrighteousness of thy Proceedings, contrary to what once were thine
 “ own Principles. Oh ! shall the Honour of this World, or any Enjoyment of
 “ it, which passeth away with the Using, draw thee, or so prevail, as to make
 “ thee provoke the glorious King of Righteousness to shut thee up in Everlast-
 “ ing Darkness and Death, and to lose the Crown immortal, and the Heavenly
 “ Mansion that endures for ever. Oh ! let nothing arise in thee to deceive thee
 “ of thy Birthright, or to cause thee to think, thou so standest that thou canst
 “ not fall. A Fall is abiding all those that lift up their Heel against the
 “ Almighty ; for, Who ever hardened himself against him, and prospered ?
 “ Let this be a Warning to thee from

R. Burnett’s
 Letter to the
 Provost of
 Aberdeen.

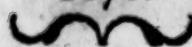
“ *Thy true Friend,*

“ ROBERT BURNETT.

“ P. S. Let none deceive themselves with that Colour or Pretence, that
 “ they are commanded to do what they do by the Higher Powers, and so
 “ think to be justified ; if so, then *Pilate* may plead the same, yea, and more,
 “ who publickly declared his Unwillingness to pass Sentence against Christ,
 “ who esteemed him a good and just Man, and washed his Hands, as innocent
 “ of his Blood ; and yet if he was not free of the Murder of our Blessed Lord,
 “ no more shall any of the present Rulers, who have an Hand in the present
 “ Persecution.”

The

SCOTLAND.
1676.



The foregoing Letter was delivered into the Provost's own Hand by *Margaret Cassie*. By both the said Letters it plainly appears, how little Cause the Provost had to express so much Anger against the Writers for such *Christian* Counsel and Advice, as in a Spirit of true Love they had given him.

And in order to leave the said *George Melvill* inexcusable, as far as in them lay, some of the Prisoners found themselves under a Necessity of writing also to him, which they did, laying before him, how unchristian an Office he had undertaken, and in much Love cautioning him to beware how he proceeded farther therein. But he likewise turned a deaf Ear to all their Perswasions and Exhortations, and determined to proceed; in order to which, he fearing that he had already exceeded the Bounds of his Authority, applied himself afresh to the Council's Commissioners, sitting at *Turreff*, and procured from them the following Decree, viz.

An additional Decree obtained by G. Melvill.

“ **A**T *Turreff*, the 24th Day of *October* 1676, in Presence of the
“ Lords of his Majesty's Privy Council, and others commissioned
“ within the Shires of *Aberdeen* and *Bamff*, for putting in Execution the
“ Laws and Acts of Parliament made anent Conventicles, withdrawing
“ from publick Worship, disorderly Baptisms, and others of the like Nature, the Lords and others above named, have considered a Petition and
“ Queries given in by Capt. *George Melvill*. They command and charge the
“ said Captain, under all highest Pains, to execute and go about the Commission formerly directed to him by them, conform to the Tenour thereof in
“ all Points, and that with all possible Diligence and Expedition, ratifying and
“ corroborating the former Commission, with all Diligence following thereupon, and ordains *George Melvill* to proceed without any previous Charge,
“ notwithstanding of any former Act, and to distrain as well for the Expences
“ as for the Fines; and in case he be withdrawn by his urgent Affairs, impowers him to substitute another for him (for whom he will be answerable)
“ to officiate in his Absence, who shall only have Power to act therein, for the
“ Space of two Months after the Substitution, and shall have the Approbation
“ at least of two of the said Commissioners before their having Power. And
“ ordains Mr. *George Keith* and *John Skein*, because of their being found to
“ have preached and prayed, to remain in Prison after their Fines are exacted,
“ until they find Caution conform to the Act of Parliament, viz. *That they*
“ *shall not do the like for Time to come, under the Failzee of 500 Merks Scots, or*
“ *else to enact themselves to remove out of the Kingdom, and not to return without*
“ *his Majesty's good Pleasure.* And that the said Capt. *Melvill* shall officiate
“ himself, and not withdraw nor remove till he find and procure a Substitute
“ by Approbation, as said is, and that the Distraining be exercised by Messengers at Arms, and Soldiers, who hereby have Power, in case the Goods are
“ locked up and secured (and that poindable Goods cannot be found) to make
“ open Doors and Chests, and to use the King's Keys thereto, being otherway, as
“ always, civil and legal in their Proceedings: And impowers the said Captain
“ to receive the Valuation of these fines from the respective Clerks and Collectors
“ of the Shires, and to call these to Account, either the Messengers or Soldiers,
“ whom he employed in the said Poindings.”

Melvill repeats his levying the Fines.

The said *George Melvill* thinking himself now compleatly authorized, returned to his Work with full Purpose to do it effectually. Accordingly, on the 30th of *October*, twelve Soldiers of the *Militia*, with two Messengers, came to *John Skein's* Shop, where, though there were Goods in Sight of more than three Times the Value of his Fine, yet they pretended there was not sufficient; and under that Pretence went to his Dwelling-house, where Entrance was refused them: Upon which they applied to the Provost for a Warrant to break open his Doors, but before they could obtain it Night came on. Next Day they came with Smiths, and Hammers, to break open the Gate and Doors to his Dwelling-house; but *James Skein*, who had well observed their whole Proceeding,

Proceeding, went to the Magistrates, then assembled, and made a legal Protest, importing that there were Goods enough in the Shop to answer their Claim, and if they should break open the House, the Magistrates must expect to be accountable for the Damage incurred: Whereupon they advised *Melvill* to seize on the Shop Goods, which he did, amounting by their own Valuation to 130*l.* 3*s.* 4*d.* all which they carried away to the Captain's House.

SCOTLAND.
1676.

On the same Day, viz. the 31st of *October*, they made a Seizure at the House of *George Keith*, and carried what they took also to the Captain's House: They went also to *Alexander Somerell's* House, and took from his Wife a Quantity of Pewter, far beyond the Value of his Fine.

On the 7th of *November*, *Robert Barclay*, *Thomas Muir*, *Thomas Mill*, and *John Forbes*, were committed to Prison, and by the Order of the Provost, three of them were put into the High-Goal; and because the Keeper did not confine *Robert Barclay* in the same Place, the Provost was highly offended at him.

Imprisonment
of R. Barclay
and others.

As to *Melvill*, his Career in making Distresses was suddenly put a Stop to for some Time, by his being obliged to secret himself for Fear of the Messenger and Serjeants, who were in Search of him for a just Debt; so that he durst not appear till he had got over that Difficulty.

Melvill's
Progress stops.

On the 21st of *November*, *Patrick Livingstone* and *James Halliday*, who both dwelt in *England*, coming to visit their Friends at *Aberdeen*, were taken and put into the Upper-Prison. As they entered the Prison at the Iron Gate, which had a Chain cross it, *James Halliday* refused to go under the Chain, as was usual, but stepped over it: This the Provost so resented, that he swore *he should go under it, if he came out again*. But that Oath, with many others he had uttered, proved vain.

Imprisonment
of P. Living-
stone and J.
Halliday.

On the 5th of *December*, *William Taylor* was committed to Prison. On the same Day Capt. *Melvill* returned to his old Business of levying the Fines, and took from *Alexander Skein* Cattle to the Value of 200 Marks, being near twice the Value of his Fine. Next Day he took those Cattle to the Cross to be valued, and afterwards, not finding Purchasers for them to his Mind, caused them to be killed, and their Flesh exposed to Sale in the publick Shambles. But the People generally refused to buy, so that in the End he found *those Cattle*, whether living or dead, *were brought to a bad Market*.

W. Taylor.

Distress on
A. Skein.

On the 19th of *December* he returned again to *John Skein's* Shop, on Pretence that his former Seizure was defective, and took away more of his Goods, so that in the whole he took to the Value of 230*l.* for a Fine of only 100*l.*

J. Skein.

On the same Day he seized the Goods of *Andrew Galloway*, and the next Day took five or six Oxen of *Andrew Jaffray*, and would have made no Scruple of keeping them for his Fine, had not some of his Relations redeemed them without his Knowledge or Consent.

A. Galloway.

On the 23d of *December*, *Melvill* brought *John Skein's* Goods to the Cross on the Market-day to have them appraised, but *Patrick Livingstone* and *James Halliday*, out of their Prison-window, so spake to the People, that no Man could be found who would be concerned in the Matter of appraising them, which was a Disappointment to the said *Melvill* at that Time.

Melvill dis-
appointed.

The said *Patrick Livingstone* and *James Halliday*, being confined in the High-Prison as aforesaid, had frequent Opportunities, especially on the Market-days, to publish the Doctrine of Truth out of the Prison-windows, and had there more Hearers than probably they would have had in their own Meeting-place in the most peaceable Times. Thus even their Confinement tended to promote the Testimony they bore: At this the Provost and others of their Opposers were much enraged, and held many Consultations in order to prevent it, which yet they knew not how to effect; for had they used any unusual Violence to the Prisoners, the People, who were eager and attentive to hear them, would in all probability have been much displeased.

Preaching in
Prison.

On the 29th of *December*, *George Melvill* went into the Country to poynd *David Barclay*, but upon producing his Warrant from the Council's Commissioners, *David Barclay* told him, that *He could not lawfully take any Thing*

Poynding of
D. Barclay.

SCOTLAND.
1676.

of his by Virtue of that Warrant, because the Shire of Merns, in which he dwelt, was not within the Bounds of the Commissioners Authority, which extended only to the Shires of Aberdeen and Bamff, as was manifest by their own Decree. But Melvill regarding not any such Point of Law, proceeded to execute his Purpose by committing yet a greater Act of Injustice; for he took from the said David ten labouring Oxen (which was by Act of Parliament forbidden to be done, even in case of a just Debt) in the ploughing Season; he took also two Kine and a young Bull, and also a Quantity of Corn: Having driven the Beasts to Stonehaven, he could not get them appraised so low as he desired, but had them valued at the lowest Rate he could, which was 20 l. a piece.

W. Spark.

Next Day he seized Flax and Whalebone from William Spark, for his Fine, to the Value of 50 l. This William Spark, after he had been fined at Aberdeen, had obtained from one of the Commissioners Liberty to go Home to look to his own Affairs, which as soon as the Under-Sheriff there knew of, and that he was returned, he caused him to be put in Prison again at Stonehaven, and kept him there, till by the aforesaid levying of his Fine he was obliged to discharge him.

The same Under-Sheriff had several Times before, when David Barclay was Prisoner at Aberdeen, taken Prisoners those who met there, and some as they were but going thither, and kept them several Days, until he was ordered to set them at Liberty, they being generally the Servants of David Barclay.

D. Barclay's
Cattle burden-
some to Capt.
Melvill.

Capt. Melvill having done levying the Fines in that Part of the Country, returned Home with his Plunder: But the Cattle he had taken from David Barclay became burdensome to him, for he could find no Man that would buy them, and they continually feeding put him to much Expence for Pasturage, so that he had much ado to keep them from starving till the Spring: At which Time the Means of his getting rid of them being somewhat observable, we shall here mention it.

Publick
Dispute at
Aberdeen.

Some Time before this, the Students of Divinity at Aberdeen had held a publick Dispute with the Quakers, of which that People had printed an Account: The Students, in Reply to that Account, thought it necessary for their own Reputation to publish an Answer to them, which they composed, and made a pretty large Book of it, but such as they could not find a Printer who would publish it at his own Charge, and hazard the Sale of it; wherefore they were obliged either to let their Performance lie dormant, or print it at their own Expence. Having with some Difficulty raised the Money among them, in Hopes of being reimbursed by the Sale of their Book, they were grievously disappointed by having almost the whole Impression left on their Hands, which no Body would purchase. Seeing their Labours thus neglected, and their Money lost, they had Recourse to the following Expedient: They drew up a Petition, representing their Loss to the Commissioners, and requesting some Relief out of the Exchequer, and through the Influence of the Archbishop, obtained their Request, so far, that the Commissioners issued a Precept upon Capt. Melvill to pay them a certain Part of the Quakers Fines in his Hand, and he, having nothing else left, gave them those Oxen of David Barclay, which had long lain heavy on his Hands. Thus those Cattle became the Students Property, and at length were sold to raise the Money they wanted.

More Dis-
tresses.

We return again to Capt. Melvill's Progress in making Distresses. On the 4th of the Eleventh Month 1676-7, he took from George Gray, a poor Weaver, for a Fine of twenty Marks, Cattle and Goods worth 28 l. beside some Linen which his Soldiers privately stole and carried off. He also took the same Day from William Wisbart, a Miller, two Kine and a young Bullock worth 40 l. The next Day he took from John Glennie, another Miller, two Oxen and a Cow worth 40 l. being about three Times the Value of his Fine.

On the 7th of the same Month, he took from Alexander Gellie seven Oxen worth 140 l. which Seizure was doubly illegal: 1st. In being made after Sunset, and 2dly. In taking labouring Beasts in the ploughing Season. But Melvill could easily pass beyond the Law in these Cases.

Imprisonment
of A. Gallo-
way.

On the same Day Andrew Galloway was again sent to Prison.

On

On the 6th of the Twelfth Month, *David Barclay, George Gray, John Forbes,* and *Robert Mill*, were taken at a Meeting, and sent again to Prison. The three last named were put into the Upper-Prison, and *David Barclay* into the Lower-Goal.

SCOTLAND.
1677.

More Impri-
sonments.

On the 6th of the First Month 1677, *Andrew Jaffray* was again taken Prisoner: For the Constancy of these Sufferers was such, that when upon the levying of their Fines they were freed from the Prison, they forthwith returned to their religious Assemblies, where they were soon taken again, and recommitted.

Constancy of
the Sufferers.

The Provost of *Aberdeen* perceiving that the Loss of their Goods did not deter this People from returning to their Meetings, which his Aim was to prevent, not only continued to send them again to Prison, but took Counsel with *Alexander Burnett*, one of his Bailiffs, of a like persecuting Disposition with himself, to render the Confinement of the Prisoners as incommodious to them as possibly they could; for which Purpose they would cause the Prisoners frequently to remove their Bedding and Utensils out of one Room to another: They also made a Proposition for petitioning the Commissioners to give Order for the close shutting up all the Prisoners, in the higher Part of the Goal, but could not obtain the Concurrence of the other Magistrates in that piece of Cruelty. About the same Time the said Bailiff *Burnett* being deputed to attend at a Meeting of the Commissioners, strove to his utmost to incense them against the *Quakers*, strenuously urging the Commissioners to prevent their preaching to the People out of their Prison-windows. The Commissioners, willing to prevent the supposed Danger of such their Preaching, gave the said Bailiff *Burnett* an Order to remove *Patrick Livingstone, George Keith, Robert Barclay, John Skein,* and *Andrew Jaffray* out of the Prison they were in to a Place out of Town, called the *Chapel*, where the Commissary Courts used to sit, and where (as they thought) the Prisoners might have better Accommodation. With this Order the Provost and Bailiff, whose Aim was to incommode, not to ease, the Prisoners, were not well pleased, and therefore not forward to execute it. But a few Days after, observing some of the Prisoners, out of the High-Prison, preaching to the People, of whom great Numbers stood in the Streets to hear them with much Attention, they were exceedingly angry; and the more so, when after those in the higher Prison had done speaking, *Andrew Jaffray* began also to preach unto the People out of the lower Prison; wherefore they immediately employed Workmen to nail up the Windows of the upper Prison, and to stop the very Chinks which were to let in Light upon the Stairs: After which the Provost, with Bailiff *Burnett* and others, went into the low Council-house, (a Place divided from that, where the Prisoners were, only by a thin Partition) where they cursed, swore, raved and foamed outrageously, so that the Prisoners heard them. At length they concluded to execute the last Order of the Commissioners, only instead of *Patrick Livingstone* they determined to remove *David Barclay*: Accordingly they caused to be sent away to the Chapel, *David Barclay, Robert Barclay, John Skein, George Keith,* and *Andrew Jaffray*. And at the same Time they ordered *John Lesk, Andrew Galloway, Robert Gordon, Ochiltree Ferindaile, Alexander Seaton, Andrew Fisher,* and *John Cowie*, to be removed from the lower into the higher Prison. This was done on the 17th of the First Month 1677.

Hard Usage
of the Pri-
soners.

Removal of
some of the
Prisoners.

Prison-win-
dows nail'd
up.

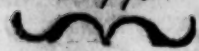
On the next Day *Alexander Somerell* was taken, and was also put up into the higher Prison.

The Provost and Bailiff still continued their Ill-will to the Prisoners, the Manner of whose Confinement was as follows:

Those who were sent to the Chapel, were there put into a little cold narrow Place, which had a great Door opening to the *Eastern* Ocean without any Fence, where was very little Room more than to hold their Beds, and only one little Window, so that the Prisoners could not see, even to eat their Food, unless by Candle-light, or during the Door being opened by the Keeper, who came at set Times to let in their Provisions. At those Times of opening the Door it was usual

Hard Confine-
ment in the
Chapel.

SCOTLAND.
1677.



usual for a Servant to come and sweep out the Room, and when, to make Way for him, some of the Prisoners occasionally stept a few Paces out at the Door, the Provost sharply rebuked the Keeper for letting them have that Liberty of a few Minutes breathing. The little Room they were confined in had a Chimney, but very subject to smoke. The Prisoners desirous sometimes to have a Fire, and wanting Room to lay in some Turf or Peats for Firing, it was proposed to let them have the Use of a little Place under their Room to lay some Fuel in: This the Goaler durst not do without Consent of the Provost, who when he was applied to, rudely chid the Man that kept the Key for offering to mention it. It being also proposed to the Provost that another Window might be made to give the Prisoners some more Light, he rejected the Proposal with Indignation. Thus hardly were the Prisoners in the Chapel dealt with.

Hard Confinement in the Tolbooth.

But the Case of those confined in the higher Prison at the Tolbooth was yet more grievous; for they were so straitned for Room that they could not lay their Beds, but were forced to lay them one above another on Boards, that so they might have some little Space to stand and move upon in the Day-time, and the Rain sometimes beating in upon them, rendred the Place more incommodious. Add to all this, the unwholsome Closeness of the Prison, and its Darknes, the Windows being closed with Boards; the Case of Men for a long Time so closely shut up must be very deplorable, besides the Stink which was very offensive, they having no Convenience for easing their Bodies, but in Close-stools, which stood several Days before they could be suffered to empty them: And every Night they were lockt up in two Rooms fifteen Hours, from six in the Evening to nine in the Morning. While they lay in this miserable Condition, eight others of their Brethren, taken at their religious Assemblies, were added to their Number, namely *Alexander Skein, Robert Burnett of Lehenzie, Alexander Gellie, John Forbes of Achortis, John Robertson, Robert Sandilands, Robert Mill, and John Mercer*; but these, for want of Room, were obliged to lodge themselves among the Debtors and other Prisoners, who lay in the lower Rooms much thronged.

Dangerous State of the Prisoners.

The Prisoners Relations and Acquaintance, and many sober Inhabitants of the Town, being sore grieved with their inhuman Usage, applied to the Magistrates to prevent the Death of the Prisoners, which the Physicians did declare them to be apparently in Danger of, and for that End proposed the removing them into the great Room of the Chapel, but the Provost and Bailiff *Burnett* would not admit it, the latter of them saying, *He would pack them like Salmon in a Barrel, and though they stood as close as the Fingers on his Hands, yet they should have no more Room, and that if they had not Room in the Chambers, they might lie on the Stairs*; the Passage of which Stairs was so narrow, that one could hardly pass by another. At length a Friend of the Prisoners under a great Concern, wrote a Letter to the Provost, which we think worthy our Readers Perusal, and shall therefore insert a Copy of it, as follows.

“ To the PROVOST of ABERDEEN.

“ PROVOST!

A Letter to the Provost of Aberdeen.

“ THE King of Kings, who is Lord both over thee and me, hath laid it upon me, so that I may not forbear, without incurring his Displeasure, to write unto thee, touching thy present Office, and thy Exercise thereof in this City; wherefore in his Fear and Dread consider it and reject it not, I beseech thee, what is thus offered, because coming from one whom thou despisest, but seek to hear the Voice of the Lord, and to know his Will thereby.

“ Thou art appearing cruel against the Servants of the Living God, whom one Day thou wilt see he owns, and to whom he will give a better Kingdom than one earthly. But because thou art not willing to see and acknowledge them such, what I am to lay before thee shall be, laying aside that Part of the Difference betwixt us, *Whether they be, or be not, the People of the Lord*;
“ for

“ for it is beyond Doubt to me, the Lord having made me to see they are his, SCOTLAND.
 “ and joined my Heart unto them and their Testimony, and thou it seems art 1677.
 “ not yet come to begin the Question in good Earnest, *From whence are they*
 “ *come?* ”

“ Thy hard Thoughts and hard Speeches of them are besides the Law,
 “ wherewith thou defendest some of thy Actions, and their Manner of Imprison-
 “ ment is thy own Deed. Ah! remember and keep still in thy Mind, that for
 “ these, and all other Deeds done in the Body, thou must give an Account,
 “ and thou wilt find thy Need of Mercy and Forgiveness; but how canst thou
 “ seek or expect it, if thou be void of Mercy to any? Albeit there were of
 “ us that had wronged thee, what do we owe thee? But a few Pence in Com-
 “ parison of what thou owest the Lord. And wilt thou fulfil our Lord's
 “ Parable in plain Deeds, to imprison cruelly, and beyond thy Superiors
 “ Orders, for thy own private Offence? Verily, though before this Time much
 “ had been forgiven thee, yet for that very Act all thine Iniquities may be laid
 “ to thy Charge, as thou mayst read, *Matt. xviii. 32, 33, 34.* Were we thy
 “ Enemies, as its like thou judgest us to be, thou oughtest, as a *Christian*, to
 “ relieve our Necessities, and in so doing thou wouldst heap Coals of Fire upon
 “ our Heads, and mightest expect thy Reward from the Lord. But how much
 “ contrary is it to increase our Necessities, and add to our Burdens by closer
 “ Imprisonment than the Law requires, and where there is no Necessity for it,
 “ there being other convenient Houses and Places for Imprisonment, where
 “ there is Room enough. Reflect seriously on the Measures which thou art
 “ giving to others, and be not ashamed to stop when and where thou seest thou
 “ hast done amiss. If thou thinkest thereby thou art executing Justice, and
 “ actest righteously, because they walk contrary to thy Will, mind what the
 “ wise Man said, *Be not righteous over-much, nor make thyself over-wise, why*
 “ *shouldst thou destroy thyself?* Why should it offend thee that they preach Re-
 “ pentance and Remission of Sins (by believing in Christ near) to a Multitude
 “ of poor wicked People? Can you think worse of them than some formerly
 “ really were, who preached Christ out of Envy, supposing to add Affliction to
 “ the afflicted Apostle's Bonds, and yet he was far from being, or bidding any
 “ to be, cruel unto them, although he was an eminent Witness for Truth, and
 “ against all Deceit. And that they cry aloud from a Prison-window, and lift
 “ up their Voices like a Trumpet, is it an Injury to thee, or Matter of Offence
 “ justly given? Or canst thou alledge, God or Man will lay that Practice of
 “ theirs to thy Charge? So that upon no Account thou needs to be afraid or
 “ offended, to suffer them, when they are willing for Christ's Sake to run all
 “ Hazards, and be lightly esteemed among Men. It is far less for thee to bear
 “ it. Therefore leave them to their Master, to whom they must stand or fall,
 “ that so thou mayst give up thy Charge and Account with Approbation of
 “ the Lord, whose Favour will be of Use when all Men's will fail.”

The foregoing Letter shews, that the Prisoners or their Friends were not wanting to warn the Provost of the Rigour of his Proceedings, and to discharge their Consciences of the *Christian* Duty, they esteemed themselves under towards him, of rebuking the Cruelty and Injustice he was in the Practice of.

About the same Time *Lilias Skein*, Wife of *Alexander Skein*, before mentioned, wrote to the Magistrates and others a Paper, intituled,

“ A WARNING to the MAGISTRATES and INHABITANTS
 “ of Aberdeen, writ the 31st Day of the First Month 1677.”

“ AS at several Times, and in divers Manners, I have witnessed against L. Skein's
 “ the Will-Worship, and blind Obedience, of the Inhabitants of this Warning to
 “ City, since the Lord opened mine Eyes, and drew me out of that fearful the Inhabi-
 “ Pit, so at this Season I am moved in the same Zeal for Truth, and Com- tants of
 “ passion upon your Souls, *Magistrates, Preachers, and People*, to bear an open Aberdeen.
 Vol. II. 6 Q “ Testimony

SCOTLAND.

1677.

“ Testimony against the Spirit of Persecution, whereunto now ye are arrived
 “ in such a Measure as doth exceed the Bounds of Humanity, and the Severity
 “ of your Predecessors. Wherefore in the Fear of the Lord, and in tender
 “ Love towards you, I warn you to consider what ye have done, or are doing,
 “ that you draw not upon yourselves and this City innocent Blood, for
 “ assuredly the Lord will not hold you guiltless; and every one of you, ac-
 “ cording to the Measure of your Accessions, will find it when the Lord deals
 “ with you, and truly you will have enough to account for, though you keep
 “ your Hands free of the Blood of the innocent People, who suffer for Con-
 “ science-sake. O consider, *If the Righteous scarcely be saved, where will the*
 “ *ungodly and unmerciful Sinner appear?* What Favour or Mercy you have
 “ shewn, or may shew to particular Persons, that ye may not appear Men
 “ void of Gratitude or natural Affection, they being near unto you, and in
 “ Friendship with you, yet it was not done unto them as Friends of God,
 “ and therefore will ye lose your Reward: How will ye answer the Lord one
 “ Day for using his Friends and his Followers so? When he shall say unto you,
 “ when *I was sick, you visited me not, hungry, naked, and in Prison*, and ye were
 “ so far from extending Pity and Help, that ye made me in my Members
 “ *Prisoner, naked, hungry, thirsty*. In place of supplying their Necessities, ye
 “ were instrumental in occasioning them to be greater; for like *Egypt's Task-*
 “ *masters*, ye have increased the Tale of Bricks, and instead of setting them at
 “ *Liberty*, ye have added to their *Bonds*. And if the *Magistrates, Ministers*, and
 “ *People* of this Place should say, *When saw we thee so and so?* Hereby it is
 “ manifest to all who will open their Eyes, that Christ suffers in his Members
 “ many Times, when People believe it not, nor are concerned therewith, which
 “ ought to make all who had but the Letter of the Scripture, tender and cau-
 “ tious, for one Answer shall be given to all, both to those who have not
 “ shewed Mercy, and who did not all the Good they had Power to do, and to
 “ those who have done Evil, and are willing to do more. *Inasmuch as ye did so*
 “ *and so to the least of these little Ones, ye did it unto me*. And it will be no Cover
 “ to you, that the Magistrates are under the Authority of others above them:
 “ Nay, examine your own Hearts, and you will find, ye have walked willingly
 “ after the Commandment, as it is written, *Hosea* v. 11, 12. Assuredly the
 “ Lord is observing who are doing so, and who is not. Neither will it excuse
 “ you, that your Ministers informed you, that such Men were Seducers of the
 “ People, and such were Enemies, and not Friends to God, and that your
 “ Ministers strengthened your Hands, by accounting and calling it *Nobility* in
 “ Magistrates to curb Error. These Hills and Mountains will not cover you:
 “ They will need Coverings for themselves, if they obtain not Mercy to repent
 “ and reform. But it will not be all that ye say, or that ye act against the Lord's
 “ Work and Witnesses, that will discourage a Remnant to desire to be faithful
 “ unto Death. And for my Part, your Severities and Cruelties are a Con-
 “ firmation unto me, that Truth is not on your Side who are Persecutors:
 “ For in all Ages, *he that was born after the Flesh, persecuted him that was born*
 “ *after the Spirit*. We feel the old Hatred: We see the Envy of the People:
 “ We hear the Cry of *Edom*, crying, *Raze even to the Foundation: Esau's*
 “ *rough Voice* has been often heard from your Pulpits these thirteen Years past,
 “ and has caused us to feel rough Hands from Civil Authority, especially
 “ these thirteen Months. But, Glory be unto God for ever: All along the
 “ Faithful and Obedient are enabled to put to their Seal to Christ's faithful
 “ Word: *In the World ye shall have Trouble, but in me ye shall have Peace*.
 “ I have seen in the Light of the Lord, this Day of Trial is come for the Fall
 “ and for the Rise of many in this Place, and our Testimony for Truth is for a
 “ Sign to be spoken against; yea, that the sharpest Sufferings the Seed hath
 “ met with, or shall meet with, are permitted that *the Thoughts of many*
 “ *Hearts may be revealed*; both amongst you and amongst us: Wherefore I
 “ beseech you, love your own Souls, harden not your Hearts from God's Fear,
 “ neither despise this Warning, the Lord having sent one as from the Dead, to
 “ warn

“ warn you, though you have the Testimony of *Moses* and the Prophets amongst
 “ you, which whosoever will not hear, there is little Ground of Hope such
 “ will hear other Testimonies, how true soever. And it is certain, if ye had
 “ hearkened to that Word to which *Moses* directed, near in the Mouth and in
 “ the Heart, and to which the Lord Christ pointed, teaching every Man to do
 “ unto others as he would be done by, there would be little Need of other
 “ Testimonies, neither would ye unnecessarily throng in honest Men, who have
 “ Families, Wives and Children deeply suffering with them, and in these cold,
 “ nasty, stinking Holes, where ye have shut them up, who have been as neatly
 “ handled, and tenderly educated, and as useful in their Generations as any
 “ amongst you. I desire you to acquaint yourselves better with the Histories of
 “ the Church in former Ages; and with the remarkable Judgments that have
 “ befallen Persecutors in Old and *New-England*; and search the Scriptures of
 “ Truth: Where are all the Persecutors of the People of God in former Ages
 “ now? And where will those that tread their Steps be e’re long? Where is
 “ he that *hardned his Heart, and refused to let Israel go to serve the Lord*?
 “ And where is he now who resolved that, *his little Finger should be heavier than*
 “ *his Predecessor’s Loins*? And where is he of whom it was said, that *he did*
 “ *Evil in the Sight of the Lord above all that went before him*? Doth not the
 “ Lord observe *who are at Ease in Zion, and forget the Afflictions of Joseph*,
 “ *who live gorgeously, and fare delicately every Day, and despise the Poor*? Who
 “ *put the evil Day far away, and cause the Seat of Violence to come near, that lie*
 “ *upon Beds of Ivory, and stretch themselves upon their Couches, and eat the Lambs*
 “ *out of the Flock, that drink Wine in Bowls, and anoint themselves with the*
 “ *chiefest Ointments, but are not grieved for the Afflictions of Joseph*? O consider
 “ these few Instances, and many such like, and say not in your Hearts, as these
 “ *Atheists* recorded in Scripture, *All Things continue as they were at the Begin-*
 “ *ning, and where is the Promise of his Coming*? Death and Judgment will
 “ come, and it may be e’re long; but though it should not hastily, yet re-
 “ member in the Lord’s Account, *a Thousand Years are but as one Day*.
 “ Moreover there is another Scripture, which hath weightily in my Heart
 “ arisen, as applicable to *Aberdeen*, Jer. xxxi. 1. *Thus saith the Lord, Behold, I*
 “ *will arise up against Babylon, and against them that dwell in the Heart or Midst*
 “ *of them that rise up against me, a destroying Wind, &c.* My Desire is ye may
 “ not be behind with that Generation, of whom *John the Baptist* spoke, *who*
 “ *were forewarned to flee from the Wrath to come*: I know not by whom, if not
 “ by the Witness of God. And now having exonerated my Conscience toward
 “ you, my Obedience towards God, and my Love towards the Inhabitants of
 “ *Aberdeen*, I hope the Lord shall enable me to bear what he shall permit you
 “ to do to me or mine, with that Patience which becomes the Disciple of the
 “ crucified *Jesus*, and nevertheless to remain

SCOTLAND.

1677.

“ *Your Soul’s Wellwisher,*

“ LILIAS SKEIN.”

Thus did this virtuous and religious Woman express her Concern for the
 Magistrates and Rulers of *Aberdeen*, by faithfully warning them of the Sin of
 Persecution, wherein she discovers that *Christian Love* which flows toward
 Enemies, and prays for those who persecute them. Her Exhortations are con-
 firmed by many apt Instances taken from the *Holy Scriptures*, wherein she was
 well versed, and in the Knowledge and Interpretation of which she was much
 improved, by obeying the Dictates of the Spirit of Christ, from which they were
 given forth.

One of the Pretences under which the Priests and Magistrates did palliate
 their Persecution of the *Quakers*, was, that they were Popishly affected, and
Advancers of the Interest of the Church of Rome. A Pretence altogether false
 and groundless. While at the same Time themselves were found egregiously
 flattering

*Observations
 on the afore-
 said Warning.*

*An empty
 Pretence of
 the Quakers
 Enemies man-
 ifested.*

SCOTLAND.
1677.

flattering and careſſing the moſt eminent *Papiſts* in the Nation. Their Pretence againſt the *Quakers* on this Head made their own Hypocriſy the more conſpicuous in the following Inſtance :

The Marqueſs of *Huntly*, the moſt noted *Papiſt* in *Scotland*, and the greateſt Advancer of that Intereſt there, was bringing Home his Wife, the Daughter of the Duke of *Norfolk*, one of the moſt eminent *Papiſts* in *England*, and ſhe herſelf alſo very zealous in the *Romiſh* Religion. At their Entrance into *Aberdeen*, the Magiſtrates drew together a great Number of the Citizens, and went forth to meet them with much Ceremony, expreſſing all the uſual Tokens of the utmoſt Reverence and Reſpect, ſo that the whole Town was as it were taken up with the Grandeur of the Solemnity on that Occaſion. This is not mentioned to detract from the Merit, Dignity or Quality of the Marqueſs, but only to ſhew the Hypocriſy of thoſe, who, while themſelves did publickly flatter and careſs the moſt eminent *Papiſts*, did colour their cruel Proſecution of the *Quakers* with a falſe Pretence of their Affinity to *Popery*. This Digreſſion, we hope, will not be altogether unpleaſant to, nor unworthy the Obſervation, of the Reader.

Meeting of
the Commiſ-
ſioners at
Ellan.

On the 3d of the Second Month 1677, the Commiſſioners of the Council met again at *Ellan*, where Bailiff *Burnett* was again deputed to attend them, and ſtrenuouſly endeavoured to juſtify their Proceedings againſt the *Quakers* at *Aberdeen*, under a falſe Pretence that they had no Room better to accommodate them. But many Perſons appearing on the Behalf of the Priſoners, and repreſenting the Cruelty of their Confinement, the Commiſſioners reſolved to give them ſome preſent Relief, and thereupon made the following Decree, viz.

“ At Ellan in Aberdeenshire, the 3d Day of April 1677 Years, in the
“ Preſence of the EARLS of Arrol and Marshall, and Sir JOHN KEITH.

Decree made
at Ellan.

“ THE ſaid Lords conſidering the extraordinary Trouble the Magiſtrates
“ and the Burgh of *Aberdeen* do ſuſtain, through the being of ſo many
“ *Quakers* Conventicles in the Tolbooth of the ſaid Burgh, and that theſe who
“ have been by-gone imprifoned, they have been ſo contentious, that they have
“ invited and urged others (who were not ſo forward) to throw themſelves in
“ the Snare of Imprifonment, thereby to farther the Moleſtation of the ſaid
“ Burgh, have for their farther Eaſe ordained theſe after-named of the ſaid
“ *Quakers* to be removed from the ſaid Tolbooth of *Aberdeen*, and to be
“ imprifoned and confined as follows, viz. *Robert Barclay*, Mr. *George Keith*,
“ *Patrick Livingſtone*, *John Skein*, *James Halliday*, *Thomas Mercer*, *John Leſk*,
“ *John Cowie*, and *Thomas Mill*, to be removed from the ſaid Tolbooth of
“ *Aberdeen* to the Tolbooth of the Burgh of *Bamff*, and the Sheriff is hereby
“ impowered and required to accept of the ſaid Priſoners from the Sheriff-
“ Deputy of *Aberdeen*, and to incarcerate and imprifon them in the ſaid Tol-
“ booth of *Bamff* till farther Order. Likewiſe the ſaid Sheriff-Deputy of
“ *Aberdeen* is required to receive the fore-named Priſoners from the ſaid
“ Magiſtrates of *Aberdeen*, and to conduct and convey them as ſaid is.

“ As alſo the ſaid Lords ordains *David Barclay*, Mr. *Alexander Skein*, *Robert
“ Burnett* of *Letbentie*, *Alexander Gellie*, and *Andrew Jaffray*, to be removed
“ from the ſaid Priſon of *Aberdeen*, and hereby confines them to their Country
“ reſpective Dwelling-places and Parochies wherein the ſame lie, ſtraitly
“ charging and prohibiting them, during their ſaid Confinement, from per-
“ mitting within their Houſes, or frequenting any unlawful Meetings, wherein
“ if they fail, they are to be imprifoned and fined according to the Acts of
“ Parliament and Privy Council ; and the ſaid Magiſtrates are to apprehend
“ and imprifon them in caſe of their Tranſgreſſion within their Bounds.

“ Extracted by me,

“ GEORGE PATTON,

“ Clerk to the ſaid Committee.”

Purſuant

Pursuant to this Decree the Prisoners were set at Liberty, and told the Purport of the Council's Order as to their Confinement in their own Parishes, to which they answered, that *They did accept of their Liberty, but as to the Restriction enjoined them, they should act as they saw proper.* As to those who were ordered to be removed to *Bamff*, they were delivered over to the Sheriff, who gave them also their Liberty on Condition of being forth coming when he should appoint, in order to be conveyed thither.

SCOTLAND.
1677.

The Prisoners set at Liberty.

But the Sheriff's Purpose of carrying them to *Bamff* was prevented by Means of an Order of the Council, bearing Date a Day or two after the said Decree; in order to obtain which, the Prisoners had made some Application before their Release, by writing to the Archbishop, and also representing their Case in an Address to the Council. Copies of *Robert Barclay's* Letter to the Archbishop, and also of the said Address, are as under, viz.

Order of sending them to Bamff prevented.

" I. ROBERT BARCLAY'S LETTER to the ARCHBISHOP.

" To JAMES SHARP, Archbishop of St. Andrews, (so called) from the Chapel-

" Prison of Aberdeen, the 26th of the First Month 1677.

" Friend!

" MY being personally unknown to thee, hath hindred me to give Way to that Pressure of Mind, whereby I have felt myself oftentimes of late moved to write to thee, because I was loth to trouble thee, but since there is an Address intended to be presented to the Council at their Sitting, in Behalf of me and many Friends, I could no longer forbear upon this Occasion to signify unto thee, how we have been upwards of a Year Prisoners, and the Goods of many poor People miserably spoiled, of which thou art said to be the chief and principal Author, and that the attempting to persecute us, as well as the Prosecution of it, doth proceed from thy Influence, as being done, either at thy express Desire, or by some others in Hopes to gratify thee.

R. Barclay's
Letter to the
Archbishop.

" How far thou art truly guilty hereof, thine own Conscience can best tell thee: But surely such Practices (if thou hast either directly or indirectly had an Hand in them) will neither commend thee to God nor good Men. I presume thou lookest upon it as thy chiefest Honour, to be reputed a Christian Bishop, deriving thy Authority from Christ and his Apostles; but they never gave Warrant for any such Doing, being Preachers and Practisers of Patience and Suffering, but never of persecuting or causing to rob any of their Goods or Liberties, for their Conscience-sake: And long after, even several Centuries, the primitive Bishops abhorred and detested such Proceedings. Hence the Excellent and zealous *Athanasius* said, that *It is the Devil's Work, and not God's, to force Men's Consciences*, affirming, that *The blasphemous Arrians* (who were the first bearing the Name of Christians that used this Practice) *had learned so to do, not of God, but of the Devil and his wicked Angels.*

" Considerable are the Testimonies of *Tertullian*, *Hosius*, *Hilarius*, *Jerom*, and others, given to the same Truth; so that *Ambrose* declares, that going into France, he refused all Communion with such Bishops as had any Fellowship with those that sought to destroy even such as were departed from the Faith.

" I confess the bloody Bishops of Rome give large Precedents of such Actings, but I suppose thou art not Ambitious to be ranked among them, or to be counted an Imitator of them in that Respect. How far thou art justifiable in concurring with, or advising the Persecution of, the Presbyterian Dissenters, is not my Business to determine; but I am confident, thou art willing it should be judged, that thy so doing against them is not merely for their Consciences, but because their Principles do naturally or necessarily imply an Innovation in the State, and thy personal Ruin, they believing not only military Resistance just, to protect themselves against Authority, but also

SCOTLAND.
1677.

“ an offensive Endeavour to turn out their Superiors, and establish themselves
“ in their Overthrow, both lawful and laudable, as their Practice hath
“ sufficiently demonstrated.

“ But shouldst thou now be found a positive Persecutor of such against whom
“ nothing of that Kind, neither from Principles nor Practices, can be alledged,
“ but only the simple Exercise of their Conscience, would not that give plenti-
“ ful Occasion for such as desire to represent thy other Actions with the worst
“ Aspect, to shew, that whatsoever thou pretendest of *State-Security*, yet thou
“ art a Persecutor of pure Conscience, since thou showst thyself such toward
“ these, against whom thy former Reason doth not hold.

“ And surely it would seem, that the more our peaceable Principle takes
“ Place among other Dissenters, thy Interest will be the more secure, which is a
“ Consideration not unworthy of thy Notice, as deserving thy favourable
“ Aspect towards us: Perhaps the Violence of the Preachers, as of some
“ Magistrates here, from whom our Sufferings originally flow, may at first
“ View seem acceptable to thee, as faithful Friends as well of the Publick as
“ of thy Interest; and no doubt they judge with themselves, that they ingra-
“ tiate themselves with thee in so doing; yet didst thou know them, as well
“ as some of us do, thou mightst think it no great Absurdity to conclude from
“ their Practice as well as Principles, that they would be no less ready to give
“ thee the same Treatment, had they but the like Opportunity of doing it, and
“ rejoice more in it as a great Service both to God and the Kirk of *Scotland*,
“ however that is now out of their Reach. They make what Use of the Law
“ they can, both to execute their Malice on us, and to flatter thee, at this
“ Juncture. In short, we have more than Reason to believe, that if thou op-
“ posest thyself to this our *Address*, it will not be granted; and if thou shewest
“ thyself moderate and flexible, it will not be denied, as no mean Persons have
“ hinted to us. So that as the one will be an Evidence of thy Moderation, the
“ other will be a Testimony of thy Inclination to persecute: I wish then for
“ thy Sake, as well as ours, that this Occurrence may rather commend thee,
“ than discommend thee, and that thou mayst assure thyself, that the utmost
“ Rigour that can be used to us, shall never be able to make us doubt of,
“ or depart from that living precious Truth, that God in his Mercy hath
“ revealed to us, and is by us embraced; nor yet fright us from the publick
“ Profession of it, yea, though we should be pursued to Death itself, which,
“ by the Grace of God, we hope cheerfully to undergo for the same. And we
“ doubt not, but God would out of our Ashes raise Witnesses, who should
“ outlive all the Violence and Cruelty of Man. And albeit thou shouldst
“ thyself be most inexorable and violent towards us, thou mightst assure thyself
“ not to receive any Evil from us therefore, who by the Grace of God have
“ learned to suffer patiently, and with our Lord and Master Jesus Christ, to
“ pray for and love our Enemies. Yet as thy so doing to an innocent and
“ inoffensive People would be an irreparable Loss to thy Reputation, so the
“ God of Truth, whom we serve with our Spirits in the Gospel of his Son, and
“ to whom Vengeance belongs, to whom we leave it, would certainly in his
“ own Time and Way avenge our Quarrel, whose dreadful Judgments should
“ be more terrible unto thee, and much more justly to be feared than the
“ violent Assaults, or secret Assassinations of thy other Antagonists. That thou
“ mayst prevent both the one and the other by a *Christian* Moderation suitable
“ to the Office thou layest Claim to, is the Desire of

“ Thy Soul's Wellwisher,

“ ROBERT BARCLAY.”

“ II. The

" II. The ADDRESS to the LORDS of the Council.

SCOTLAND.
1677.

" Unto the KING'S COUNCIL, the suffering People called QUAKERS,
" in and about Aberdeen,

" S H E W E T H,

" T H A T albeit the Nature of our known Principles, and our Practice
" thereunto corresponding, since we were a People in this Nation,
" free us of all just Ground of Suspicion of being Disturbers of the common
" Peace, or prejudicial to the present Government, and that the innocent and
" harmless Exercise of our Consciences in our peaceable and *Christian* Assem-
" blies, doth not, as we conceive, come under the general Purpose of those
" Laws made against seditious Conventicles. Yet upon the Council's Declara-
" tion emitted a Year ago, upon the 12th of the First Month called *March*
" 1676, several of us were taken Prisoners, and afterwards at sundry Times to
" the Number of forty and upwards, against whom these Acts being executed
" to the Rigour, many of them have had their Goods miserably spoiled, most
" to the double, and some to the Triple, of their Fines uplifted, of which
" divers are again retaken, to the great Prejudice and apparent Ruin of several
" poor and desolate Families, and the Impairment of our Health, having
" wanted the Accommodation of Fire this cold Winter Season. And now of
" late, to sum up all with an unparallel'd piece of Inhumanity, certain of the
" Magistrates of this Place, upon Pretence that their Court-house could not be
" spared longer for a Prison to us, notwithstanding they have an empty Place
" where they could, and others of them would have secured us, yet by a
" certain malicious Barbarity, shameful to be named among *Christians*, they have
" thronged up fifteen of us in two narrow stinking Holes, where each of us
" have not so much Room as could not be denied us in the Grave-yard, and so
" are forced to lie one above another with Boxes, notwithstanding the Vault
" below, and not Water-tight, and others of us they have put in a cold dark
" narrow Place within the Town.

Quakers
Address to
the Council.

" May it therefore please the King's Council seriously to weigh and consider
" our Condition, who have been now above a Year in Prison, and order our
" Release: Leaving to the Magistrates of this Place to inform the Council
" of what they have or can say against our Peaceableness, to make Use of the
" Pretence of Law to execute their private Prejudices by continually imprison-
" ing us: And we shall be always most ready to present ourselves before the
" Council upon the smallest Intimation: As this we are willing to do in case
" the Council shall see meet, or think we have aggravated our Sufferings, not
" doubting but upon a full and impartial Hearing, it will appear we have been
" (all Circumstances considered) very forbearing and modest in this *Address*,
" and therefore shall expect that the Council, according to the Wisdom and
" Justice becoming their Station, will comply with this our most reasonable
" Desire, as such who regard Equity without Respect of Persons."

This Address was presented to the Council by *Robert Gerrard*, who had been one of the Prisoners, but then at Liberty, and had that Weight with them, that they granted the following Order, viz.

" EDINBURGH, the 4th Day of April 1677.

" T H E Lords of his Majesty's Privy Council having heard and considered
" an *Address* made to them on Behalf of some Persons *Quakers*, Prisoners
" at *Aberdeen*, representing that they had been committed and continued in
" Prison in the said Place for a long Time past, and being convened before
" and censured by the Commissioners at *Aberdeen* for keeping disorderly Meet-
" ings, and that after they had been kept in the Court-house for some Time,
" where they had some Measure of Accommodation and Room, the Place of
" their Imprisonment hath been changed, and they have been thronged up into

Order of
Council.

" two

SCOTLAND.
1677.

“ two narrow Rooms, the one in a Vault, not *Water-tight*, and the other a
“ cold dark narrow Place without the Town, to the great Hazard of their
“ Lives, and therefore desiring that their Condition might be taken into Con-
“ sideration, and Warrant given for their Liberty. The said Lords do ordain
“ a Missive be sent to the said Commissioners to enquire into the Quality and
“ Condition of the several Prisoners, and to give an Account thereof against
“ the first of *May*, and what Sums they are fined in, and what thereof is
“ uplifted by poinding or otherways. And in the mean Time ordains the
“ Magistrates of *Aberdeen* to provide the Prisoners with convenient Rooms for
“ their Imprisonment, so as that they may be accommodate with Necessaries.

“ *Extracted by me,*

“ **ALEXANDER GIBSON.**”

Dispute
between the
Magistrates
of Aberdeen
and the Under-
Sheriff.

This Order of the Council at *Edinburgh* being brought to *Aberdeen*, caused much Dispute between the Magistrates of *Aberdeen* and the Under-Sheriff, the Magistrates insisting upon his carrying the Prisoners to *Bamff*, according to the aforesaid Order of the Commissioners at *Ellan*, but the Sheriff considering that the Order of Council bore Date after that of the Commissioners, refused to remove them, and pressed the Magistrates to obey the Council's last Order, by finding the Prisoners better Accommodation at *Aberdeen*. The Contention grew so high between them, that neither of them would meddle with the Prisoners, but proceeded to enter their formal Protests at Law one against the other, the Magistrates against the Sheriff for not obeying the Order of the Commissioners at *Ellan*, and the Sheriff against the Magistrates for not obeying the Directions of the Council. Under these Circumstances *Robert Barclay*, and the other Prisoners, when neither of the contending Parties would accept the Disposal of them, went before a publick Notary, and entered their Protests respecting the Proceedings, and thereupon also protested, that *themselves were Freeman, and should pass away about their lawful Occasions*. This was on the 9th Day of the Second Month 1677.

By this Means the said *Robert Barclay*, *Thomas Mercer*, *John Skein*, *John Lesk*, *John Cowie*, and *George Keith*, obtained their Liberty, and most of them went away to *Edinburgh*. But as to those who yet remained Prisoners at *Aberdeen*, the Magistrates (notwithstanding the Council's Order) would give them no better Accommodations than formerly, as appears by the following Protest of *Robert Gerrard* on that Occasion, viz.

Protest of
R. Gerrard
relating to the
Usage of the
Prisoners at
Aberdeen.

“ **A**T *Aberdeen*, the 24th Day of *April* 1667 Years, and of our
“ Sovereign Lord's Reign the twenty nine Year; the which Day,
“ in Presence of me *Notar Publick* under written, and Witnesses after
“ named, compeared personally *Robert Gerrard*, Merchant in *Aberdeen*, being
“ Prisoner within the Tolbooth thereof, and past from one of the high
“ Rooms, where he did remain as Prisoner, to the two lower Rooms of the
“ said Prison, where there was several Persons remaining Prisoners for Debt
“ or other Causes, and there the said *Robert* for himself, and in Name of
“ a Number of his Profession, Prisoners for *Quakerism* in the two highest
“ Rooms, did require the said Prisoners of the lower Rooms, to give him
“ and some of the rest Access there, and to permit them to stay in the same
“ low Rooms, until they should be set at Liberty forth of the said Prison,
“ or have more Room for their Accommodation, and did declare, that their
“ Demands were very reasonable, in Respect they were put and kept up in strait
“ Prison in the said two high Rooms, in such Condition (the same being little)
“ that they had not so much Bounds as to pass by one another without great
“ Strefs, and besides were like to be stifled with the Croud of themselves and
“ want of Air: To which he was answered by *Alexander Strachan* of *Kinaldie*,
“ and

“ and *John Cheyne* of *Frenzie*, and the rest of the lower Prisoners, that neither
 “ the said *Robert*, nor any of his Profession, *Quakers*, should have any Access
 “ or Entry there to any of the said lower Rooms, in Respect that they had
 “ scarce Room enough for themselves, and now the Heat of Summer coming
 “ on, the little Room they had might breed Diseases among them, which were
 “ enough to kill them, and therefore desired the said *Robert*, and the Rest, to
 “ forbear and attempt no farther, which if they did, they should enter with
 “ blew Eyes; likewise the said *Alexander Strachan* declared, that *John Walker*,
 “ Officer to the Provost, had exprest at the low Door of the said Prison, that
 “ the said *Quakers* should have no other Room than the foresaid two high
 “ Rooms, so long as a Joint-stool could throw in among them, and that he had
 “ forbidden the Prisoners of the said low Rooms, to give any of the *Quakers* any
 “ Access thereunto. Upon the which all, and sundry the Premises, the said
 “ *Robert Gerrard*, for himself, and in the Name foresaid, asked and took In-
 “ strument in the Hand of me *Notar Publick* under subscribing. This was done
 “ in Manner foresaid, within the said two Rooms of the Prison, at one of the
 “ Clock in the Afternoon, or thereby, before Mr. *John Cheyne*, *William Watson*
 “ Merchant in *Aberdeen*, *John Ogilvy* of *Buchayn*, and *James Macgumire* Mer-
 “ chant in *Bebelvie*, with divers other Witnesses called and required thereto.

“ *Ita Est*: *Georgius Mowatt*, *Notarius publicus in Præmissis requisitus*, *Testau.*
 “ *his meo Signo & Subscriptionē manualibus.*

“ GEORGE MOWATT, N. P.”

Thus the Magistrates of *Aberdeen* continued to oppress their Prisoners, and not only so, but they also stirred up the Commissioners there, and jointly with them, writ a virulent Letter to the King's Council at *Edinburgh* against the *Quakers*, in order to hinder them from having Access to be heard in their just Complaint, which some of their Brethren were at that Time endeavouring to lay before the Council. And for whose Relief *Robert Barclay*, and others, were then strenuously soliciting at *Edinburgh*. There also happened at this Juncture another Occurrence, wherein the Zeal of the Prisoners at *Aberdeen* having given Offence to some of the Clergy, excited also the Synod at *Aberdeen* to join in misrepresenting them to the King's Council. The Case was as follows:

A Synod of the Clergy being convened at *Aberdeen*, several of the Priests having drank too plentifully, were observed in the Streets to be incapable of walking without the Assistance of others to support them. Some of the People called *Quakers* seeing this out of the Window of their Prison, were moved with Zeal to declare to the People against such a Practice; shewing, that while the *Quakers* were imprisoned for meeting peaceably to worship God, those Priests (whose Ministry they were persecuted for relinquishing) were permitted with Impunity to stagger up and down the Streets for Drunkenness, at the very Time when they pretended to be met for the Government of the Church.

This publick Rebuke was highly resented as a great Indignity to the Clergy in general, several of whom writ to the Members of the King's Council about it, representing this Matter in such a Light, as if the *Quakers* in Prison were so insolent and abusive, that a Clergyman could not quietly pass the Streets for them. The Magistrates also writ a large Packet to the Archbishop, earnestly requiring his Assistance to suppress the *Quakers*.

Thus by a joint Concurrence of the Commissioners, the Magistrates of *Aberdeen*, the Synod of the Clergy, and the Archbishop, the Cause of the innocent Sufferers was obstructed, the Labours of their Brethren with the Council in a great Measure frustrated; and the Business concerning them again remitted to the Commissioners in the *North*.

On the 16th of the Third Month the said Commissioners met again at *Aberdeen*, and passed their Sentence as follows, viz.

SCOTLAND.
1677.

“ At ABERDEEN, the 16th Day of May 1677 Years, in the Presence
“ of the EARL of Arrol, Sir GEORGE KEITH, and Sir PATRICK
“ OGILVIE of Boyn.

A Sentence
or Decree of
the Commis-
sioners.

“ THE Lords having considered an former Act made at *Ellan* upon the
“ 3d Day of *April* last, with a Recommendation of the 2d Instant from
“ the secret Council, they ratify the said Act of the 3d of *April*, and ordains
“ the *Quakers* Delinquents therein nominate, and thereby appointed to have
“ been conducted to the Prison of *Bamff*, such of them as are escaped, and are
“ not now in the Tolbooth of *Aberdeen*, to be apprehended by the Sheriff and
“ Magistrates of *Aberdeen*, to the Sheriff-Deputy thereof, who is required within
“ forty eight Hours thereafter, or after any of them is apprehended by him in
“ his own Jurisdiction, to send the said Delinquents Prisoners from this to
“ *Bamff*, the Sheriffs and Magistrates of which Shire and Burgh are required to
“ receive and imprison them in the said Tolbooth of *Bamff* till farther Order.
“ And because *Livingstone* and *Halliday*, who were nominated in the Act,
“ are not of these Shires, upon Application, were by Order of the said Lords
“ enlarged from the Tolbooth of *Aberdeen*, they are not again to be appre-
“ hended, unless they be found Transgressors, and contravening the said Acts
“ of Parliament, but if they be found so to do, they are hereby appointed to
“ be apprehended by the Sheriff and Magistrates within whose Bounds they
“ transgress, to be conducted and confined by the Sheriff-Deputy to the said
“ Tolbooth of *Bamff*, and to imprison them conform to the Tenour of the said
“ Act at *Ellan*. And there having been several of the *Quakers*, by the foresaid
“ Act at *Ellan*, confined to their own Houses and Parishes; the said Lords
“ declare, that they resolve at their next Meeting, to fine as well those who
“ have already transgressed, as those who shall transgress betwixt this and that
“ Time, recommending to the Magistrates of *Aberdeen* to cause apprehend
“ any of the said *Quakers* who shall contravene the said Acts in their Burgh,
“ and imprison them in the Tolbooth thereof till farther Order, and to delate
“ their Names to the said Lords at or before their next Meeting. And in case
“ the said *Quakers*, or any of them, shall presume at any Time hereafter to
“ keep such disorderly and unlawful Meetings with close Doors, Entry thereby
“ being refused by themselves or others, the said Magistrates are empowered
“ and required (if the same be within their Jurisdiction) to cause make up,
“ and break open the said Doors, and incarcerate and imprison such as they find
“ transgressing the Law therein: And withal to take an List of the Names of
“ those who shall assist, abet, or countenance such wicked Practices, and to
“ report the same to the Lords at their next Meeting, declaring such Persons to
“ be convict of rebellious Practices, and to be punished conform.

“ Extracted by me

“ GEORGE PATTOUN.”

Prisoners
released.

About this Time many of the Prisoners being at Liberty, and especially such
of them as the Provost of *Aberdeen* had most Prejudice against, he, that he
might appear generous, said, that *Seeing the great Ones were all escaped, he*
would let go the small Ones; and accordingly, on the 23d of the Third Month
1677, he caused all the then remaining Prisoners, viz. *John Robertson, John*
Mill, George Gray, Alexander Seaton, John Mercer, Andrew Fisher, Robert
Gordon, Ochiltree Ferindaile, and John Forbes of Corse, to be set at Liberty.

By this Means the Prison of *Aberdeen* was cleared of the People called
Quakers, though their present Liberty proceeded rather from the Policy, than
the real Lenity of the Provost, who bare them no Good-will, but had dismissed
them with full Purpose of imprisoning them again the first Opportunity, which
he well knew their Practice of returning to their religious Meetings would
quickly put into his Hands.

It

It happened, on the 1st Day of the next Month, that *Andrew Jaffray*, being under a religious Concern, passed in a prophetick Manner through the Streets of *Aberdeen*, with the upper Part of his Body naked, and having Man's Dung in his Hand, as a Rebuke and Sign against their persecuting and wicked Practices, denoting the Unacceptableness of their religious Performances in that State, and that they were as unfavoury in the Sight of God, as Nakedness and Man's Dung are to the Senses of Men. This unusual Appearance of his was accompanied with a zealous Exhortation to Repentance and Amendment of their Ways. His *Christian* Concern for their Reformation met with such Reception from the Magistrates, that he was violently dragged away to Prison, and close shut up as a very dangerous Person. It was observed that the Priests joined with the Magistrates in this Treatment of an innocent Man for preaching Repentance; when, on the same Day, they suffered much Vanity and Abomination; yea, Blasphemy against the Holy Spirit of God, to be acted and uttered on a publick Stage in the open Market-place, without any the least Restraint or Rebuke from either Magistrates or Ministers; whose Zeal, totally employed in persecuting the Innocent, could pass by the most publick Inducements to Vice and Immorality as Things beneath their Notice.

SCOTLAND.
1677.

*A prophetick
Concern of
A. Jaffray.*

On the 4th of the Fourth Month, *Robert Gerrard* and *John Lefk* were taken at a Meeting on the First-day of the Week, and carried from thence to Prison. Several others also, who refused to obey the Command of those who required them to break up their Meetings, were taken away by Force, and dragged to Prison by Violence.

*Divers Impri-
sonments.*

At a Monthly Meeting on the 15th of the same Month, *David Barclay*, *Robert Burnett* of *Lethentie*, *Patrick Livingstone*, *George Gray*, *John Glennie*, *Robert Gordon*, *James Berneise*, *George Melvin*, *Andrew Fisher*, *John Mercer*, and *Alexander Seaton*, were taken, and all of them committed to Prison.

About this Time *John Forbes*, the Deputy-Sheriff, had taken several of the Persons, who had been formerly discharged, in order to carry them to the Tolbooth of *Bamff*, pursuant to the late Order of the Commissioners; but he, being a good natured Man, and utterly averse to Persecution, treated them with the utmost Civility, ordering a Guard to attend them thither, with Directions to let them have all suitable Accommodations on their Way thither, and to take their own Time, so that they had several religious Meetings in their Passage, where they had such remarkable Service, that some of those who conducted them were convinced thereby, and effectually converted to the Truth they held forth.

*Good Nature
of J. Forbes,
the Deputy-
Sheriff.*

Upon the Arrival of the Prisoners at *Bamff*, they met with a Reception far different from what they had at *Aberdeen*, for the Magistrates of *Bamff* not only gave them all the Accommodations possible in their Tolbooth, but also admitted them to make Use of an Inn in the Town at their Pleasure, during their Continuance there. The said Magistrates also ceased not to use their utmost Endeavours with the Commissioners and Sheriff to obtain the Release of the Prisoners, until they obtained Liberty for them to return again to their several Habitations.

*Kind Recep-
tion of the
Prisoners at
Bamff.*

In this and the former Years, *Patrick Livingstone* was several Times imprisoned, it being his Practice, soon after he was at any Time set at Liberty, to return to the publick religious Assemblies of his Friends, where he was again taken and recommitted: So that for the Space of three Years he was not long together out of Prison. He was a Native of *Scotland*, but had his Habitation in *England*, being married and settled there, so that his long Detention for his Testimony was no small Inconvenience in respect to his temporal Affairs. But his *Christian* Courage in maintaining his religious Right of Assembling to worship God was such, as that no Sufferings could deter him from his Duty therein; nor was he free to leave the Country, till his Friends came to enjoy the Liberty of their religious Assemblies without Interruption, which was about the Month called *November*, in the Year 1679.

*Constancy of
P. Living-
stone.*

On the 16th of the Month called *September* 1677, *William Taylor* was taken at a Meeting, and on the 23d, *Alexander Somerell*; and both of them committed to Prison.

*Imprison-
ments.*

On

SCOTLAND:
1677.

More Impri-
sonments.

Fining of
R. Gerrard.

Three of the
Prisoners put
into the Iron-
house.

Some Observa-
tions of the
Sufferers.

On the 2d Day of the Eighth Month 1667, *John Watson* an *Englishman*, and *James Findlay*, who came to visit their Friends at their Monthly-Meeting at *Aberdeen*, were imprisoned by Order of the Magistrates, and together with them *Alexander Skein*, *James Muchell*, and *John Mill*.

On the 14th of the same Month *Thomas Mercer*, *Andrew Galloway*, *Andrew Fisher*, and *Alexander Seaton*, were, from their Meeting on the First-day of the Week, sent to Prison; and on the 28th, *Thomas Mill*.

On the 1st of *November*, a Child of *Robert Gerrard's* was buried in the Burying-place of this People at *Aberdeen*, at a Time when the said *Robert* was from Home. Upon his Return about six Days after, he was not only taken up and imprisoned, but also fined, and had his Goods seized under a Pretence of certain Fees or Claims which ought to have been paid at the Burial of his Child.

During the close Imprisonment of many of this People in the Tolbooth at *Aberdeen*, three of the Prisoners, viz. *Patrick Livingstone*, *George Gray*, and *Andrew Jaffray*, were frequently concerned, in the Aboundings of *Christian Love*, to preach unto the People, especially on the Market-days, out of the Prison-windows: This their Practice, however instructive and edifying to many of the Hearers, was highly displeasing to the Magistrates, who sought to prevent the same, by causing those three to be separated from the rest of their Friends, and shut up in an high close Room on the Top of the Prison, called the *Iron-house*, where they had neither Air nor Light, but through a long Hole in the Wall, having a double Grate of Iron on the Outside thereof, and another within: Here they were kept in the Heat of Summer, when the Nastiness of the Place, and the Corruption of the Air so closely pent up, produced a Multitude of Worms called *White Maggots*, and other Vermin, which swarmed about, even upon their Beds and Victuals, and manifestly tended to the extream Danger both of their Health and Lives; yet through the Power of God, in this melancholy Situation, they were preserved cheerful, and enabled to proclaim with strong and elevated Voices, the glorious Truths of the Gospel, through the said Hole in the Wall, so as to be distinctly heard over the Street by the People, who frequently got together, and attentively heard the Voice of those whose Faces they could not see, by reason of the Thickness of the Wall, and the double Iron Grates, as before mentioned. After seven Weeks Continuance under this cruel Oppression, the Persecutors finding their End not answered, but that their Endeavours to prevent the Prisoners preaching had increased the Desire of the People to hear them, they permitted the said *Patrick Livingstone* and *George Gray* to enjoy again the Liberty of the Prison in common with the rest of their Friends: To which Liberty *Andrew Jaffray*, at the Complaint of some of his Relations, had been admitted somewhat sooner.

It was a received Observation among this People, that during the Time of their deepest Sufferings at *Aberdeen*, they found the Favour of God attending them, and his Hand of Providence preserving them, so that not only their Spirits were continued cheerful, praising the Lord in the Midst of their most grievous Afflictions, but also their Bodies kept in Health and Strength, under the most unhealthy Confinement, beyond all human Probability or Expectation: And that even the Malice of their Adversaries became, against their own Wills, subservient to the spreading the Doctrine of Truth, which they were called to bear, and even their close Imprisonment, on purpose to prevent their preaching, was made a Means of many blessed Opportunities, to promote what the Aim and Design of their Adversaries therein was to hinder. And that during this Persecution, their appointed Meetings in that Town were not only constantly held at their usual Times, but greatly increased in the Number of Persons attending them; for the Women, whose Husbands were frequently shut up in Prison, failed not, with their Children, to assemble themselves together for the Worship of God at the stated Times and Place; which Constancy of theirs, with the Accession of other Persons out of the Country, and the returning of the Prisoners as soon and as often as any of them were released, so far disappointed the persecuting Magistrates, that they were not able to prevent the holding

holding of any one of the publick Assemblies of this People, during the whole Course of this Persecution.

SCOTLAND.
1677.

Moreover the Sufferers, to their exceeding great Consolation, did especially remark, that to encourage them to be faithful and constant, the Power and Influence of the Spirit of God was in a more than ordinary Manner manifest among them, insomuch that their Prison-house was turned into an House of Prayer and Praise, and the Aboundings of the Love of God did enlarge their Hearts, and enable them to utter and sound forth his Truth to the reaching and convincing of many Souls, and even to the Amazement of their Enemies: Until at length the Hands of their Persecutors became weakened, some of them being removed by sudden Death in an exemplary Manner, and the Priests *George Meldrum*, *John Menzies*, and *William Mitchel*, one of them by Death, and the other two by Law, deprived of their Power, and silenced from preaching; the Lord of *Hudda*, who had threatened by his own Authority to pull down their Meeting-house, turned out of his Office of Chancellorship, and *James Sharp*, the Archbishop of *St. Andrews*, (so called) whom the Priests and Magistrates of *Aberdeen* made Use of as their principal Instrument, by his Power in the Council, to crush the *Quakers*, and suppress their Meetings, most inhumanly and barbarously murdered by some wicked *Presbyterians*, who waylaid him as he passed in his Coach and six, and assassinated him, calling him an *Apostate*, a *Betrayer*, and a *Persecutor*.

This remarkable Concurrence of so many unusual and extraordinary Events which befel the principal Instruments of their Sufferings, was observed and acknowledged by those, who in *Christian* Constancy and Patience under Oppression, quietly expected the Lord's appointed Time for their Deliverance, as manifest Tokens of his Displeasure revealed against their Opposers, and gradually tending to restrain the Remainder of Men's Wrath against the innocent Sufferers, and in due Season to obtain their Relief; which was shortly after effected.

Occurrences
concurring to
the Prisoners
Deliverance.

The last religious Meeting of this People at *Aberdeen*, from which they were carried to Prison, was held on the 4th Day of the Month called *November* 1679, where *George Keith*, *Patrick Livingstone*, *Thomas Mercer*, *Robert Gordon*, *Robert Winchester*, *Robert Burnet*, *Robert Barclay*, *Ochiltrie Ferindale*, *John Mill*, *John Mercer*, *Andrew Jaffray*, *George Gray*, *William Alexander*, *Robert Sandilands*, *John Forbes*, *Daniel Hamilton*, and *John Skein*, were apprehended and sent to Prison, but in about three Hours after were all again set at Liberty.

The last Imprisonment for Meetings at Aberdeen.

From which Time their religious Assemblies were held at *Aberdeen* without Molestation from the Magistrates, who having abundantly proved the Patience and Constancy of this People in religiously assembling to worship God, to be such as their utmost Force and Cruelty could not conquer, forbore at length to repeat their fruitless Attempts, and quietly to permit what they were fully convinced their Power was unable to prevent.

Cessation of the Persecution.

The CONCLUSION.

THE foregoing COLLECTION contains a Multitude of Instances of the Trials, Afflictions and Sufferings, cruel Mockings and Scourgings, Bonds, Imprisonments and Deaths, which this religious People underwent for the Exercise of a good Conscience, during a violent Storm of Persecution of near forty Years Continuance.

Such a continued Series of Oppression rendered the Constancy, Faith and Patience of the Sufferers the more approved and conspicuous; for *looking unto JESUS, the Author and Finisher of their Faith, who for the Joy that was set before him, endured the Cross, and despised the Shame, they, like true Disciples of him, that endured such Contradiction of Sinners, were not wearied, neither did faint in their Minds.* Heb. xii. 2, 3.

Observable was the Growth and Increase of this People under the heavy Weight of a violent Opposition, and the extream Rigour of human Laws made with a determined View and Purpose to suppress them; insomuch that they had Reason to say with the Psalmist, *If it had not been the Lord who was on our Side when Men rose up against us; then they had swallowed us up quick, when their Wrath was kindled against us.* Psal. cxxiii. 2, 3.

But as they placed their whole Trust and Confidence in God, he was graciously pleased, by the Interposition of his Providence, to be with them in their Afflictions, to disappoint the wicked Devices of those who sought their Destruction, and to make even the Malice of their Adversaries instrumental to the enlarging of their Number, by the Conversion of many to the Belief and Acknowledgement of the same *Christian* Principles.

For, the extream Severity exercised against them, did frequently excite in sober and judicious Persons a serious Enquiry into the Doctrines and Practices of the Sufferers, which, when they found to be consonant both to Scripture and Reason, many of them cheerfully embraced, and were the more confirmed in the Profession of, by such a Multitude of Abuses, Railings and Revilings, as evil-minded Men in all Ages have usually practised against the Just and Innocent, and wherewith they have been accustomed vainly to attempt the Obstruction of every Appearance of Truth and Virtue.

Thus gathered by scriptural and rational Conviction, and by the Manifestation of divine Grace in themselves, into a joint Belief of the *Universal Light of Christ*, and enabled through its heavenly Guidance to regulate their Lives and Conversations, they became a large and considerable Body of *Protestant* Dissenters, united in religious Society, and distinguished by a peculiar Sobriety and Gravity of Manners, abstaining not only from the gross Vices and Immoralities of the Age, but also testifying against, and relinquishing, as sinful, those customary Plays, Games, Sports and Pastimes, which even the Teachers of other *Christian* Denominations have been too apt to palliate under the Name of *innocent Recreations* and *harmless Diversions*.

A conscientious Disuse of those popular Vanities is to this Day a general *Criterion*, or distinguishing Mark of this People, insomuch that when any of their Perswasion are induced to mix with others in the Practice of such Things, they are lookt upon with Contempt, and their so doing is regarded as an apparent and visible Mark of Degeneracy from their first Principles.

Soon after the Restoration of King *Charles the Second*, a general Tender of the Oath of Allegiance caused the Prisons throughout *England* to be filled with this People, who were no sooner set at Liberty, but forthwith they resorted to their religious Meetings, and for so doing were many of them recommitted in order to Banishment.

And

And although in the Year 1672, that King, by his Patent or Pardon under the great Seal, did open the Prison-doors to the discharging near five Hundred of the said People at once, pursuant to his Declaration published for a Suspension of the penal Laws; yet that Declaration being thought an undue Extent of the Regal Prerogative, was soon revoked, and their Persons and Estates again exposed to the returning Storm, and to the exorbitant Plunder and Rapine of avaricious and merciless Informers.

Nor had either these, or any other *Protestant* Dissenters, any legal Security for enjoying their religious Assemblies to worship God peaceably and without Interruption, until the Time of that Revolution of Government in this Kingdom, which issued in the happy Accession of King *William the Third*, and his Consort Queen *Mary*, to the Throne.

In the first Year of the Reign of those excellent *Protestant* Princes, an Act of Parliament passed their royal Assent, intituled, *An Act for exempting their Majesties Protestant Subjects dissenting from the Church of England, from the Penalties of certain Laws*. By this Act the many Years Persecution of this People in *England* was put an End to, and their religious Liberty confirmed and established in two material Points, *viz.*

1st. The peaceable Enjoyment of their religious Meetings under the Protection of the Law; and

2^{dly}. The Substitution of a Declaration of Fidelity, to be taken without Swearing, instead of the Oath of Allegiance.

In both these Respects they had deeply suffered: And the recent Memory of those Sufferings did then excite a most grateful Sense of the invaluable Blessings by that Act received: The Continuance of which is, and we humbly hope ever will be, acknowledged as a standing Obligation on the said People, to be expressed in grateful and never-failing Returns of Fidelity and Obedience.

But the Relief from Swearing, granted by that Act, being limited only to the Oaths of Allegiance to the Government, was not of equal Extent with the *Quakers* Scruple against *all Swearing*; wherefore they continued yet exposed to many Inconveniencies, deprived of their known Rights and Freedoms in divers Cases, and also debarred from giving legal Evidence in any Court of Judicature, which Evidence, by reason of their extensive Commerce, was thought highly necessary for securing the Property both of themselves and others.

Which being humbly represented to the Legislature, induced them in the Beginning of the Year 1696, to pass an Act, intituled, *An Act that the solemn Affirmation and Declaration of the People called Quakers shall be accepted instead of an Oath in the usual Form*. By this Act they were effectually relieved in the Case of Swearing, and rendered serviceable to their Fellow-Subjects.

In this Act, at the Instance and Procurement of the Clergy, the following Clause was inserted, *viz.*

“ And **whereas**, by Reason of a pretended Scruple of Conscience, *Quakers*
 “ do refuse to pay Tithes and Church-Rates: Be it **Enacted** by the Authority
 “ aforesaid, That where any *Quaker* shall refuse to pay, or compound for his
 “ great or small Tithes, or to pay any Church-Rates, it shall and may be
 “ lawful, to and for the two next Justices of the Peace of the same County,
 “ (other than such Justice of the Peace as is Patron of the Church or Chapel
 “ where the said Tithes do or shall arise, or any ways interested in the said
 “ Tithes) upon the Complaint of any Parson, Vicar, Farmer or Proprietor of
 “ Tithes, Churchwarden or Churchwardens, who ought to have, receive, or
 “ collect the same, by Warrant under their Hands and Seals, to convene before
 “ them such *Quaker* or *Quakers* neglecting, or refusing to pay or compound
 “ for the same, and to examine upon Oath, which Oath the said Justices are
 “ hereby empowered to administer, or in such Manner as by this Act is pro-
 “ vided, the Truth and Justice of the said Complaint, and to ascertain what is
 “ due and payable, by such *Quaker* or *Quakers*, to the Party or Parties com-
 “ plaining, and by Order under their Hands and Seals, to direct and appoint
 “ the

“ the Payment thereof, so as the Sum ordered as aforesaid do not exceed ten
 “ Pounds : And upon Refusal by such *Quaker* or *Quakers* to pay according to
 “ such Order, it shall and may be lawful to, and for any one of the said
 “ Justices, by Warrant under his Hand and Seal, to levy the Money thereby
 “ ordered to be paid, by Distress and Sale of Goods of such Offender, his
 “ Executors or Administrators, rendering only the Overplus to him, her, or
 “ them, necessary Charges of distraining being thereout first deducted and
 “ allowed by the said Justice.”

Therefore the Claimers of Tithes, having this summary Method of recovering them put into their Hands, if they still chuse to oppress their Neighbours by expensive Law-suits, do most deservedly incur the Imputation of *Litigiousness*.

The last mentioned Act was made at first but for seven Years, which Term by a subsequent Act, to which also King *William* gave the royal Assent by his Commissioners a few Days before his Decease, was continued for eleven Years longer, which Continuation being near expiring, was renewed in the first Year of King *George the First*, by an Act of Parliament without any Limitation of Time.

But the Form of Affirmation allowed by those Acts, not being to the Satisfaction of many of the said People, after several Applications to the Legislature, a more easy Form was granted and perpetuated, *Anno 1715, viz.*

“ *I A. B. do solemnly, sincerely and truly, declare and affirm.*

The above recited Clause, in favour of the Clergy, since extended to the Recovery of all kind of Church-Claims, is also continued ; which, as before observed, renders all Application, even to the Temporal Courts, altogether unnecessary.

But yet more surprizing are their Proceedings in the Ecclesiastical Courts, which, as is well known, can in no wise conduce to the Recovery of their Claim. In such Processes they discover such an unchristian and vindictive Disposition, as even to sacrifice their Claim to satiate their Revenge, and seem to exercise Oppression for its own Sake.

The foregoing *Collection* hath many Instances of faithful and conscientious Persons who lost their Liberties, and some of them their Lives, through hard and close Imprisonments on Writs *de Excommunicato capiendo*, obtained through the Influence and Denunciations of *Church-Censure*. Those Instances were exceeding grievous at that Time, when it was supposed a Duty incumbent upon all to keep within the Pale of the *National Church*.

But since the Act of Toleration, the Excommunication of *Protestant Dissenters* seems irrational, and inconsistent with the Liberty by that Act granted them.

For with what Propriety can the Pastors of that Church excommunicate those whom the Law admits to be of another Communion ?

Is it not irrational to exercise a pretended Power of expelling out of the Pale of the Church those who are not, and perhaps never were, *within* it ?

Are not the Acts of the Church in such Excommunications excentrick, and out of its proper Sphere ?

If so, their *Significavit* thereupon to the secular Power must of Necessity be irregular, and void of any just or reasonable Inducement for issuing Writs *de Excommunicato capiendo* on such Occasions.

And since the Act of the first of King *George the First* hath perpetuated the Remedy provided for the Recovery of Tithes and Church-Rates from *Quakers*, and also extended the same to all other Rights, Dues, or Payments, belonging to any Church or Chapel, or to the Minister or Curate thereof. The issuing of such Writs are in those Cases altogether unnecessary.

Wherefore, an Exemption of the said People called *Quakers*, from all Ecclesiastical Processes against them in such Cases, appears to be just and reasonable.

These

These Observations the COMPILER of this *Collection* hath inserted, as having a near Affinity to the Nature of his Subject, and expressing some Reasons of that Hope, which this Part of the King's *Protestant* Subjects continue in, of being legally delivered from the Effects of Church-Censure, in these Cases, grievous to them, needless to the Clergy, and beneficial to no Man.

To conclude. The COLLECTOR of these *Sufferings* esteems it his incumbent Duty to close the same with an humble and grateful Acknowledgement of that gracious Hand of Divine Providence which hath mercifully prolonged his Life to the desired Accomplishment of this long and laborious Undertaking. A Work, which to Readers of the same religious Sentiments with the Sufferers, may reasonably conduce, by the many Examples of *Christian* Faith and Patience, to confirm them in the Principles of their Profession: And which, to sober and religiously inclined Persons of other *Christian* Denominations, may be a reasonable Motive to a serious Search of the Holy Scriptures, the most probable Means of opening their Understandings to the Acknowledgement of, and Obedience to, the Dictates of that *true Light*, wherewith Christ, the universal Saviour, *enlighteneth every Man that cometh into the World.*

May all the Professors of this Heavenly Light, manifest their Obedience by a circumspect Walking therein, as becometh the Children of the Light and of the Day, *As obedient Children, not fashioning themselves according to the former Lusts in their Ignorance: But as he which hath called them is holy, so ought they to be holy in all Manner of Conversation.* 1 Pet. i. 14, 15.

And let all who, under the Protection of this *Protestant* Government, are blessed with the Enjoyment of religious Liberty, and exempted from the *Popish* Tyranny of Persecution, walk worthy of the Blessings received, ever mindful to put in Practice the Exhortation of the Apostle, 1 Tim. Chap. ii. *That first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men: For Kings, and for all that are in Authority, that we may live a quiet and peaceable Life in all Godliness and Honesty. For this is good and acceptable in the Sight of God our Saviour: Who will have all Men to be saved, and to come unto the Knowledge of the Truth.*

To the Lord our God, *who only hath Immortality, and dwelleth in the Light*, the inexhaustible Fountain of Power and Knowledge, who giveth Strength to the Weak, and Understanding to the Simple, from whom alone, through Jesus Christ our Saviour and Redeemer, proceedeth all our Ability for the Performance of every good Work, be all Glory, Praise, Thanksgiving, and Dominion, rendred and ascribed, now, henceforth, and through all Generations. *Amen.*

T H E E N D.

A N

I N D E X

O F T H E

NAMES of the SUFFERERS
mentioned in the FIRST VOLUME, viz.

From Page 1, to Page 361, inclusive:

Containing the Counties of ENGLAND, from *Bedfordshire* to *Lincolnshire*,
Alphabetically digested.

A Bbot Daniel 263, 264, 268	Airey John 183, 184, 187	Allifon Henry 130
Abbot Edward 266	Akerly Henry 112	Allifon Japhet 134, 135
Abbot Robert 194	Albright Anne 68, 70	Almon George 332
Abbot Thomas 263	Albright John 4, 70	Alred Ellen 308
Abbot Widow 263	Albright Mary 64, 67	Alred John 309
Abraham Daniel 327, 329	Albright William 7, 8	Alsop Robert 265, 266
Abraham John 295, 308, 309	Alchin William 290	Alston Robert 307
Abraham Thomas 206	Alcock Edward 100, 104	Alwaine Edward 176
Ackringly Thomas 309	Alder William 184	Alway Thomas 226, 227
Adams Eliz. 159, 290, 293	Alderman Mary 67, 70	Ambrose Alice 309
Adams George 31, 34, 36	Aldridge John 239, 240	Ames John 222
Adams Henry 24, 27	Aldridge Robert 82	Ames Richard 194
Adams John 88, 92, 94, 96, 160, 193, 198, 223, 225, 293, 341, 342	Aldridge William 78, 82	Ames Thomas 198
Adams Richard 165, 219, 220, 221, 225	Aldworth Mary 64	Amey Thomas 97, 198
Adams Rob. 193, 198, 204	Aldworth Robert 34	Anclift Peter 139
Adams Thomas 294	Alfad Katharine 164	Anderdon Mary 154
Adams William 248, 250	Alford Bartholomew 152	Anderson James 182
Adamson George 11	Alford Richard 152	Andrews Amor 34
Adamson James 128	Alger Bartholomew 155	Andrews Anne 64, 67
Adamthwaite Margaret 175	Alger John 162	Andrews Edward 76
Adcock William 197, 130, 134	Allafon John 184	Andrews James 291
Addifon Leonard 303	Allafon Peter 184	Andrews John 168
Adgate Sarah 100	Allen Anth. 142, 143, 145	Andrews Mat. 34, 220, 227
Adran Frances 139	Allen Augustin 343	Angel Robert 169
Ainslow John 83, 88, 89, 90, 91	Allen Charles 226	Angel Richard 30
Aires William 83	Allen James 88, 201, 206	Angier Edward 117, 122
	Allen John 137, 138, 139, 140, 141, 142, 165, 206	Angier Elizabeth 120
	Allen Richard 35, 36, 223	Angleshaw Robert 347
	Allen Tho. 139, 225, 227	Anner John 169, 172
	Allen Wm. 86, 192, 338	Anthony Ralph 350
	Allenfon Thomas 175	Anthony William 349
	Alley James 290	Antram Honour 234
		Apener Richard 305
		Appleby

540 *An INDEX of NAMES in the First Volume,*

Appleby Andrew	176	Atherton Godfrey	307,327	Baines William	308
Appleby Charles	117,118	Atherton Oliver	304,305,311	Bakebean Alice	326
	120			Bakebean Anne	307
Appleby Christopher	178,185,186,187	Atkin Thomas	211,212,213,214,215,350	Bakebean John	307
Appleby George	176	Atkins Eliz.	64,67,69,167	Baker Constance	176
Appleby Laurence	177,178,183,186,188,189	Atkins James	64,70,169	Baker Daniel	230
		Atkins Samuel	167	Baker Edmund	149
Appleby Mary	118	Atkins Thomas	50,255,356	Baker Edward	4,218
Appleby Robert	179	Atkinson John	175	Baker Elizabeth	227
Appleby William	184	Atkinson Margaret	309	Baker Henry	174
Apthorp John	4,261,263,267	Atkinson Robert	308,319,330,350	Baker Jacob	98,197
				Baker John	296,298
Archer Thomas	201,204,250,357	Atkinson Thomas	317,319,323	Baker Leonard	265
				Baker Richard	82,229
Archer William	250	Atkinson Wm.	308,329	Baker Sarah	4,7,8
Ardington Robert	309	Atley Bridget	79	Baker Thomas	174,225
Armstrong Simon	132,135	Atwood Abraham	209,222	Baker William	229
Arney John	68	Atwood Richard	209	Bakewell Robert	137,332
Arnold Cornelius	138,140	Atwood William	209,225	Baldock John	353,356
Arnold Elizabeth	137	Avard Thomas	294	Baldock Thomas	242,253
Arnold Joshua	145	Audland John	39,40,43	Baldwin Richard	82
Arnold Mary	221	Avelyn Henry	263	Baldwin William	238
Arnold Richard	211	Avery Reynold	13,19	Bale William	149,225
Arnold Stephen	207	Avery Robert	153	Ball Anne	18
Arnold Thomas	55,533	Austell Sarah	30	Ball Edward	152,156
Arthur John	265	Austell William	30,34,35	Ball George	28,32
Arundel Anne	184,186	Austin Edward	76	Ball John	209
Arundel Clare	153	Austin John	76,233	Ball Katharine	149
Arundel Robert	138	Austin Robert	82	Ball Richard	35
Asford John	290,297,298	Austin Thomas	238	Ball Robert	76
Ashbrook Richard	107	Ayres John	242	Ball William	225,227
Ashburner Jane	303	Aystrope John	355,356	Ballard John	256,258
Ashburner Leonard	308			Ballard Richard	12,28,37
Ashburner Richard	304,305,308			Ballard Thomas	7,10
Ashby Henry	219,220,222	B Ache John	258	Ballard William	37
	224	Bachis Thomas	256	Balls Widow	194,198
Ashby Sarah	219,223	Backhouse John	307,329	Balls William	194
Ashby William	255	Bacon Christopher	154,158	Bampton Samuel	209
Ashford Joseph	164	Bacon George	198	Bancroft John	111
Ashley George	140,141	Badcock Thomas	117,119	Bancroft William	348
Ashley Thomas	129	Badely John	100,103	Bangs Benjamin	110,112
Ashton Edmund	326	Bagg Abigail	167,171	Bangs Mary	110
Ashton Henry	294	Bagg Lore	167	Banks John	129,134,135
Ashton John	307,315,317,318,319	Bagg Mary	167	Banfon Mary	327
		Bagg Richard	169	Bappon William	201
Ashton Isaac	307,320	Bagg Sarah	167,171	Barbary Anne	91
Ashton Rob.	351,352,355	Bagg Thomas	167,169	Barber Abraham	78
Ashton Tho.	265,266,268	Bailey Daniel	217,221,227	Barber John	258,260
Ashwell Widow	95	Bailey George	165	Barber Joseph	10,11
Askew Robert	187,188	Bailey Peter	235	Barber William	4
Aslett John	32	Bailey Richard	338,339,340,345	Bardolph Edward	241,242,249
Aslin Thomas	344				235
Aspelon Elizabeth	93	Bailey Robert	206	Barger Peter	235
Aspelon Robert	86	Bailey William	149,167,229,244	Barker John	250,255
Aspinal John	326			Barker Mary	202
Athwenwheat Mary	307	Baines Dorothy	308	Barn Henry	171
		Baines Matthew	308	Barnadiston Giles	200
				Barnard Charles	256
				Barnard	

Barnard George	198,199	Bayley Thomas	68	Bentley Francis	145
Barnard John	205	Beadle Elizabeth	91	Bentley John	145
Barnard Phineas	207	Beagen James	174	Bentley William	294
Barnes Anne	69	Beakbaine Alice	318	Bentlift Ralph	139
Barnes Elizabeth	327	Beakbaine Thomas	318	Berley George	144
Barnes Henry	169	Beale Alice	209	Berley John	316
Barnes John	55,69,133, 268,303,304,327	Beale Mary	209	Berisford George	345
Barnes Peter	330	Beale Thomas	7,209	Berrier Robert	352,355
Barnes Ralph	303,308	Beale William	212,255,261	Berrier William	349
Barnes Rebecca	304	Bealing Edward	126	Berringer John	78,79
Barnes Robert	69	Beane Edmund	298	Berry Richard	78
Barnes Samuel	308	Beane William	290,293	Betram John	140,142
Barnes Thomas	308,319	Beard Ellen	139,140	Betram Mary	140
Barnet Charles	257,259	Beard Godfrey	139,141,143	Bett John	222,225,227,350
Barnet James	243	Beard John	219,224,227	Betterby Joan	210
Barnfield Thomas	211	Beard Nicholas	4	Betteridge Daniel	143
Barnfall Thomas	323	Beard Robert	241	Bevis Stephen	229
Barringer John	266	Beard William	143	Bewley Anne	128
Barringer Leonard	263,266	Beaton Francis	167	Bewley George	115,127, 128,129,132,133
Barringer Thomas	263	Beck Anne	303	Bewley John	134
Barrington John	293	Bedford Henry	254,255	Bewley Mungo	129
Barrow Alice	307	Bedles John	4,96	Bewley Thomas	127,130, 132,133
Barrow Christopher	308	Bedlow Samuel	172	Bezer John	42
Barrow Elizabeth	319,323	Bedmell Richard	93	Bickers Christopher	183, 187,188
Barrow George	329	Beeke John	14	Bickham Hugh	55
Barrow John	308,323,327	Beere Bartholomew	168	Bickham Richard	222
Barrow Richard	307	Beefley Matthew	96	Biddell Henry	221
Barrow Robert	326	Beefley William	209	Biddell Robert	228,230, 231,239
Barrow Sam.	304,308,319	Beezley Richard	307	Biddell Thomas	229
Barrow Thomas	304,307, 317,323,348	Belch George	83	Bigg Henry	4
Barrow Vincent	348	Bell Abraham	206	Biggs Eleanor	123
Barrow William	352	Bell John	133	Biggs John	80
Bartlett Jeremy	291	Bell Mary	206	Biggs Robert	309
Bartlett Tho.	13,15,32,34	Bellamy John	154	Biglands George	128
Barton James	308	Bellamy Joseph	211	Biglands John	135
Barton John	10,78	Bellows Alice	353	Billers George	349
Barton Mary	78	Belfon Edward	84	Billings Eleanor	327
Barton Robert	319	Belton Edward	344	Billings Thomas	355
Barwick Thomas	308	Bence Martin	234,236	Billingsley Richard	16
Basford Ellis	97	Bence Philip	234,236	Bilson George	176
Baslington George	357	Bennett Anthony	6,9,242	Bilstone Thomas	139
Basse Richard	266	Bennett Benjamin	266,268	Bilton William	251
Batchelor William	82	Bennett George	55	Binfield Ellen	18
Bates Richard	294	Bennett James	6	Binfield Sarah	19,27
Bates Samuel	294	Bennett John	55,169,172, 242,289,290	Bing John	95,96
Bateson Robert	307	Bennett Joseph	55	Bingham Bridgett	203
Batho Elizabeth	54,67	Bennett Mary	203	Bingham George	221
Batho Jane	53	Bennett Matthew	4,6,123	Bingham Nathaniel	240
Batten Simon	32,34,36	Bennett Samuel	123	Bings William	262,265
Bavin Christopher	353	Bennett Thomas	203,205, 206,207	Binks Robert	350
Bavin William	265,266	Bennett William	219	Binns Robert	290
Baugh Blanch	68	Benny William	117	Birbeck Christopher	141
Bawne John	219	Benson Bernard	316	Birbeck Thomas	142,143
Bawne Richard	76,77	Benson Francis	316	Birch George	327,330
Bawnett James	250	Benson George	316,317	Birchall	
Bayley John	352	Benson Thomas	308,348		
Vol. II.		6 X			

542 *An INDEX of NAMES in the First Volume,*

Birchall William	304	Bolron John	178	Boyce Edward	198, 203
Birkhead Christopher	42, 128	Bolt Benjamin	303	Boyer John	331
Birkhead Joane	69	Bolt John	13, 15, 24	Boykin Abiezer	291
Birkett Miles	329	Bolt Mary	315	Boykin Bartholomew	289, 293, 297
Birks Judith	352	Bolton Benjamin	100	Boyle John	171
Birks Thomas	351	Bolton John	149, 221, 223	Boye James	78
Birks William	352, 358		225, 227	Box William	208
Birlow John	308	Bolton Thomas	108	Bradbridge Elizabeth	18
Birtwistle Elizabeth	308	Bond Elizabeth	133	Bradley Francis	291
Birtwistle Henry	308, 318, 321, 324, 329	Bond John	211, 239, 240	Bradley Margaret	315
Birtwistle Margaret	308	Bond Richard	92	Bradshaw George	315
Bisbrown Christopher	307	Bond Thomas	303	Bradshaw John	338
Bisbrown John	307	Bond William	128, 164	Bradshaw Jonathan	308
Bisbrown Mary	307	Bone Thomas	133	Bradwell John	250
Bishop George	42, 45, 46, 48	Bonifield Abraham	35, 36	Bragg Anthony	164
Bishop John	197, 230, 234, 235, 236	Booden Anthony	142	Braiford Edward	151, 153
Bishop Samuel	221, 222	Boore Thomas	142	Braithwaite Ellen	323
Bispham Daniel	327	Booth Edward	145	Braithwaite George	311
Bispham John	307, 324, 327	Booth Elizabeth	27	Braithwaite Philip	309
Biss Margaret	70	Bootle William	307	Brambridge Cuthbert	184, 185
Black John	227	Bordman John	321	Bramham William	203
Black William	141	Borough Richard	315	Brampton Edward	76
Blackstone John	175, 176, 177, 178, 179	Bostock Henry	96, 97, 98	Bramston William	345
Blackway Hannah	68	Boswell Robert	76	Brand Thomas	198
Blackway Sarah	67	Botham Mary	3	Brangwin Mary	156
Bladesmith Wm.	352, 358	Bothen Edward	297	Branston Nathanael	32
Blagdon Barbara	56, 68, 69, 150	Bouch William	135	Brantingham Thomas	187
Blake John	264	Boucher John	65	Brasier William	94, 96, 98
Blakeling John	174	Boughton William	93	Brassey Thomas	105, 108
Blakely Anne	85, 86, 114	Boulder George	351	Bray Anthony	164
Blakeway Sarah	64	Bovington John	76	Bray Emlin	162, 164
Blanch Jonathan	224, 227	Bound Edmund	168	Bray Robert	163
Bland Jane	149	Bound Francis	169, 172	Breach Richard	32
Blandshatt William	231	Bourne Mary	193	Brelsford Jane	140
Blandstone John	143	Bowden John	163	Bresbone John	241, 242, 248, 250
Blandy Richard	234, 235	Bowden Thomas	163	Brett Benjamin	85
Blindell John	242, 243, 244, 246, 248, 249	Bowditch George	152	Brett Tho.	85, 294, 297, 298
Blink Joseph	221	Bowen Margery	261	Bretton Richard	304, 329
Blinkworth Anne	69	Bower Elizabeth	140	Bretton William	321
Blinston Thomas	234	Bower John	145	Brewer Thomas	197
Blow John	93	Bowers Thomas	138	Brewer William	309, 311
Blow Stephen	93, 98	Bowles Valentine	296, 299	Briarly James	76, 77, 79, 81
Blow Thomas	98	Bowley Richard	218, 221, 222, 224, 225, 226	Brice Giles	152
Blundell Katharine	207	Bowley Thomas	215	Brice John	152
Blundy Thomas	266	Bowley William	218, 221, 224, 226	Bridge Thomas	298
Blythe Ellen	139	Bowman Anthony	138	Bridge William	197, 201, 203, 204
Bolt Edmund	202	Bowman John	250, 251	Briden John	76
Boatfill John	149	Bowman Jonathan	134	Briggs John	254
Bodicoat William	234	Bowman William	130	Briggs Margaret	104, 106
Bogas William	202	Bownas John	321	Briggs Thomas	104, 106, 108, 300, 318
Boggs William	194	Bowran Henry	176, 184	Briggs William	55
Boguly Robert	349	Bowran John	176	Bringham Josias	76
Bold James	309	Boy Esther	223	Brinkloe Joseph	76
		Boy Francis	222, 224, 225		Bristow
		Boy John	219, 220, 221		
		Boy Mary	223		

Bristow Blanch	117	Bryant William	218	Burrell William	174
Bristow Henry	14	Buckland William	231, 233	Burfoughs Abel	291, 296, 299
Bristow John	163	Buckley Thomas	104	Burroughs Abraham	380
Brittain Daniel	352	Bucknell Ralph	358	Burroughs Edward	39, 40
Britton Cananiel	51, 54	Budd John	169	Burroughs John	76
Britton Richard	319, 323	Budd Samuel	78	Burroughs Joseph	198
Britton Samuel	11	Budding Edward	218, 219	Burson William	4
Britton Thomas	104	Bues Abigail	64	Burton Edward	76
Broad John	242	Bues Sarah	64, 67	Burton John	357
Brock Ralph	112	Bugg Francis	92, 94, 96	Burton Margaret	345
Brockett Anne	242	Bulgin John	55	Burton William	9, 225, 227
Brockett Edward	240	Bull Nicholas	238	Burtonwood William	104
Brocking Amy	156	Bullock Jeffery	193	Busby Richard	327
Brocking John	163, 164	Bullock John	8	Bush John	206
Brocking Sarah	156	Bullock Richard	297	Bush William	69
Brockfop Thomas	137, 140, 142, 144	Bullock Thomas	235	Bushel Deborah	106, 111
Bromley Thomas	346	Bulman Randolph	133	Butcher Alice	209
Brooks John	50, 340	Bunbee Alice	353	Butcher John	207
Brooks Joshua	169	Bunbee Peter	353	Butcher Mary	36
Brooks Richard	30	Bunbee William	356	Butcher Wm.	222, 225, 227
Brooks Wm.	338, 339, 340	Bunby Thomas	262, 265	Butler John	76, 168
Broomstone John	297, 298, 299	Bunce Daniel	31, 35, 36, 37, 38	Buxton Richard	138
Broomstone William	340	Bundock Jonathan	192	Buy John	32, 34
Brothers Andrew	82	Bunkey William	250, 251		
Brough George	138, 139, 140, 173, 176	Bunnion John	9	Cadney Sarah	194
Brough Sarah	176	Bunt Richard	138	Cakebread John	193, 198, 201, 207, 208
Brough William	138, 140	Bunting Anthony	140, 141	Cale Thomas	212
Broughton Francis	339	Bunting John	208	Calice Anne	221
Brown Anne	70	Bunting Richard	201	Calice Eleanor	227
Brown Erasmus	172	Bunting William	145, 201	Callow John	288
Brown Francis	355	Burden George	182	Callow Margaret	282
Brown George	206, 332	Burdett Richard	351	Callow Mary	271, 272, 273, 282
Brown Giles	295	Burdett William	351	Callow Robert	288
Brown Henry	343	Burgan Thomas	161	Callow William	269, 270, 271, 272, 273, 279, 280, 281, 282, 283, 284, 285, 286
Brown James	152	Burgefs Hugh	111	Callowhill Thomas	58, 64, 65, 67
Brown John	75, 76, 78, 79, 80, 107, 110, 112, 170, 171, 173, 174, 176, 177	Burgefs John	104, 308	Calvert Giles	179, 182
Brown Nicholas	242	Burgefs Jeffery	104	Camm John	39, 40
Brown Richard	34, 36, 162	Burgefs Joseph	70	Camm Thomas	307
Brown Robert	357	Burgefs Richard	100	Camp Edward	244, 250
Brown Roger	149, 152, 153	Burgefs Samuel	31, 34, 35, 36, 37, 38, 39	Cane Henry	162, 163
Brown Samuel	78, 340, 344	Burgefs Thomas	76, 80	Canne Sarah	68
Brown Thomas	255, 257, 353, 357, 358	Burgoin Thomas	153	Cannon John	229, 234
Brown William	149, 241, 242, 243, 248, 250, 293, 349, 353, 354, 355, 356	Burkett Miles	329	Cannings John	222
Bruce Elizabeth	4	Burkett Nicholas	308	Cannings Joseph	225, 226, 218, 219, 227, 228
Bruce Mary	308	Burles Richard	208	Canton Richard	138
Bruce Richard	255	Burnet Thomas	139	Cape John	134
Bruce Robert	308, 309, 315	Burnish Joseph	197	Capes John	347
Brunger Christopher	290	Burnyeatt John	128	Card Anne	188
Brunton Thomas	199	Burnyeatt Philip	130	Cardell Arthur	133
Bryan William	66	Burr John	249	Cardell	
		Burr Joseph	249		
		Burr Thomas	241, 248, 249, 250, 253, 254		
		Burr William	241, 242, 248, 249, 250		
		Burrell Robert	243		

544 *An INDEX of NAMES in the First Volume,*

Cardell Mary	4	Chandler Anthony	262	Christen Jane	271, 272, 273,
Care Anthony	209	Chandler John	193		280, 281, 282, 283, 284,
Carell Margaret	68	Chandler Richard	235, 291		285, 288
Carey Robert	146, 151,	Chandler Thomas	175	Christen John	269
	155, 161	Chandler William	239	Christen Mary	271
Carleton Thomas	130	Chapel James	163	Christenthwaite Edward	265
Carlton Henry	351	Chapel John	151, 154, 163,		266
Carneath John	183		164	Church John	290, 295
Carnell Margery	351	Chapel Isaac	125	Churchman George	197
Carnell William	348	Chapin Thomas	291	Churchman John	290, 295
Carpe Matthew	127	Chapman Henry	300	Churchman Robert	197
Carr George	175	Chapman John	118, 122	Clapman George	261
Carr John	331	Chapman Margaret	257	Clapp George	152
Carrell Joane	235	Chapman Mary	75, 76	Clarenbole Thomas	296
Carrington Samuel	137	Chapman Rebecca	119	Clarenbout Robert	299
Carter Humphry	34	Chapman Richard	118, 119	Clark Anne	345
Carter John	170	Chapman Thomas	198	Clark Christopher	348
Carter Judah	345	Chapman William	343	Clark Daniel	117, 119, 126
Carter Samuel	149	Charles Ralph	240, 241, 244	Clark Dorothy	14, 15, 31
Carter Thomas	152, 153	Charlesworth William	138	Clark Edmund	197
Cartwright Mercy	8	Charley Richard	164	Clark George	86, 88, 117
Carver John	258, 259	Charlton Giles	35	Clark Henry	289
Cafeley John	162, 163	Chatteris Richard	262	Clark James	132
Cash Elizabeth	112	Cheek James	162	Clark John	12, 37, 164, 110,
Cast Richard	207	Cheefman Alexander	347		197, 201, 204, 211, 215,
Catchpoole Zachary	197	Cheefman Christopher	13,		216, 348, 352, 361
Cater Elizabeth	257		19, 24	Clark Josiah	197
Cater John	257, 258,	Cheefman Edward	352,	Clark Margaret	201, 204
	260, 261		355, 356, 358	Clark Robert	204, 315
Cater Samuel	91, 94, 95,	Cheefman Martha	15, 27	Clark Thomas	12
	99, 204	Cheshire John	107	Clark Tristram	115, 117
Catherly Joseph	308	Chester Grace	225	Clark William	348, 349,
Catherly Peter	307	Chester Edward	76		350
Cafeley Dorothy	162	Chicket Margery	162	Clarkson Richard	93
Catley Jacob	126	Child Anne	192, 193	Clarkson Stephen	264
Catley John	126	Child Francis	345	Clay John	140, 144
Caton William	288, 289	Child Henry	84	Clayton Anne	303
Caudell James	242	Child John	30, 192, 193,	Clayton Edmund	304
Caudry Francis	78		208	Clayton James	109
Cawley John	169	Child Sarah	32	Clayton Jane	309
Cawson George	308, 309,	Child Timothy	82	Clayton John	192, 197, 203
	320	Child Zachary	193, 206	Clayton Mary	303
Cawthorne Nat.	266, 268	Chilton Thomas	13, 14	Clayton Richard	144, 315,
Caxere Edward	297, 298	Chipchace Anne	187		319
Ceave Francis	76	Chipchace John	178	Clayton Wm.	142, 316, 317
Cenick Thomas	14	Chipchace Robert	178	Claxon Edward	97
Chaddock Thomas	311	Chipchace Thomas	175,	Claxton Anthony	177
Chalkley Thomas	244		176, 177, 178, 179, 183, 187	Cleasby John	348, 349
Challoner James	304	Chiswell Thomas	201	Clement Katharine	126
Chamberlain Richard	266,	Chitham Thomas	193	Clement Mary	126
	339, 340, 345	Choppin John	193, 198, 201	Clement Walter	208
Chamberlain Roger	263,	Chorley John	327	Clements John	125, 252
	265, 267	Chorley Thomas	307, 311,	Clements Norman	291
Chambers Benjamin	296		315	Cletheroe Elizabeth	218
Chambers James	304, 308	Chorneck Thomas	221, 222	Cleverly Thomas	234
Chambers John	308	Christen Anne	271	Cliffe Kath.	349, 350, 353
Champion Nehemiah	218,	Christen Evan	270, 271,	Cliffe Robert	332
	222, 223		272, 273, 281, 282, 285, 287	Cliffe William	349, 350, 352
				Clifford	

Clifford Giles	211,221,224,225	Collins Robert	68	Court Elizabeth	193
Clifford John	227	Collop Margaret	4	Court George	197
Clift Samuel	208,210,215	Colvil John	290,295,297	Court John	294,295
Clifton Henry	86	Combes Elizabeth	68	Courthope George	297,299
Clifton Thomas	356	Combes Owen	68	Courthope Robert	295
Clipson Solomon	4	Combes Sarah	68	Coward Alice	282,283,284
Cliftell Margaret	64	Comfit Frances	180	Coward Katharine	282
Coale Joseph	11,13,18,19	Complin James	231	Coward Roger	167
Coale Margaret	67	Complin Nicholas	233,234	Coward William	167,309
Coate James	68	Compton Richard	10	Cowdry Thomas	234,235
Coate Sarah	68	Condon Arthur	194	Cowel John	325
Coates Thomas	124	Conceit Frances	185,186	Cowel Thomas	292
Coates William	184	Constable Henry	119	Cowles Elizabeth	257
Cock Anne	85	Conyers Robert	198	Cowles John	163
Cock Robert	253	Cooke Edward	83,94	Cowley Thomas	215
Cock Thomas	76	Cooke Ellen	31	Cowlings John	55
Cocker Mary	319	Cooke John	29,163,164	Cowling Mary	64
Cockerton Mary	206,208	Cooke Joseph	83	Cowlshaw George	140
Coggan Benjamin	358	Cooke Mary	192	Cowper John	140,308
Coggin Richard	168	Cooke Robert	12	Cowper William	141
Coker James	160,163	Cooke Roger	222,224	Cowson George	303
Cole Benjamin	18,24,32	Cooke Thomas	4,28,263,264,265	Cox Alice	221,227
Cole Elizabeth	234,235	Cooke William	8,70,209	Cox Anne	3,69
Cole Hezekiah	218,223,227	Cooksey John	220,227,228	Cox Constance	64
Cole Joseph	114,149,153,166	Coombs Martha	327	Cox Edward	211,218,221
Cole Josiah	41,88,165	Coop John	138	Cox Elizabeth	294
Cole Leonard	11,12,13,14,32	Cooper Edward	308	Cox Jane	218
Cole Margaret	149	Cooper Francis	97	Cox John	209,211,217
Cole Mary	27	Cooper George	76	Cox Katharine	218
Cole Nicholas	151,153,154,155	Cooper Robert	251	Cox Richard	34
Cole Thomas	139,199,202,209	Cooper Roger	243,250	Cox Robert	34,36,243
Coleburn Richard	320	Cooper Valentine	4	Cox Simon	69
Coleburn Thomas	12	Cooper William	36	Cox Thomas	222
Coleman Anne	167	Cope Rachel	14,19	Cox William	218
Coleman Deborah	170	Cope Richard	94	Coxley John	226
Coleman Francis	4,7	Coppuck Joseph	321	Coysgarne Sampson	123
Coleworthy John	163,164,165	Corby Thomas	345	Cozens Thomas	233
Collier Edward	171	Cork Amey	218	Crabb Anne	93
Collier James	231	Cork Richard	218	Crabb Clement	85,93
Collier Jonathan	159	Corn Mary	188	Crabb Robert	86,149
Collier Sarah	171	Corney Rob.	177,179,182	Crabtree Michael	326
Collier Thomas	291	Cornish Richard	117	Crabtree William	326
Collington William	355	Cornwall Alexander	211	Cragg Elizabeth	15
Collins Benjamin	170	Cornwall Thomas	203,205	Cragg Thomas	206,207
Collins Christopher	169	Corren James	256	Crane Walter	86,92
Collins Elizabeth	117	Coslin William	9	Cranford John	86
Collins John	69	Cosnock Peter	269	Cranwell Bennett	96
Collins Margery	220,223	Cottle Benjamin	45,48	Cranwell Benjamin	92
Collins Mary	218	Cotton Arthur	151,154,155,164	Cranwell John	261,263,264
Collins Michael	180,182,183	Cotton John	108,112	Crawford John	176,177
		Cotton Mary	201	Crawford Margaret	178,179
		Cotton Priscilla	149	Crawley Isaac	296
		Cottrill John	34	Crawley Thomas	248,250,253,289
		Cottrill Thomas	319	Craydon James	291
		Couchman Edward	289,290	Creechlow George	144,145
		Couchman Robert	290	Creed Anthony	218
				Creek Thomas	194
				Cripps	

Cripps John	211, 215, 218	Curtis Edward	140, 141	Deane Alice	37
Cripps Nathanael	211, 215, 220, 225	Curtis John	218, 221, 228	Deane Benjamin	104
Crisp Stephen	88, 173, 192, 198, 199	Curtis Samuel	150, 166	Deane Dorothy	104
Crocker Bartholomew	51	Curtis Thomas	11, 12, 13, 14, 16, 18, 19, 23, 24, 25, 29, 32, 222	Deane Elizabeth	139
Crocker George	151, 154, 155, 161, 163	Curwen John	319, 325	Deane Jeremy	242, 243, 250
Croft Hezekiah	347	Curwen Thomas	303, 304, 305, 308, 311	Deane Mary	37
Croft Martha	307	Cutforth Thomas	354	Deane Nathanael	227
Croker Matthew	164	Cutland Elizabeth	149	Deane Richard	230
Crook Henry	329	Cutlove Anthony	138, 139, 140, 144	Deane Roger	78
Crook John	76, 262, 263			Deare John	262
Crook Robert	248, 250	D affy Henry	242	Debenham John	169
Crook William	242	Daggery Robert	76, 77	Debenham Robert	193
Crosby Christopher	173, 175, 176, 178, 179, 182, 183, 187, 188	Dale John	155	Deddicott Henry	67, 68, 69
Crosby Hugh	102, 106, 327	Daniel Gideon	152	Deddicott William	55
Crosby Joshua	324, 327	Daniel Thomas	226, 227	Dednam Robert	199
Crosby Tho.	307, 321, 324	Dapwell Joan	68	Dee Elizabeth	13, 18, 19
Crosier John	193, 194, 198, 307	Darking Richard	356	Dee James	13
Crofs Edmund	192, 193	Darvall Samuel	78	Deeble Thomas	114, 118, 121, 122
Crofs Henry	164	Davenport Francis	143	Deeke Samuel	152, 153
Crofs John	140, 141, 142	Davenport Thomas	311	Delamaine Nicholas	291
Crofs William	94, 99	David Elizabeth	70	Dell Thomas	12, 77, 78, 82
Crossfield Henry	308, 309	David Miles	70	Denn John	294, 296
Crossfield T.	315	Davidge John	192, 198	Dennis Michael	242
Crouch Edmund	4	Davidge Robert	198	Dennis Richard	120
Crouch Edward	242, 249	Davis Anne	66, 68	Dent Matthew	178
Crouch John	197	Davis Hannah	64, 67	Denton Robert	77
Crouch Nicholas	4	Davis Jane	355	Desborow Joan	192
Crouch Samuel	250	Davis John	256	Desborow John	197
Crow Joan	64, 67	Davis Sarah	342	Desborow Nathanael	327
Crow William	194	Davis Thomas	76, 227	Devenish Barnard	168
Crowder Richard	235	Davis William	64	Dewsbury William	132
Crowdson William	327	Davison Hannah	183	Dickenson Jane	308
Crowgie John	117, 122	Davy Moses	193, 194	Dickenson Robert	174
Crowley Richard	342, 344	Davy Samuel	348	Dickes Roger	107
Crowther Richard	211	Davy Thomas	12, 28, 31, 32	Dickes Sarah	64
Crumplin John	197	Dawson Charles	318	Dilworth James	321
Cubban Rich.	311, 324, 327	Dawson Edw.	308, 309, 318	Dimocke Tobias	71
Cubham Richard	100, 303, 305, 320	Dawson Frances	14	Dimsdale Robert	243, 250
Cugly Jacob	217	Dawson Robert	242	Dining Philip	117
Cumming Anne	307	Dawson William	69	Dins Nicholas	256
Cumming Edward	307	Day John	197, 228, 229, 296	Dix James	108
Cummin Thomas	305, 309	Day Mary	64, 69	Dix Joseph	109, 110
Cummins Alice	153	Day Matthew	203	Dix Robert	109
Cundy Abraham	140, 141	Day Michael	242, 243, 248	Dix Peter	108
Cunningham Hen.	76, 77, 81	Day Nathanael	45, 68	Dixon Anthony	13
Cunningham John	75, 76, 77	Day Nicholas	257	Dixon George	182, 184
Curfe John	79	Day Richard	243	Dixon James	352, 355, 356
Curtis Alice	221	Day Robert	290, 333, 334, 335	Dixon Jennett	329
Curtis Anne	14, 15, 24, 25, 26, 27, 29	Day Thomas	184, 197, 290, 296	Dixon Joan	69
Curtis Cornelius	204	Day William	66, 217	Dixon John	127, 317
		Deacon Daniel	198	Dixon Sarah	70
				Dixon Samuel	69
				Dixon Thomas	55
				Dixon William	352
				Dobbins Edward	244
				Dobbinson John	128
				Dobbinson Thomas	133
				Dobson	

Dobson William	27,32,	Driver Samuel	308	Eggleton Thomas	78
178,180,185,186		Drury Thomas	132	Elcock Robert	207
Docwra Francis	242	Duckworth Christopher	326	Elcock Roger	206
Docwra Tho.	106,242,316	Dudge Edward	224	Eldin Philip	98
Dodge Edward	227	Dudge John	12	Eldred Reuben	263,264,
Dodgson John	184	Dumberfield Francis	167	265,267	
Dodgson William	308	Dumberfield Henry	168	Eldridge John	355
Doe John	163	Dunbabin John	327	Eldridge Thomas	211,215
Doe Katharine	308	Dunbabin Samuel	308,327	Eldridge William	76
Doe Richard	163	Dunbar John	208	Elgar John	96
Doel Joane	211	Dunk John	293,294	Elgar Richard	297
Dowethwell Thomas	307	Dunk Laurence	266	Elgar Tho.	296,297,298
Dolbin John	82	Dunn Francis	317,319	Elkington Rebecca	296
Dole Dorcas	57,59,65,67,	Dunn Samuel	252	Ellam Thomas	194
71,165		Dunton Roger	79	Ellingham Thomas	76,77
Dole Erasmus	54,57,59,69	Dury Mary	209	Ellington Leonard	261,
Dole Sarah	64,67,69			263,264	
Dole Thomas	221	E arl Thomas	304,308	Ellicott Andrew	163
Dolphin Richard	258,267	Easterton Edward	342	Elliott Henry	231
Doming Matthew	170	Easton Elizabeth	308	Elliott Jane	221
Dooding Henry	218	Eaton Edward	207	Elliott John	126,153,221,
Dooding John	221,222,228	Eatny James	259	332,340,345	
Dooding Thomas	208,218	Eaton John	106,108,252	Elliot Joseph	117
Dorman Thomas	93	Ebden Edward	160	Elliott Margery	221
Dorney Anne	68	Eccles Henry	309	Elliott Nathanael	162
Dorney Eliz.	68,208,209	Eccles James	260	Elliott Philip	117
Dorney Hannah	67	Eccles Solomon	216	Elliott Randal	105,106
Dorney Joseph	209	Ecroyd John	326	Elliott Robert	151,161,162
Dornfield John	234,235	Ede George	192	Elliott William	150,167,
Doubleday Elizabeth	334	Edge Mary	112	169,171	
Doubleday John	332,334	Edgington John	224	Ellis Alice	64,68
Doubleday Robert	181	Edgington Margt.	223,224	Ellis George	142
Doubleday Thomas	343	Edinburgh John	333	Ellis John	78,82,114,115,
Doubleday William	343	Edlington William	351,352	116,117,120,142,166,	
Dove John	175	Edmunds Anne	221,227	197,267	
Dove Mary	175	Edmunds Edward	150	Ellis Roger	290
Dove William	175	Edmunds Joan	150,154	Ellis Thomas	197,203
Dowel Edward	55	Edmunds John	211,220,	Ellis William	198
Dowel Elizabeth	68,69	221,227		Ellison George	174
Downe Abel	151,161,162	Edmunds William	3	Ellison John	174,176
Downes Thomas	237,238	Edmundson Thomas	97	Ellwood Thomas	77,78,80
Downton Andrew	168,169	Edmundson William	307	Elms John	168
Dracutt William	332	Edney Samuel	221	Elstob William	182
Draper Henry	175	Edridge George	251	Eltham Thomas	197
Draper Matthew	76	Edridge Sufanna	251	Elton Abraham	239
Draper Thomas	32	Edridge Thomas	251	Embree Ellen	229,234,235
Drapp Thomas	135	Edfoll Katharine	14,18,19	Embree George	234,235
Drewett Amariah	218,221,	Edwards Christopher	351	Emerson Francis	93
226,227		Edwards David	256,258	Emerson Henry	176
Drewett John	224	Edwards Edward	254,347	Emerton Hannah	14,19,25
Drewett William	218	Edwards Joan	114	Emerton Humphrey	14
Dring John	93	Edwards John	157,158,165	Emerton Mary	18
Drinkwater Michael	168,	Edwards Mary	218	Emerton Richard	202
171		Edwards Tho.	212,226,346	Emerton Walter	13,14,
Drinkwell Robert	307	Edwards William	210	24,31	
Driver Anne	308	Eedes Nichol.	231,235,236	Emmatt Nicholas	120,
Driver Elizabeth	64,67	Egber Thomas	160	123,126	
Driver John	303			Emson John	194,201
				Endon	

548 *An INDEX of NAMES in the First Volume,*

Endon Joseph	98	Farmer Laurence	336	Fisher Edward	177,178,
England Timothy	215	Farmer Richard	—		179,182,184
England William	215	Farnsworth Francis	140	Fisher George	68
Engly Elizabeth	227	Farnsworth John	143	Fisher Giles	88,262
Engly Henry	217,221,227	Farnsworth Tho.	140,145	Fisher John	249,252
Enniver William	194	Farr George	9	Fisher Joseph	185,189
Erbury Dorcas	149	Farr Thomas	226,227	Fisher Mary	68,75,84
Erbury Edward	43,54,55,	Farrant Abraham	167	Fisher Moses	183
	69,337,338,340,345	Fawcett Richard	130,132	Fisher Robert	173,181
Erbury Mary	149	Fearon Christopher	134,	Fisher Samuel	289
Erbury Richard	58		135	Fisher Thomas	308,317
Errington Richard	175,176	Fearon John	132	Fisher Ursula	186
Escridge George	309	Fearon Peter	133,134	Fisher William	254,255,
Effex Henry	253	Fearon Thomas	184		257,258,260,261
Effex John	295	Feast Henry	205,242,244,	Fleatham Edward	179
Evans John	151,194,334,		246,248,250	Fleming Francis	307,329
	345	Feast John	36,96	Fleming John	126
Evans Katharine	55,149,	Fell Anthony	127,129	Fletcher Anne	67
	229,269,293	Fell Elizabeth	307	Fletcher Eleanor	140
Evans Robert	204	Fell George	308	Fletcher Elizabeth	308
Evans Simon	139	Fell Henry	193	Fletcher Grace	140,235
Evatt Dorothy	345	Fell Heskin	319,320	Fletcher Henry	105,108
Evatt John	332,338	Fell James	316,317	Fletcher James	303,323
Eve Francis	207	Fell John	130	Fletcher John	140,141,
Eve John	192	Fell Katharine	127		144,329
Eve Thomas	197	Fell Leonard	303,316,317,	Fletcher Katharine	140
Ever Thomas	290		318,319,321,327,329,333	Fletcher Richard	237,307
Everden Jeremy	291	Fell Margaret	43,158,305,	Fletcher Robert	187
Everden Tho.	292,294,296		311,312,313,314	Flintstone Thomas	291
Everett Robert	351,356	Fell Richard	305,308,315	Floyd Henry	209,218
Everett Samuel	356,359	Fell Thomas	130,304,308	Fogg Ralph	155
Everett Thomas	351,352,	Fellows Edward	14	Follows Thomas	340
	353,356	Fellows John	13,14	Force Thomas	160,164
Every Richard	291	Fellows Thomas	334	Ford Anne	335
Ewer Robert	34	Fellows William	332	Ford Avice	234
Exton James	259,260	Fenn James	267	Ford Elizabeth	227
Exton John	241,242,243,	Fenwick John	29,78	Ford Henry	117
	244,249	Fenwick William	183,187	Ford John	235
Eyons Christopher	—	Fern James	265	Ford Philip	78
		Ferris William	152,172	Ford Robert	163,164,165
F Acey William	162	Featherstone Cuthbert	173,	Ford William	41
Page Anthony	253		175	Fordham Edward	242
Page Edward	242	Featherstone Stephen	252,	Fordham John	243
Fairman Rob.	242,248,250		254	Forest John	4
Fairman William	242,250	Fiddeman Mark	297	Forest Isabel	327
Faithful John	239	Fiddill James	350	Forsey Eleanor	164
Falkner John	104,266	Field Anthony	151	Forster John	76,88,179
Falkner Robert	92,263,	Field Frances	242	Foster Francis	185,187,188
	264,266	Field Lucy	149	Foster Henry	85,92,307,
Falkner Thomas	332	Field William	263,264,		327
Falkner William	206	Fielder Mark	296	Foster Margaret	182
Fallowfield John	134	Fills John	266	Foster Matthias	327
Fan Margery	187	Finch Elizabeth	31,34	Foster Michael	234
Fann Rebecca	203	Finch John	241	Foster William	173,175,
Fara Anne	99	Finkle Grace	251		177,178,179
Farlam Samuel	173	Fippard William	168	Fotherby John	352
Farmborough Mariabella	70	Fish Hannah	342	Fowkes Thomas	138,140,
		Fish John	325		142,333
				Fowkes	

Fowkes Godfrey	140,141,	Frotheringham Joseph	356,	Geers William	177,178,
Fowler Elizabeth	289		357		183,187
Fowler John	308,309,320	Frotheringham Vincent	347,	Geery Richard	12
Fowler Joseph	268		349	George Grace	153
Fowler Robert	174,347	Fromantle Solomon	200	George Edward	205
Fownes Godfrey	217	Fry Emma	221,227	Gerish Robert	55
Fox Daniel	340,345	Fry Frances	64,70	Gerry Miles	177
Fox George	40,113,114,	Fry George	167	Gettly John	338
	127,135,136,158,190,	Fry Hercules	152	Gibbins Henry	138
	194,195,196,197,300,	Fry Mary	64	Gibbons Anne	66
	301,305,306,307,311,	Fry Richard	164,169,171	Gibbons Daniel	68,70
	312,314,316,317,333	Fry Thomas	161,162,164	Gibbons John	45,48
Fox James	162,163	Fry William	66	Gibbons Philip	69
Fox John	298,338,342,	Fryer John	219	Gibbons Samuel	65,66
	343,344	Fuce Joseph	291	Gibbons Sarah	67,70
Fox Margaret	329	Fulbeck Samuel	85,91,98	Gibbons Susanna	69
Fox Richard	163	Fuller Edward	94	Gibbons Thomas	117
Fox Samuel	296,298	Fuller Samuel	91	Gibbons William	299
Fox Thomas	291	Furly John	194,197,202	Gibson Elizabeth	327
Frail Thomas	4	Furnis Rich.	130,139,140	Gibson John	130,327
Frailing Thomas	198	Furnival John	109,110	Gibson Nathanael	199
Francis William	76			Gibson Richard	335
Frank Richard	335	G Abitas William	356	Gibson Sarah	64
Franklin Edward	76	Gage John	204	Gibson William	103,255
Franklin Esther	69	Gage Nathanael	204		303,309
Franklin George	4,76	Gainer John	226,227	Giddins John	9,35
Franklin John	64	Gainford Thomas	198,199	Gilbert John	118
Franklin Mary	69	Galfey George	8	Gisburne Isaac	345
Franklin Matthew	293	Game Thomas	253	Gilby Zachary	331
Franklin William	69	Gamble Thomas	4,6,9	Gildert James	325
Freak Robert	206	Gammon Thomas	68	Giles John	12,210,256
Freeman Hannah	9	Gandy John	110	Giles Richard	123
Freeman Henry	252	Gandy William	106	Gilings Henry	264,267
Freeman James	69	Ganmore Matthew	352	Gill John	132
Freeman John	9	Gannicliiff Nicholas	149	Gill Margaret	122
Freeman Matthew	226	Gardhouse John	132	Gill Philip	163
Freeman Robert	349	Garland Henry	351	Gill William	231,234,235,
Freeman Samuel	188	Garland William	349,352		240,265,266
Freeman Thomas	221,227	Garner Thomas	321	Gillespy Francis	132
French George	197	Garrard Francis	91	Gillet John	169
French Robert	168	Garrett John	204	Gillet Joseph	171
Fretwell John	135,136,141	Garrett Nathanael	250	Gimmond James	295
Frice Thomas	163	Garfide Abraham	308,309	Ginnion James	297,298
Friend George	96	Gascoyne William	184	Girdler George	290,296
Friend Susanna	295	Gater Frances	149	Glanfield Susanna	153
Friend Thomas	291,293,	Gates George	251	Glanfield William	153
	294,295,296	Gates Nicholas	235,237,	Glaister William	135
Frier Thomas	108		238	Glasf Samuel	153
Frith John	137,139,140,	Gates Roger	235	Glasf Stephen	234
	145	Gates Thomas	250	Glegg Matthew	139
Frith Joseph	144,145	Gatewood Paul	207	Glent Samuel	105
Frith Susanna	143,144,333	Gawler William	169	Glidwell Henry	76,77
Frith Widow	141	Gay John	126	Glidwell Robert	76
Fritton Tho.	198,201,202	Gay Katharine	118,122	Glidwell Thomas	76
Fritton Wm.	198,201,205	Gayer J.	34	Glidwell Wm.	75,76,77,81
Frost Nicholas	97	Gayner James	55	Glover Christopher	307
Frotheringham Anne	356	Geering John	32	Glover Joseph	219,226,227
Frotheringham John	357			Glover Robert	307
				Glover	

Glover Thomas	345	Grainger Eleanor	188	Grice Emanuel	173, 176,
Goad John	308	Grainger Henry	175, 182,		178, 184, 186, 189
Goad Thomas	308		184, 185, 187	Griffith Anne	341
Godby Susan	50, 64, 67	Grainger William	182	Griffith Alice	341
Goddard Anne	34	Grant Edw.	192, 197, 200	Griffith John	208, 252,
Goddard James	327	Grantam Elizabeth	68	Griffith Hannah	257
Goddard John	138	Grantam Mary	68	Griffith Thomas	108, 112
Goddard Jonathan	198	Grantham Richard	356	Griffith William	327
Goden Stephen	291, 298	Grapes Priscilla	250	Grigson Thomas	242, 243
Godfrey James	114	Grapes Sarah	250	Grimball Robert	352
Godfrey Margaret	67	Graffingham Robert	194,	Grime John	320, 321
Godfrey Mary	243		195, 196, 197	Grimer Walter	222, 225,
Godfrey Peter	117, 126	Gratton John	143, 144, 145		227, 228
Godfrey Robert	198	Grave John	128, 129	Grimshaw John	290
Godfrey Thomas	253	Graves Thomas	347	Grindall Wm.	210, 211, 261
Goff Jonas	233	Gravett William	162, 164	Grinsted John	250, 294
Gold Anne	243	Gray Benjamin	36	Grinning John	226
Goldhatch Richard	293	Gray Edward	243	Grinday William	137
Golding Thomas	261, 262,	Gray Elizabeth	264, 267	Grinsdale William	81, 83
	263, 264	Gray George	133, 242	Grift Sarah	67
Goldney Mary	64, 65, 66	Gray Grace	123	Groom Samuel	205
Goldney Tho.	43, 45, 58, 69	Gray James	243	Grosse Ambrose	119, 122
Goldsmith Sarah	41	Gray John	36	Growden Benjamin	123
Gollage Ebenezer	243, 250	Gray Joseph	36	Growden Elizabeth	123
Good Christopher	13	Gray Margaret	192	Growden Joseph	123, 124
Good Sibyl	258	Gray Philip	211, 215, 224,	Growden Laurence	120,
Goodal John	243		225		122, 123
Goodenough John	239	Gray Robert	262	Grownes William	85
Goodes Robert	7, 252	Gray Silvester	291	Grubb Henry	118
Goodman Edward	243	Gray Thomas	94, 96	Guyer Hannah	167
Goodman Elizabeth	76	Gray William	263, 265, 267	Guynian John	295
Goodman Henry	149	Graystone John	176	Gundry George	175, 177
Goodman John	243	Greave William	311	Gundry John	166, 169, 170
Goodman Joseph	242, 250	Greaves Timothy	209	Gundry Mary	170
Goodman Richard	78	Green Anne	221	Gunn Susanna	95
Goodman Thomas	332	Green Daniel	14	Gunncliffe Anne	41
Goodridge George	138, 140	Green Henry	296	Gunncliffe John	151, 160,
Goodson Christopher	176,	Green John	351, 356		163
	184	Green Rich.	13, 24, 221, 227	Gunning Edward	172
Goodwin John	202	Green Samuel	295	Gunson William	308, 309
Goodwin Thomas	91	Green Sarah	266	Gurney Richard	11
Goome John	32	Green Thomas	4, 6, 250,	Gurney Robert	7, 8
Goone John	99		305, 308	Gush Lettice	221
Goose Richard	308	Green William	34, 176, 333	Gutteridge Robert	161
Gore Jane	293	Greenbank Wm.	304, 308	Guy Edward	126
Gorft Phebe	109, 110	Greenland Richard	294	Guy Francis	169
Gosley George	4	Greenway Frances	27	Guy William	120
Gove Richard	163	Greenway Richard	12, 154	Guyon John	204
Gough George	45	Greenwell John	175	Guyon Widow	204
Gower Thomas	169, 178	Greenwood John	316	Gwin Francis	120, 122
Grabham John	152	Gregg Nathanael	350	Gwin John	210, 220
Graffstock Cornelius	223	Gregg Richard	107	Gwin Thomas	127
Graham Andrew	135	Gregory John	69, 297	Gwyllym Thomas	258
Graham George	132	Gregory James	315		
Graham Henry	132, 134,	Gregory Valentine	343	H ackett Edward	68
	135	Gregory William	332	Haddock Margaret	178
Graham John	133	Gregson John	296, 297	Haddon Francis	248, 250
Graham Wm.	132, 134, 135	Gresham Thomas	76	Hadwen	

Hadwen James	315	Harding Deborah	209	Hartliff Ralph	140
Hadwen Margaret	317	Harding Jane	242	Hartley Elizabeth	309
Hadwen Robert	307	Harding John	197, 205, 242	Hartley James	316
Hage Thomas	141	Hardmeat Tobias	263, 264, 265, 266, 267, 268	Hartley John	308
Haggar George	250, 253	Hare Edward	76	Hartley Roger	326, 330
Haines Richard	218	Harford Anne	68	Hartwell Joshua	78
Hairby Edward	356	Harford Charles	43, 58, 61, 67, 69, 72, 74	Hartwell Richard	10, 78
Halden Daniel	241	Harford Elizabeth	55, 69	Hartwell Robert	78
Hale Joseph	55	Harford John	163	Hartwell Thomas	76
Halhead Miles	146, 147, 148	Hargreaves Alice	329	Harvey Henry	140
Halifax Thomas	348, 352	Hargreaves George	324	Harvey Hercules	140, 141, 143
Hall Agnes	221	Hargreaves Henry	329	Harvey John	4, 97, 197, 296, 298
Hall Benjamin	199	Hargreaves John	306, 308, 326, 329	Harvey Thomas	4, 8, 76
Hall George	181, 182, 183, 187	Hargreaves Mary	318	Harwood Eleanor	91, 242
Hall Henry	76, 77, 81	Hargreaves Richard	304, 305, 309, 311, 321, 330	Harwood William	242
Hall James	176, 181, 291	Haridge Edward	252	Haskins Nathanael	209
Hall Jane	287	Harlow Henry	97	Haslam Anthony	140
Hall John	69, 105, 192	Harlow John	249	Haslam Robert	141
Hall Margaret	68	Harman Thomas	81	Hasleham Henry	205
Hall Richard	181, 183, 235	Harper Samuel	340	Hafwell Robert	183
Hall Robert	210, 212	Harrington John	32	Hafwell Thomas	183
Hall Samuel	353	Harris Anne	69, 70	Haffard Philip	135
Hall Thomas	134, 298, 342	Harris George	167, 168	Hathaway Jane	222, 223
Hall William	106, 298	Harris Gervas	223, 224	Hathurst John	106
Hallett Walter	167	Harris Joan	162	Hathway John	68, 209
Halley William	193	Harris John	146, 152, 155, 163, 164, 165	Hatton Alexander	318
Halliday James	184	Harris Martha	69	Hatton Elizabeth	37
Hallmark Allen	58	Harris Mary	70	Hatton James	110
Hallum Edw.	334, 337, 345	Harris Nicholas	163	Hatton Peter	107, 110
Ham Thomas	234	Harris Sarah	211	Hatton William	316
Hambly John	115, 117	Harris Tamafine	156	Havens Henry	199
Hambly Loveday	115, 117, 119, 120, 122	Harris Thomas	88, 243	Havens John	197, 199
Hambrook Samuel	294, 298	Harris William	163	Havens William	199
Hambury Elizabeth	69	Harrison Anne	19, 149	Haverigg Thomas	308
Hambury Richard	69	Harrison Edward	304	Hawes John	198
Hammond George	295	Harrison Edwin	197	Hawkes Abraham	124
Hammond William	265	Harrison James	104, 138, 320, 323, 324	Hawkes Francis	291
Hampshire Gabriel	268	Harrison John	175, 249, 291, 292	Hawkes Thomas	91
Hampstead Thomas	347	Harrison Robert	347	Hawkey William	115, 120
Hancock Edward	117, 122	Harrison Thomas	210, 309	Hawkins George	117, 119
Hancock John	151, 222	Harrison William	178, 179, 132, 183, 307, 308, 309	Hawkins John	294
Hancock Richard	141, 145	Harfent Lydia	26	Hawkins Rob.	114, 117, 163
Hancock Robert	221	Harfep Roger	320, 324	Hawkins Sampson	115, 117, 119
Hancock Samuel	126, 163	Hart Francis	160	Hawkins Simon	35
Hankes John	143	Hart John	69	Hawkins Thomas	4, 78, 149
Hankin John	39	Hart Robert	167, 248	Hawkins Walter	117, 211
Hanscomb George	98	Hart Stephen	88	Hawkins William	117, 265, 266
Hanscomb Robert	98	Hart William	93	Hawksworth Richard	218
Hanscomb Thomas	98	Hartburn Robert	179, 182, 187	Hawley William	343
Hanson Thomas	335			Hawthornthwaite Wm.	308
Hanson William	309			Hay Laurence	304
Harbottle Ralph	355			Haycock Thomas	294
Hardiman Frances	68			Hayes Richard	68
Hardiman John	68, 318, 326			Hayes Thomas	55, 70
				Haydock	

Haydock Alice	321	Heron Paul	223,224	Hilliar Joseph	151
Haydock John	317	Heron William	188	Hilton Elizabeth	341
Haydock Roger	319,320	Heron Zachary	179	Hilton Jane	341
Hales Henry	309	Herrick Thomas	334	Hilton Sarah	338
Haynes John	36,37,260	Herfent Anne	229	Hinckes Edward	115,119
Haynes Simon	9,34	Heskins Nathanael	218,	Hinckes Peter	332
Haynes Thomas	9		222,225,227	Hinde Richard	308,309
Hayton Francis	128,129	Heslam Laurence	175	Hinde Thomas	14,19,307
Hayton John	326	Hetherington Andrew	132,	Hingstone William	159,
Hayward Daniel	225,227		135		160,161
Hayward John	215	Hetherington John	130,184	Hirt Elizabeth	319
Hayward Sufanna	203	Hetherington Lionell	183,	Hitchcock Richard	99
Hayworth Abraham	308,		187	Hitchings John	218
	318,329	Hetherington Robert	181,	Hobdy Austin	294,298
Hayworth Elizabeth	308		183,184,187	Hobman William	307
Hayworth George	324,329	Hetherington William	181,	Hodder John	234
Hayworth Mary	308		183,187	Hodge Francis	116,120,124
Hayworthingham Wm.	349,	Hewitt Wm.	187,188,345	Hodge Henry	252,253
	352	Hewlings Eliz.	215,216	Hodge John	117
Hazard Elizabeth	128	Hewlings Jacob	211,218,	Hodge Richard	164
			226	Hodge Samuel	253
Hazel Joan	37	Hewlings Walter	215	Hodges Henry	169,170
Hazel Richard	37	Heyders William	223	Hodgkinson Ellen	308
Head John	123,127	Heyrick Samuel	345	Hodgeskin John	107
Head Peter	127	Hibbs Joan	210	Hodgson Anthony	176,
Head Richard	134	Hibbs John	218		178,181,184,186
Heads Tho.	355,356,357	Hibbs William	210,211,	Hodgson Francis	173
Healing Joseph	177		218,220,226	Hodgson Bryan	309
Heap William	309,321	Hicks Polyxena	356	Hodgson Christopher	173,
Heath Edmund	231	Hicks Samuel	202		178
Heath Edward	236	Hickock Thomas	327	Hodgson Cuthbert	185
Heath Elizabeth	128	Hickson William	181	Hodgson Matthew	192
Heath John	222	Hickus Daniel	82	Hodgson Ralph	189
Heathcott Jane	69	Hide Edward	12	Hodgson Robert	228
Heathcott Joseph	226	Hide James	234	Hodgson Thomas	185,308,
Heathcott Thomas	69	Hide John	167,168		309
Heavyfide William	176	Higgins John	289	Hodgson William	173,175,
Hedgcock Tho.	291,299	Higgins Walter	298		177,178
Hedley John	188	Hignell Alice	109	Holbrook Henry	308
Hedley Thomas	188	Hignell Jeremiah	41,45	Holbrow Thomas	220,225
Hefield Thomas	14,23	Hignell Temperance	41	Holcroft Esther	327
Heidon Robert	222	Hiley Joan	50,55	Holcroft Richard	327
Heighington John	173,	Hill Alice	64,68	Holder Christopher	222
	184,185	Hill Andrew	294,295,297,	Holder Daniel	241
Heighington Wm.	184,185		298	Holding Richard	43,308
Helsby Ralph	110	Hill Anne	64,67	Holgate Nicholas	330
Henbury James	294	Hill Elizabeth	67,118,122,	Holgate William	326
Hender Anne	123		340,341,345	Holland Anne	221,227
Henderfon George	230	Hill Edward	218,220,226,	Holland Rich.	217,224,227
Hengifton William	151,		227	Holland Roger	58
	163,164	Hill John	32,255,257,258	Holliday John	78
Henlyfide Thomas	173	Hill Peter	96	Hollings Ely	210
Henfon Anthony	161	Hill Rebecca	171	Hollister Edith	67
Henton William	211,215	Hill Robert	184	Hollister Elizabeth	67
Herne Eleano	64,67,70	Hill Thomas	100,208,218,	Hollister John	220
Herne John	55,69,70		220,221,222,224,225,	Hollister Mary	64
Herne Jeremiah	88,242,		227,228,242,303,305	Hollister Richard	209
	243,244,246,248,250	Hill William	54	Hollister William	221
Herne Patience	68,70			Hollyman	

Holliman Thomas	291	Houchin Thomas	208	Hunter Henry	187
Holloway James	160	Houghton James	97	Hunter John	174, 177, 187
Holloway Nathanael	211	Houghton John	76	Hunter Thomas	129
Hollowell John	92	Hounsam John	234, 236	Huntington Robert	127, 128, 131
Holman John	168	House Henry	76	Huntington Solomon	50
Holman Stephen	202	Houfegoe Thomas	289	Hurst Sarah	4
Holmes Elizabeth	139, 304	How John	132	Hussey Jane	14, 19
Holmes George	311	How Richard	262	Hutcheon Matthew	184
Holmes John	98, 133, 141, 145, 308	Howard Elias	170	Hutchins Anthony	101, 102
Holmes Joseph	91	Howard George	138	Hutchins Grace	19
Holmes Judith	150, 151	Howard John	251	Hutchins John	152, 153
Holmes Reginald	317	Howard Luke	288, 290, 291, 292, 296, 297, 298	Hutchins Maurice	13, 30
Holmes Robert	37	Howard Thomas	83	Hutchins Richard	13, 14, 27, 30
Holmes Thomas	34, 99	Howell Henry	220	Hutchins William	243
Holmes Wm.	86, 133, 311	Howell William	211, 218	Hutchinson Hugh	173, 175
Holmsted John	250	Howett Charles	349, 351, 352	Hutchinson James	347
Holstone Elizabeth	64	Howett Henry	351	Hutt John	242, 243
Holt Gilbert	308, 323	Howett William	338	Hutton James	307
Holt Joseph	343	Howgill Francis	39	Hutton Joseph	141
Holt Thomas	256, 258	Howgill Mary	149, 303	Hutton Mary	183, 188
Holty Matthew	291	Howland Henry	216	Hutton Thomas	303, 308
Homwood Nicholas	293, 294, 295, 296	Hubbard John	291		
Honey Robert	163	Hubberthorn Jane	307	J Ackman George	234
Hooper Mary	57, 64	Hubberthorn Richard	86, 99, 303, 306	Jackson Alice	108
Hooton Elizabeth	137, 346	Huberty Robert	307	Jackson Christopher	132
Hooton Samuel	333, 334	Huberty Stephen	192, 210	Jackson Elizabeth	128
Hooton Thomas	75, 79, 81	Huckle Francis	242	Jackson George	176
Hopcott Thomas	209, 211	Huckle George	240, 242	Jackson John	108, 138
Hope Judith	210	Huckle John	251	Jackson Simon	264
Hopkins Benjamin	168	Hudson John	330	Jackson Thomas	173, 174
Hopkins Jeffery	218	Hudson Roger	175, 176, 178, 181	Jackson William	315, 329
Hopkins Jenkin	210, 220, 226	Hudson William	198	Jacob Richard	152, 153
Hopkins Joseph	168	Huffe Joane	70	Jacob Thomas	234, 235
Hopkins John	168	Huffe Michael	70	Jacob William	153, 154, 155, 160
Hopkins Robert	238	Hugginson John	168	Jacobs James	171
Hopkinson Matthew	141	Hugginson William	307	James Anthony	32
Hopper Cuthbert	174	Hulett Henry	253	James Francis	145
Hopper Elizabeth	178	Hulgreave Henry	307, 309, 311	James Henry	55, 97
Hopper Ralph	174, 176	Hulley Edward	303, 308	James Jane	221, 227
Hopper Richard	175, 181	Humble George	173	James John	149, 218, 222, 223, 225, 227
Hopper Thomas	239	Humerdine John	291	James Joseph	65, 66
Hopper Wm.	174, 176, 291	Humes Frances	36	James Isaac	222, 223
Hopworth James	141	Humphrey Anne	192	James Martha	64, 66, 67
Horabin John	230	Humphrey Edward	291	James Richard	82
Horne Abraham	253	Humphrey Thomas	352	James Robert	242, 250
Horney Samuel	123	Hunsdon Elifha	153	James Sarah	66
Hornsby George	174	Hunt Elifha	3	Janney Thomas	100, 104, 105
Hornsby Thomas	174	Hunt Henry	30	Janney William	104, 110
Hort John	70	Hunt James	235	Jaques Elizabeth	68
Hort Brightweed	70	Hunt Richard	75, 76, 77, 79, 117, 140, 163, 164	Jaques Mary	68
Horton Richard	194	Hunt William	291	Jaques Thomas	41
Horton William	332, 335	Hunter Cuthbert	179, 182	Jarvis Richard	334, 343
Horwood Elizabeth	64, 67			Jarvis	
Hosford Robert	171				
Hoskins John	35				

Jarvis Roger	156, 157, 164, 165	Johnson William	134, 307	Kent Anne	27
Jarvis Samuel	161	Jolley Thomas	140	Kent Francis	14, 19
Jarvis Thomas	203	Jones Abraham	239	Kent Hannah	26, 27
Jefferies Eleanor	225, 227	Jones Charles	45, 48, 58, 61, 68, 69, 73, 74, 256	Kent John	32, 34
Jefferies Francis	212	Jones Edward	55	Kent Mary	25, 26
Jefferies Thomas	221	Jones Elizabeth	244	Kent Sarah	25, 26
Jeffery Samson	117	Jones Evan	255	Kent William	109, 111, 112
Jeggar John	14, 34	Jones Griffith	54	Kenton Bridget	69
James Nathanael	212	Jones John	36, 50, 61, 69, 220, 256	Kenton Joyce	70
Jekyll William	173, 175, 178, 179, 187	Jones Jonathan	66	Kenton Margery	70
Jenkin Richard	256	Jones Joseph	45, 239	Kenton Richard	69
Jenkins James	171	Jones Michael	61, 69	Kenton William	70
Jenkins John	118	Jones Robert	36, 76	Kenway James	152
Jenkinson John	308	Jones Sarah	66	Kenway Joseph	171
Jenkinson Robert	140	Jones Tabitha	66	Kenway Mary	171
Jenner John	297	Jones Thomas	36	Kenway William	171, 172
Jennett Bridgett	70	Jones William	256	Kerush Evan	269
Jennett John	70, 160	Joole John	164	Kestlop Dorothy	176
Jennings John	82	Jordan Anne	68	Ketler William	4
Jennings Richard	266	Jordan Hannah	64, 69	Kettle Joseph	93
Jennings William	233, 235, 238, 240	Jordan Thomas	58, 69	Key Charles	184
Jepson Matthew	307, 309	Jose Nicholas	114, 116, 117, 120, 122, 124, 126	Key Christopher	184
Jeffop Edward	230	Joslin Simon	208	Keys Leonard	14, 24, 31, 32
Jewell John	121, 122	Joye John	163	Kible William	12
Jayes John	210, 211	Ireland Francis	8	Kilbey John	254
Impey Anne	4	Ireland Jane	345	Kilburne John	238, 239
Impey John	4	Isaac Thomas	201	Killegarne John	123
Inghill John	197	Ithell Rebecca	67	Killingley Robert	355, 356, 358
Ingram Ellen	262	Ithell William	53	Killingley John	351, 353, 355, 356
Ingram Herbert	353	Ives John	92	Kimber Richard	298
Ingram Jane	149	Juxon Anne	330	King Adam	76
Ingram John	357, 358	Juxon Nicholas	332, 334	King Anne	182, 186
Ingram Richard	254, 256, 258, 261	Izard John	242, 249	King Clement	28
Ingram Rob.	262, 263, 265	K Eckwick Daniel	327	King Christopher	182
Inwood John	235	Keckwick Thomas	317, 327	King George	211
Jobson Francis	239	Keite Thomas	212	King Giles	216
Jobson Richard	261, 262, 263, 264, 268	Keite William	212	King Daniel	11
Jobson Thomas	86, 261, 262	Keith George	252	King Henry	77
Johns Alice	70	Kellam Margaret	85, 139, 148	King John	82, 223, 225, 227, 242, 243, 244, 265
Johns John	70	Kelly Abel	58	King Nicholas	251
Johnson Anne	139	Kelfy Robert	348	King Richard	4
Johnson Christopher	174	Kemboll John	14	King Robert	168
Johnson John	308, 321, 340, 345, 347	Kemp Edward	243	Kingham Robert	12
Johnson Laurence	304	Kemp George	243	Kingham Thomas	297, 300
Johnson Lionel	188	Kempton Elizabeth	15	Kingsford Richard	295, 297
Johnson Mary	28	Kendall Giles	211	Kingsnod Thomas	291
Johnson Nicholas	353	Kennebie Anne	303	Kinnerly John	209
Johnson Richard	265, 311, 317, 320, 329	Kennedy Hannah	320	Kinsey John	243, 244
Johnson Samuel	145	Kennell Edward	170	Kippax William	326
Johnson Thomas	174, 176, 185, 187, 203, 350	Kennell Jane	271	Kippin Elizabeth	64
		Kennell William	170, 171	Kippin Hannah	69
		Kennerdy Nathan	329	Kippin Joseph	50, 56
				Kippin Ruth	69
				Kippin Sarah	69
				Kippin Walter	69
				Kipling	

Kipling George	176,178	Lancaster James	3,75,269,	Layton Thomas	149
Kirby Thomas	250	Lancaster Richard	315	Layng Richard	242
Kirk Daniel	242	Lane Cecil	329	Lea John	207
Kirk Elizabeth	140	Lane James	68	Lea Michael	154,161,163,
Kirk Godfrey	140	Lane John	76,78		164
Kirk John	138,140,141,	Lane John	78,79	Lea Sarah	333
	142	Lane Josiah	83,84	Lea William	174
Kirk William	140,142	Lane Martha	68,69	Leach John	169
Kirkby John	308	Lane Mary	69	Leach Richard	161
Kirkby Sarah	184,185,187	Lane Thomas	77,163,209	Leach William	161,163
Kirton John	117,122	Lane William	68,69	Leadbeater Peter	303,307
Kitchen Thomas	34	Lang John	161,162	Leadbeater Thomas	28
Kite William	169	Lang Katharine	162	Leage Thomas	198
Kitton Richard	350	Lang Michael	162	Leake Richard	334
Kneeton John	139	Langcake Wm.	132,133	Leaper Tho.	304,305,323
Knell Richard	294,296	Langley Anne	192	Leatherhead Peter	303
Knevett Edward	104	Langley Elizabeth	221	Leathes Thomas	128
Knight Jane	37	Langley John	31,37	Leavens Thomas	244
Knight Tho.	163,211,215	Langley Mary	221	Ledbrook Mary	64,67
Knight Wm.	228,230,234	Langley Ralph	222,224,	Lee Caleb	145
Knott John	299		225	Lee Charles	321,323
Knott Laurence	291	Langley Robert	212,222	Lee Edward	291
Knowles Francis	37	Langran John	98	Lee Francis	141
Knowles Humphry	12	Langstaffe John	173,177,	Lee John	326
Knowles John	33,35,37,		178,179	Lee Thomas	193,198
	38,197	Langstaffe Isaac	358	Lee William	78
Knowles Sarah	175	Languell Thomas	256	Leeman John	358
		Langworth Roger	318	Legat William	32
Lack John	231	Lanidale John	239	Leigh John	326
Lack Richard	194	Lark Joseph	207	Leighton Cuthbert	176
Lad Nicholas	294,298,299	Lark Samson	160	Leighton John	265
	300	Larking John	207	Leighton Robert	173
Laithwaite Peter	307	Larking William	250	Leighton Thomas	152
Lake Clement	165	Lascomb Griffith	69	Letch Robert	291,292,294
Laman William	8	Laffal James	304	Letchworth Rob.	86,91,99
Lamb Anne	64,67,69	Lashford John	239	Lethard Peter	100
Lamb George	138	Latimer Richard	135	Letherbarrow Roger	304,
Lamb John	104,109,110	Lavel James	13,14		307
Lamb Morgan	69	Lavenall Thomas	290	Levens Elizabeth	99,304
Lamb Thomas	243	Lauder William	345	Levingstone Patrick	335
Lamb William	263,307	Laundy Lewis	248,249,250	Levick Rob.	139,140,141
Lambert Edward	263,265	Laundy John	4,6	Levitt Josias	203,205
Lambert Richard	139	Laundy Jeremy	4,242	Levitt Robert	198,199,
Lamboll Edward	14	Laundy Richard	6,7,8,242		202,203
Lamboll George	13,14,23,	Laurence Adam	12,30,39	Lewington Faith	34
	25,32	Laurence Alexander	109	Lewington Mary	34
Lamboll John	34	Laurence Bartholomew	37	Lewis Christopher	330
Lamboll Jonathan	13	Laurence John	31,36	Libertie William	76
Lamboll Sarah	13,15,23,	Laurence William	179,182,	Lickas Thomas	10
	24,25,26		187	Liddall John	304
Lamboll William	13,14,32	Lawford Katharine	263	Light Agnes	151
Lamburne Sarah	75	Lawford Peter	303	Light Elizabeth	151
Lamden George	238	Lawry Gawen	252	Light Francis	152,153,163
Lampson Edward	176,178	Lawson John	99,100,137,	Light Jane	151
Lamsted Francis	262		302,303,304,307,309	Light John	151,154,155,
Lamy Nicholas	231	Lawson Thomas	170		163
Lancaster Christopher	86	Laxton Richard	264,267	Lightfoot Thomas	85
		Layburne Thomas	174	Lillicrop Mary	121,122
				Lilly	

Mafon John 176,226	Merrick Joan 255	Milton Roger 12
Mafon Matthew 327	Merrick John 227,255,257,261	Mines Edward 204
Mafon Peter 176	Merrick Mary 64,67	Minor Sarah 68,69
Mafon Ralph 184,185	Merrick Thomas 255,256,257,260	Minor William 69
Mafon Savage 308,327	Merrick Walter 254,255	Minshall John 304,305,308,315,319,327
Mafon Tho. 225,226,227	Merriman Thomas 34,175	Minshall Samuel 308
Mafster William 309	Merriott Edward 343	Minshall Thomas 34
Maffey William 349,353	Merriott John 343	Minter Robert 293
Maffers Elizabeth 168	Messenger Jane 78	Mitchel Henry 329
Maffers Benjamin 9	Messer Robert 236	Mitchel Mary 309
Maffers Nicholas 167	Metcalf William 8	Mitchel Roger 155,156,159
Maffers Obadiah 168	Metham James 139	Mitchel William 263
Maffers Richard 98	Methurst Henry 297	Mixer Robert 205
Maffers Samuel 168	Michaelmas Michael 297	Mocket William 172
Mather Richard 315,329	Middlemas John 298	Moggs Anne 67,69
Mather William 3,11,31,308	Middleton Elizabeth 176	Moggs Elizabeth 67
Mathers Thomas 350	Middleton Henry 188	Moggs Lazarus 69
Matthews James 36,206	Middleton Joshua 183,188	Moll Elizabeth 353
Matthews John 117,120,125,128,207	Middleton Richard 184	Moll William 263,353
Matthews Hester 203	Miers William 143	Mollineux Henry 327
Matthews Richard 256	Mighell John 241	Monnington Hannah 227
Matthews Robert 128	Milbourne Thomas 176	Monnington Thomas 227
Matthews Thomas 118	Miles Anne 236,239	Monnington William 216
Maud William 175,182,189,190	Miles David 55	Moody Peter 348
Mawson Anne 224,227	Miles Drake 239	Moone Edward 303,304
May Jasper 14	Miles John 236	Moone John 54,55,88,255,303,321,326
May Thomas 223,224,225,234,235,236	Miles Jonathan 236	Moone Paul 53,54,55,69,70,74
Mayes Edward 95	Miles Thomas 217	Moone Priscilla 70
Maylin Bartholomew 29,31,34	Millard Alice 19	Moone Richard 117,303,321,326
Maynard Benjamin 42,50,114	Millard Richard 254	Moone Thomas 304
Maynard John 296	Millard Simon 249	Moore Edward 82
Maynard William 218,222	Miller James 234,236,238	Moore Elizabeth 66
Mayor Robert 307,309	Miller Julian 153	Moore John 36,174,175,298,299
Mead George 83	Miller Thomas 168,203,207	Moore Robert 82
Mead John 77	Miller William 66	Moore Sarah 70
Mead William 164	Millett John 218	Moore Stephen 207
Meader Joseph 109	Millett Mary 222	Moore William 225,227
Meaders Henry 299	Mills Edward 34,36	Moorcroft Eustace 354
Meard Deborah 66,68	Mills Ephraim 117	Morel Anthony 152
Mears Rachel 66,68	Mills Hannah 11,14	Moreton James 219
Medcalf William 354	Mills Rebecca 38	Morey Dewens 166
Medley Joseph 355	Mills Richard 117	Morgan Edward 99,100,101,102,105
Meeks John 224,227	Mills William 36	Morgan Francis 112
Meeks Thomas 224,227	Millutt William 209	Morgan James 261
Millidge Anthony 168,229	Milner Christopher 316,317	Morgan Mary 153
Mellop Edward 202	Milner James 308	Morgan Rice 258
Mercer John 308	Milner John 100,102,104,111,356,361	Morle Henry 164,165
Mercer Richard 50	Milner Mary 102	Morle Hester 163
Merrick Alexander 29	Milner Nathanael 45	Morley Gabriel 152
Merrick Jane 64,67	Milner Richard 104	Morley John 349
Merrick James 254,255,257,258,260	Milner Robert 100	Morrall Stephen 34
	Milner Rose 141	Morrand
	Milton Elizabeth 257	
	Milton Giles 254,255	

Morrand Edward	76	Neale Dorothy	4	Norris Boniface	85
Morrell Edw.	193, 194, 201	Neale Edward	4	Norris John	93, 96
Morrell Edwin	197, 198, 203, 204	Neale Gilbert	236	Norris Richard	4
Morrell Richard	226	Neale Robert	220, 221, 227	Norris Thomas	14
Morris Anne	150, 151	Neave Moses	235, 237	North Mary	66
Morris John	291	Nelheft Samuel	174	North Rich.	240, 241, 243
Morris Abraham	353	Nelson Christopher	307	North Thomas	240
Morris Simon	150	Nelson Richard	68	Norton Richard	193
Morris Thomas	45, 48, 222, 228	Neshome Thomas	173	Norton Samuel	194
Morris William	348	Newberry John	164	Norton Thomas	348
Morrison William	130	Newberry Richard	152, 172	Nottay Thomas	203
Morton John	80, 81, 82, 83, 84	Newberry Wm.	265, 266	Nottingham Samuel	262, 263, 264, 265, 266, 267, 268
Morton Tho.	78, 138, 140	Newcomb Richard	345	Nunn John	266
Mosely Thomas	61, 69, 212	Newcomb Robert	215	Nurse Nathanael	267
Mosse Mary	308	Newman Henry	10, 76		
Mosse Michael	249	Newman Paul	34, 35, 37, 38, 39		
Mosse John	251, 309, 311	Newman Robert	76, 77	Oates George	188
Mosse Isaac	308, 309	Newman William	236	Ockenden William	290
Mosse Samuel	212	Newton Christopher	140	Odell James	242
Mosse Thomas	197	Newton Laurence	317	Odell John	243
Motley Dorothy	87, 93	Newton Nathanael	164, 334	Odger Peter	117
Motley George	221	Newton Winifred	229	Offly John	264, 267
Moulden John	291	Nicholas Thomas	291, 294	Ogburne Nathanael	220, 221, 227
Mounce Tho.	117, 118, 122	Nichols Elias	171	Ogden Edward	100, 108, 109, 112
Mounsell Mary	3	Nichols Hannah	169	Oglethorpe Anne	128
Mountain Richard	238	Nichols Henry	252, 253	Oglethorpe Israel	128
Moufe John	4	Nichols Hugh	207	Oglethorpe William	128
Moufe William	76, 77	Nichols John	171	Old Richard	151, 161, 162
Mower John	351	Nichols Robert	193	Oldstone Roger	50
Muggleston Edward	330, 331, 332, 333, 334	Nichols William	123	Oldstone Elizabeth	68
Mugwell John	293	Nicholson Alice	132, 133	Oliver Clement	55
Mugwell Richard	293, 294	Nicholson John	128, 134	Oliver George	45, 48
Murford Thomas	41, 229	Nicholson Joseph	291	Oliver William	122
Murthwaite Zachariah	181, 186, 187, 189	Nicholson Martin	181, 184, 185, 187, 188	Olivey Joan	125
Myers James	114, 149	Nicholson Ralph	184	Olivey Sampson	125
Myers John	307	Nickson Thomas	180	Olivey William	126
Myers Rich.	304, 305, 308	Nix William	95	Olliffe Thomas	33
Myers Thomas	176, 308	Nixon John	104	Ongly Joseph	294, 296
		Nixon Matthew	108	Onion Thomas	211, 215
		Nixon William	261	Orchard John	220
		Noake Charles	168, 169	Orchard Manaffes	161, 163
		Noakes Edward	289, 292	Orme Richard	107
		Nobbs Thomas	292	Ornesby George	176
		Nobes Joseph	32	Ornesby Michael	174
		Noble James	127	Ornesby Tho.	176, 187, 188
		Noble Jesse	55	Orpwood Edmund	35
		Noble Frances	68	Orpwood William	35, 36
		Noble Robert	171	Orslin Thomas	357, 358
		Noble William	68, 168	Orton Thomas	331, 332
		Nokes Robert	50	Osband Sarah	211
		Nokes William	267	Osbeston William	205
		Norcott Mary	108	Osborne Elias	65, 66
		Norcott Thomas	108	Osborne Elizabeth	140, 169
		Norden John	208	Osborne Philip	260
		Norden Richard	201	Osborne William	203
		Norman John	35	Osmond	

N

Nash Bridget 68
 Nash George 86, 97
 Nash Nathanael 251, 252
 Nash Richard 31, 32, 34
 Nash Thomas 290, 299
 Nash William 242
 Naufiter Joan 162
 Naufiter Mary 162
 Naylor James 40, 149, 301
 Naylor Lydia 69
 Naylor Martha 69
 Neale Alexander 187
 Neale Andrew 185

Omond Christopher	153	Parker William	337,343	Peacock Blanch	264
Ostel John	133	Parkes Bernard	210	Peacock James	179
Ostell T.	132,135	Parkin Edward	250	Peacock John	127,128, 263,265,266
Ostler John	88	Parkins William	332	Peacock Isabel	132
Otley Edward	69	Parkinson Christopher	309	Peacock William	176
Otley Katharine	69	Parkinson Ellinor	303	Peake Jane	124,126
Otley Susanna	64	Parkinson John	4	Peake Philippa	124,126
Owen Elizabeth	308	Parkinson Robert	356	Pearce Anne	221
Owen Jeremiah	111	Parlour Isabel	3	Pearce George	219,222
Owen Nathanael	293,294, 295,296	Parmentor Joseph	206,207	Pearce John	220,221,252
Owen William	258,259	Parmentor Samuel	206,207	Pearce Jonas	253
Ower Richard	297	Parhel George	153	Pearce Nicholas	163
Ownell John	215	Parnel James	86,190,191	Pearce Thomas	162,163
		Parnel John	262,263,266	Pearson Andrew	12,35
		Parnel Richard	347,348, 351,352	Pearson Anthony	28
Pace William	230	Parnel Thomas	261,263, 264,266,349,352,353	Pearson Laurence	137
Packer Daniel	225	Parnel William	349	Pearson Robert	105
Packer James	338	Parr Richard	106	Pearson S.	53
Packer John	220,243	Parsons Elizabeth	67	Pearson Stephen	122,129, 131
Parker Richard	337	Parsons Hannah	164	Peafely Wm.	218,220,221
Padley Mercy	91	Parsons John	169	Peckoe Helen	108
Page Christopher	14	Parsons Mark	151,153	Peckoe John	108
Page Daniel	356	Partridge John	78,197	Peckoe Thomas	107,108
Page Francis	57	Partridge Isaac	68	Peckover Robert	347
Page John	205,228,231	Pascoe Thomas	120	Peddar Richard	78
Page Mary	57	Pascall Joseph	55	Peele Allan	134
Page Richard	356	Pasmore William	204	Peele Tho.	264,266,351
Page Robert	76	Paffil John	9,242	Pemberton Alice	315
Page William	98	Patefield Thomas	309	Pemberton Giles	96
Paget Thomas	67,68	Patrickson Anthony	3	Pemberton Phineas	324
Paine Clement	99	Pattison Barbara	149	Pemberton Richard	204
Paine Eleanor	31	Pattison John	130	Pembridge Thomas	258
Paine Elizabeth	242	Pattison Miles	3	Penford John	335,336, 339,344
Paine John	14,23,31,163, 241,242,243	Pattison Ralph	175,176	Penford Thomas	234
Paine Robert	13,15,25,31, 32,139	Pattison Richard	242,243	Penley William	212
Paine Sarah	14,15	Pavitt Henry	241,242, 243,251	Penn Francis	265
Paine Thomas	86,88,93	Paul Joseph	161	Pennington Isaac	31,76,77
Paine William	32	Paul William	168	Pennington Paul	308
Palmer Christopher	129	Pawley Samuel	334,339	Pennington Rob.	308,316
Palmer Ezekiel	93	Pawley Nicholas	333,338	Pennington Tho.	316,321
Palmer John	334	Pawlin Sampson	118,119 122	Pennington Widow	243
Palmer Thomas	76,77,333	Pawlin Stephen	118	Pennistone Anthony	203, 205,206
Palmer William	197,206	Paulin Thomas	118,119, 122	Penfon Robert	215
Pancke Henry	242,250	Pay Michael	300	Penwarden Joan	117
Parde Anthony	236	Peachel John	351	Penwarden Mary	117
Paris James	266,268	Peachy Alice	52	Pepper William	88,92
Parke James	119,202	Peachy Daniel	93	Perdue Frederick	236
Parker Anne	309	Peachy Edward	91,93,98	Perkins John	152,211
Parker Daniel	226,227	Peachy Peter	197	Perkins Robert	222
Parker Edw.	220,226,227	Peachy Walter	93	Perkins William	333
Parker Elizabeth	226	Peachy Widow	91	Perrin Edward	69
Parker Henry	76	Peachy William	212	Perrott John	292
Parker John	88,129,168, 251,252	Peacock Amy	266	Perrot Richard	156,165
Parker Robert	347			Perry Griffith	193,197,198
				Perry	

560 *An INDEX of NAMES in the First Volume,*

Perry John	253	Pierfon John	304	Poole Nehemiah	45,48,
Perry Nicholas	217	Pierfon Thomas	304	Poole Richard	308,309
Perry Richard	295,296	Pigeon John	230	Poole Robert	332
Perryman John	153,155	Pigeon Samuel	230	Poole Thomas	206,207
Perryman Thomas	163,	Pigg John	95	Poole Thomas	86,266,339,
	218,220,221,225	Piggott John	250		342
Petchet Thomas	241	Pike John	193,199	Poole Wm.	152,266,268
Peters Charles	120,124	Pilcher John	297	Poolin Robert	309
Peters James	66	Pilling Edmund	326	Pope Joseph	349
Peters John	123,126	Pilsworth John	351,355	Popham Edward	163
Peters Priscilla	124	Pimm Henry	338	Porter John	164
Pettitt James	203,205	Pimm Michael	338	Porter Thomas	130,211
Pettitt John	205	Pimm Robert	332	Portsmouth William	234
Pettitt Michael	205,208	Pinder Elizabeth	69	Pottell Robert	161
Pettitt Richard	98	Pinder Geofry	69	Pottell Sarah	162
Petty William	218	Pinnel Francis	209,220,	Potter Anne	230
Pewfey Stephen	82		221,218,223,224,225	Potter Cuthbert	327
Pewfey Thomas	76	Pinnel Geofry	69,70	Potter Gilbert	327
Phelps Joseph	32	Pinnell John	37	Potter James	194,205,206,
Philbridge John	55,68,70	Pinnerfon William	205		229,230,234,238,239,240
Philcott Richard	296	Pisfey James	291	Potter John	197,350,352
Phillips Elizabeth	155,156,	Pitcher William	226,227	Potter Mary	153
	157,158,160	Piter Robert	14	Potter Richard	193,235,
Phillips Jacob	152,165	Pitman John	168,169		236,238,239,240,267
Phillips Joan	64,211	Pitman Richard	351	Potter Thomas	239
Phillips Isaac	165	Pitman Samuel	239	Potter William	239
Phillips Michael	242	Pittow Tho.	338,342,345	Potts Thomas	100,104,
Phillips Richard	69,168	Pitt Matthew	168,172		105,111
Phillips Walter	162,163,	Pittock Thomas	291	Pownfel James	53,221
	165	Pixley Thomas	139	Powel Gregory	151
Phillips William	4,6,9,347,	Pizeing Henry	14,15,16	Powel Henry	256,258,
	352	Place Henry	85		260,261
Phillips Zachary	211,221,	Plant John	36	Powel Joseph	108
	225,227	Plant Mary	210	Powel Thomas	108
Philly John	290,295	Player Joseph	227	Power Benjamin	219
Philpot Richard	225,227	Pledwell William	69	Power George	332,337
Philpot Thomas	291	Plumb John	208	Powton William	349
Phippard William	170	Plummer Jeremiah	241	Poynter Henry	234,235
Phipps John	93	Plumsted Edward	250,253	Prangnell John	234,235
Phipps Joseph	13,14,24,26	Plumsted Nathanael	197,	Pratt William	76,244
Picely William	9		204	Preston Alice	350
Pickance Thomas	352	Pocock Robert	19,24	Preston Frances	307
Pickering Charles	109	Poldervy Richard	166	Preston Rebecca	348
Pickering Christopher	175	Pollard Anne	309	Preston Thomas	239
Pickering John	4	Pollard Elizabeth	292	Pretty Thomas	31,32,36
Pickering Nichol.	174,175	Pollard Ellen	309	Price Henry	259
Pickering Peter	106	Pollard John	88,193,194	Price John	32,150
Pickering William	182,	Pollard Thomas	289,292,	Price Margaret	64,67
	184,185,187,188,189		293,294,299	Price Mary	160
Pickle Thomas	295	Polley John	291,292	Pricket Joan	64,67
Pickworth Henry	356	Pollexten Henry	150,152	Pricket John	212
Picton James	70	Pollexfen Joan	156,160	Priden Richard	203,205
Picton Richard	108	Polman Robert	332	Priest Grace	4
Pidd John	346,347,355	Pomfret John	82	Prigg John	218
Pidd Richard	347,351	Pont Rose	264,265	Prigg Nicholas	197
Pidd William	350,353	Pontin Henry	218,222,225,	Prigg Thomas	222
Pierpoint Richard	262		227	Prince Daniel	256
Pierfon Francis	308	Poole Mary	308	Prime John	96,98,99
				Prior	

Prior Daniel	201	Rant William	356	Reynold —	218
Prior Edmund	201	Rash Anne	253	Reynolds Elizabeth	250
Prior Francis	242, 244, 246, 248	Rash Elizabeth	253	Reynolds Hugh	117, 120
Prior Mary	91	Ratcliffe Alice	329	Reynolds John	205, 220, 241, 242, 244, 245, 248
Prior Matthew	3	Ratcliffe James	318, 329	Reynolds Michael	34, 36, 37
Prior Robert	242, 244, 250	Ratcliff Isabel	308	Reynolds Thomas	37
Prior Samuel	253	Ratcliffe Richard	308	Reynolds William	206
Prior Thomas	242, 250	Raunce John	77, 80	Ribton Richard	128, 129, 134
Prior William	243, 266	Raven Edmund	198, 205	Ribton William	129
Pritchard Edward	260	Raven John	198, 199, 206	Rich Robert	222, 223, 225, 227
Pritchard Kath.	257, 258	Raw Andrew	174, 176	Richards Alexander	151, 153, 155, 160
Pritchard Richard	221, 224	Rawle Francis	163	Richards Christopher	152, 153
Pritchard Roger	258, 259, 260	Rawlin John	176	Richards Elisha	153
Pritchard William	219	Rawling Widow	6	Richards George	242
Pritchett Edward	234, 236	Rawlins Thomas	177	Richards Henry	162
Pritchett Thomas	240	Rawlins William	162, 164	Richards John	153, 162
Pritman Richard	207	Rawlinson Abraham	327	Richards Richard	125
Proctor Robert	308	Rawlinson Thomas	127, 149, 303, 308	Richards Thomas	120
Prophet Richard	329	Rawlinson William	327	Richards Wilmot	125
Proud Richard	263, 268	Rawthorne John	329	Richardson Anthony	174, 176, 178
Puckeridge James	234, 236	Rawthorne Laurence	318	Richardson George	173
Puddiphat John	249	Rawthorne Nicholas	329	Richardson Jane	182
Pudival John	250	Ray Francis	291	Richardson John	128, 133, 161, 173, 351, 353, 356, 358, 361
Pull William	309	Rayment Robert	93	Richardson Margery	13, 19, 24
Purcas Ezra	96	Rea John	259	Richardson Mary	18, 24
Purcas John	265, 266, 268	Read Elizabeth	70	Richardson Philip	173, 182
Purcas Thomas	261	Read George	95, 117, 120, 122	Richardson Richard	4, 204
Purdy John	296	Read John	117, 121, 242, 243, 252, 253	Richardson Robert	349, 350
Purdy William	343	Read Jonathan	70	Richardson Thomas	92, 355, 358, 361
Purfoot Henry	78	Read Mary	8	Richardson William	4, 8, 11
Puttenam Richard	250	Read Matthew	324	Richmond Christopher	176
Puttivant John	76	Read Richard	92, 332, 339, 342	Richmond John	173, 176, 178
Pyborne Tho.	177, 178, 187	Read Robert	99	Richmond Thomas	173
Pye George	304, 307, 315, 320, 322	Read Samuel	197	Richmond William	173
Pyott Alexander	234, 235	Read Stephen	120	Riddell Henry	211, 217, 226
Pyott Edward	45, 48	Read Tobias	117	Rider Richard	117
Pyott Mary	234	Read Thurston	202	Riddish John	331
Q		Read Thomas	291	Ridgway James	142
Quested Robert	295	Reader Robert	352	Ridgway John	137, 138
Quick Richard	197	Reader Samuel	203, 205	Ridgway Mary	308
Quick William	197, 199	Ready John	210, 211	Ridgway Ralph	138, 309
Quilton George	242	Redford Godfrey	28, 31	Ridgway Tristram	137, 342
R		Redhead Thomas	173	Rigby Alexander	315
Abey Robert	261, 262, 263, 264, 265	Redmell Edward	95	Rigby Jonathan	315, 329
Raine George	176	Redsmith Jane	355	Rigg Ambrose	228, 229, 230, 231
Raine James	176	Reeve George	346, 350	Rigg William	316, 321
Rallett John	252	Reeve John	82	Rimington	
Ramsey Margaret	173	Reeve Richard	207		
Ramsey Reginald	252	Reeve William	4		
Rand John	207	Reeves Robert	228, 237		
Rand Splendine	205	Reeves Thomas	256		
Randal Mary	155, 156, 157, 159	Reighley Richard	55		
		Renshaw Mary	140		
		Keyborne Robert	76		

Samble Richard	161	Scott Thomas	3, 128, 133,	Shaw Martha	139
Samble William	122		242, 352	Shaw Sarah	64, 67
Samford Eliz.	225, 226	Scott William	132, 133,	Shaw William	138
Samm John	4, 6, 9, 262		168, 169, 171	Shawcross Joseph	111
Sampson Latimer	4	Scounds Thomas	290	Sheers Samuel	226
Sandby John	348	Screm Abraham	357, 358	Sheers Thomas	151
Sanders Paul	221	Scrivener Jane	111	Shelley William	291
Sanderfon Joan	175	Scrooks Jonas	92	Shelfon John	155, 162, 163
Sands John	311	Scullo William	291	Shenton Thomas	338
Sandys Samuel	311	Seaborn John	265	Shepherd Andrew	168
Sandford Simon	261, 262	Seaborn Thomas	266	Shepherd Christopher	129
Sanfom Jane	31, 36	Seager John	221	Shepherd Elizabeth	225,
Sanfom John	35, 36, 37	Seaman William	305		227, 338, 344
Sanfom Oliver	27, 28, 34,	Sear Francis	78	Shepherd John	129
	36, 37, 222	Searfon Edward	143, 144	Shepherd Richard	249
Sanfom Robert	12	Seddon John	308	Shepherd William	207
Sargood Richard	16	Seele John	347	Shepherdson Joseph	242
Sarratt Elizabeth	110, 111	Seenhouse John	135	Sherwin George	350
Sarratt Rich.	107, 110, 111	Seers Anne	153	Sherwin Gregory	348
Satterthwaite Barbara	327	Sellatt Thomas	78	Sherwood Mary	66
Satterthwaite Edw.	311, 329	Sellcock John	219	Shield Elizabeth	176
Satterthwaite John	311	Senderby George	211	Shield Francis	173, 174
Satterthwaite William	316,	Senderby Katharine	211	Shield Hugh	173
	317, 329	Senderby Thomas	211	Shield Richard	173
Saul John	133	Segar Joan	64	Shield Thomas	173, 176
Saul Mary	135	Sergeant Cornelius	68	Shierfon Francis	308
Saul William	132, 133,	Sermon Richard	209	Shilcock John	334
	242, 243	Settatree Philip	297, 300	Shin Clement	252
Saunders Charles	70	Sewel Edmund	205	Shin John	243
Saunders Dorothy	167	Sewel John	192	Shipley Francis	252
Saunders Esther	70	Sewel Richard	197	Shipman William	244
Saunders Elizabeth	327	Sewel Thomas	197, 207	Shooter John	256
Saunders John	45, 70	Sewel William	197, 204	Shortland Thomas	192,
Saunders Mary	7, 8, 19	Sexton Thomas	82		193, 197
Saunders Rich.	31, 251, 252	Sexton William	76, 77, 78	Shrimpton Thomas	169
Saunders Sarah	64	Shackerly Alice	150, 151	Sibley William	345
Saunders Tho.	80, 160, 162	Shackerly Edward	144	Sidons Henry	334
Saunderson Thomas	134	Shackerly John	205, 206,	Siggins John	241, 242, 253
Saward Rebecca	203		207	Sikes Anthony	141
Sawyer Arthur	68	Shackleton Peter	308, 322,	Sikes John	140
Sawyer Mary	68		326	Sikes James	315, 316
Sawyer William	50, 352	Shaft John	199	Sikes Samuel	140
Scales Thomas	243	Shaply Peter	235	Silvester John	207
Scaife John	165	Sharlton Peter	305	Silvester Rob.	162, 212, 215
Scanfield John	194	Sharp Daniel	350	Simcock John	105, 106,
Scantlebury John	119, 120,	Sharp Jasper	308		107, 108
	124, 126	Sharp Mary	351	Simms John	297, 299
Scantlebury Wm.	121, 122	Sharp Richard	345	Simonds Edward	256, 291
Scholey Robert	138	Sharp Anne	13, 15, 18, 19,	Simons Henry	215
Scollick Henry	132		24, 27	Simons John	55, 126, 197,
Scotroph Richard	100	Sharp Thomas	134		227, 242, 243
Scotcher John	206	Sharplace John	105, 108	Simons Martha	192
Scotney John	348, 350	Sharply Ralph	137, 138, 139	Simons Margery	19
Scott Christopher	130	Shattock James	163	Simons Philip	211
Scott Goerge	243	Shaw Anthony	318	Simons Samuel	218, 219
Scott John	132, 167,	Shaw Frances	141	Simons Thomas	206
	168, 169	Shaw George	138, 320	Simonson James	303
Scott Robert	349	Shaw John	180	Simpson Mary	330
				Simpson	

564 *An INDEX of NAMES in the First Volume,*

Simpson Philip	188	Smith Humphry	150,166,	Speek John	350
Simpson Richard	309		167,206,229,233	Spencer John	325
Simfon Henry	351	Smith James	138,309,323	Spencer William	184
Simfon John	356		332	Spencely Margaret	189
Sinfield Thomas	7	Smith Joseph	197,201,203,	Spencely William	181,184
Singleton William	188		204	Spice James	290
Sixsmith Patience	327	Smith Jasper	294	Spicer John	348
Sizer Sarah	242	Smith John	10,41,82,91,	Spicer William	30,34
Skeil Robert	92,99		97,98,164,165,207,249,	Spier James	292
Skelton Anthony	135		256,308,347	Spier John	239
Skelton Arthur	135	Smith Josiah	199,202,206,	Spier Mary	229
Skidmore Nicholas	79,80		207	Spoore John	45,48
Skillet William	9	Smith Judith	14,15,19,24	Spott Richard	76
Skilton Thomas	290	Smith Margaret	348	Splatt Thomas	133
Skillingham Sam.	192,198	Smith Maurice	208,217,	Sprague Humphry	150,
Skinner Margaret	225,227		220		152,153,166,176
Skinner Richard	225,226	Smith Nathanael	260	Sprague Thomas	152,167
Skinner William	198	Smith Richard	7,102,105,	Spraig Elizabeth	15
Skirrah Christopher	307		152,154,155,163,212,242	Spurgeon Job	205,207
Skirrah Giles	307	Smith Robert	93,217,262,	Squire John	10
Skirrah Tho.	307,323,329		264,350	Squire Laurence	291,293
Skitfer Samuel	212	Smith Roger	240	Stacey Henry	211,215
Skutt John	239	Smith William	171,179,	Stacey Thomas	3
Slade Mary	10,18,31		182,183,220,332,333,	Staines Mark	179
Slade Richard	31		334,337,342,345,354	Staley William	241
Sladen John	293	Smithson James	303,308,	Stalker George	133
Slater Henry	99		320	Stalker Grace	133
Slaughter John	207	Snap Samuel	164	Stammage Anne	192
Slee Joan	235,237	Snawball Richard	174,176	Stamper Hugh	12
Slee John	127,129,133	Snazdale Rich.	263,264,265	Stamper Thomas	130
Slee Jonathan	238	Snead Bridget	67	Stampro' Thomas	161,163,
Slee Sarah	139	Snead Richard	53,55,56,		164,165
Slith William	307		58,59,67,72,74	Stanbridge Samuel	206
Sly William	333,334	Snead William	109	Stancliffe Michael	78
Small John	218	Snelgrove Anne	64	Standerwick Samuel	172
Smallshaw John	307,309,	Soley Thomas	227	Stanfield Francis	142
	311	Soper Christopher	126	Stanley Richard	357
Smart Benjamin	343,345	South Anne	14	Stanley Robert	357
Smart Ralph	242	South Joseph	35	Stanley William	357
Smart Thomas	250,253	South Robert	239	Stanton Henry	218
Smart William	68	Southworth Mary	327	Stanton James	130
Smith Abigail	165	Sowerby John	133	Stanton Robert	94
Smith Alice	299	Sowter Thomas	350,355	Starr Edward	168
Smith Andrew	198	Spain Richard	298	Start Henry	295
Smith Anne	19,333	Sparkes Nicholas	98	Staley Anne	139
Smith Angel	169	Sparkes Roger	211,215	Stead Robert	296,297,
Smith Bridget	13,15,18,	Sparkes Thomas	173,174,		298
	19,24		176,189	Steames Francis	34
Smith Charles	64	Sparry William	260,261	Steaton Richard	92
Smith Christopher	351	Sparrow Nathanael	204	Steele Anne	134,135
Smith Daniel	238,332	Sparrow Richard	208	Steele Laurence	66
Smith Elizabeth	256	Sparrow Roughton	218	Steele Luke	134,135
Smith Edward	13,95,96,	Speakman Thomas	35	Steel Nicholas	76,77
	97,98	Special Samuel	252	Steel John	132
Smith George	161	Special William	252,253	Steel Joseph	134,135
Smith Godfrey	339	Speed John	150	Steel Robert	92
Smith Hannah	345	Speed Thomas	14,24,45,	Sterling William	262,263,
Smith Henry	176,194,294		46,47,48		265,267
				Stephens	

Stephens John	3,28,37, 225,226	Strickett John	127,132	Sweeting Henry	241,242, 243,244,250
Sterridge James	45,48	Strickland Laurence	182,187	Swift Nichol.	139,140,144
Stevens Edith	91	Strickland Thomas	167	Swinne John	218
Stevens Elizabeth	160	Strickland William	308	Swinton John	202
Stevens Jeremiah	77	Stridwick Henry	239		
Stevens John	116	Stridwick Thomas	235		
Stevens Joseph	35,91	Strong Honour	171	T Alcott William	192
Stevens Reuben	92,96	Strong John	34,36	Tanner Thomas	83
Stevens Richard	155	Strong Thomas	167,171	Tanner William	82
Stevens Thomas	221,256	Stubbs Anne	308	Tapper Richard	163
Stevens Walter	124,126	Stubbs John	127,288,289	Tarbock Richard	308
Stevenfon John	266,267, 340,345	Stubbs Thomas	3,127,356, 357,358	Tarbock Thomas	307
Stidtfon George	163	Sturge Anthony	222	Tarnell Robert	253
Stiff Francis	291	Sturge Elizabeth	64	Tate Alice	351
Stiles Joseph	36	Sturge Joseph	220	Tate Charles	348
Stinchcomb Nehemiah	219, 220,221	Sturge Thomas	219,223	Tatham Marmaduke	307
Stinchcomb Thomas	226	Sturgis Alice	332	Tatham Mary	308
Stinton John	197	Sturgis Roger	332,334	Tatham Thomas	308
Stockdale Eleanor	289	Styant John	66,69	Taylor Anne	176
Stockley John	174	Styant Sufanna	69	Taylor Andrew	132,135
Stokes Joseph	347	Styling Richard	162	Taylor Anthony	163
Stone Andrew	165	Stythe George	305	Taylor Christopher	76,132, 134,135,204,205
Stone James	299,300	Suersby Mordecai	9	Taylor Clement	13
Stone Mary	170	Suffall William	193	Taylor Daniel	169,171
Stone Nicholas	167	Suggar Joan	67	Taylor Eleazar	106
Stone Richard	169,170	Sullock Elizabeth	69	Taylor Elizabeth	64,69, 150,151
Stone William	169,170	Summers John	45	Taylor Ephany	261
Stones Henry	327	Summers Samuel	218,219	Taylor Francis	168
Stones Jane	137	Summers Thomas	128, 348,358	Taylor Gawen	160,161
Stones Mark	177	Summers Walter	208,218, 220	Taylor George	28,96,202, 203
Stonehouse Joseph	291,296	Summers William	128	Taylor Gilbert	174
Stopworth James	142	Sumption John	55	Taylor Hannah	308
Stordy Matthew	133	Sundy William	13	Taylor Hugh	317
Stordy Thomas	128,129, 131,134	Surnam John	211	Taylor James	3,9,160,161, 162,163,164,165,305,348
Storm Anne	68	Sutton Blanch	91	Taylor Jane	64,67
Storr Henry	206	Sutton Edward	96,251,253	Taylor John	120,164,208, 255,257
Storr Marmaduke	173	Sutton John	4	Taylor Mary	70
Storrs William	139,140, 141,142	Sutton Thomas	8	Taylor Nicholas	55,70
Story Christopher	134,135	Sutton William	207	Taylor Philip	162,262
Story Thomas	128	Swaffer Josias	298	Taylor Richard	263,264, 266,267,268
Stout Anne	307	Swaffield Augustin	164	Taylor Robert	103,176, 308,309
Stout Henry	240,241,242, 248	Swaine Edward	34,36,37, 76,77	Taylor Samuel	43,69,206
Stout Robert	305	Swaine Jennet	309	Taylor Sarah	68
Stow Katharine	205,206	Swaine Robert	78	Taylor Sufanna	150
Stow Robert	265	Swainton George	179	Taylor Thomas	138,140, 206,261,308,319,332,351
Strange Thomas	32,37	Swallow George	188	Taylor Timothy	308,309
Stratton John	76,81	Swann John	332,333,338, 345	Taylor William	45,48,55, 108,109,309
Streater Elizabeth	19,30, 231,235,236	Swann Thomas	262	Teafdale Hugh	174
Stretch Mary	104,108	Swann William	201,208	Teddiman	
Stretch Thomas	107,108	Swannell William	82		
Strettell James	326	Swash Thomas	350,355		
		Swathcoat Thomas	69		
		Sweet Drew	117		

566 *An INDEX of NAMES in the First Volume,*

Teddiman Mark	290,291	Thurston Anne	76	Toobit John	356
Tee Thomas	351	Thurston John	226,227	Toovey Lydia	52
Teff William	346,347	Thurston Lydia	221	Topcliffe Robert	70
Temple Francis	175,177	Thurston Nathanael	218, 220,223,226	Toppin John	98
Temple Katharine	182	Thurston Samuel	219,220	Torksey Thomas	348
Templeman Joseph	293, 297	Thurston Thomas	218	Tovey Samuel	108,109,218
Tennant Jennet	308	Thwaites Daniel	308	Tovey William	36
Terry Joan	14	Tibby Mary	68	Towers Daniel	109,110,112
Terry Robert	231,235	Tickle Anthony	128,130	Towers William	78,308
Terry Thomas	291	Tickle Hugh	130	Town Elizabeth	67
Testob William	187	Tiddeman Henry	296	Town Martha	64,67
Thatcher Humble	242	Tidmarsh William	222	Towndrow Tho.	137,139
Thatcher Richard	28,31,37	Tiffin John	134	Townsend Edward	152
Thetting John	348	Tilley Robert	220	Townsend John	304,311
Thickas John	35	Timings William	337	Townsend Joseph	95
Thickas Widow	35	Timbrell John	215,218	Townsend Margaret	339
Thomas David	123	Tims Henry	95	Townsend Richard	14,211, 215,218
Thomas Francis	257	Tims James	91,92	Townsend Roger	211,226
Thomas Henry	68	Timson William	333	Townsend Simon	173,175, 177,178,179
Thomas Jacob	163,165	Tindall Richard	177	Townsend Theophila	221, 224,225,227
Thomas James	170	Tingy George	85	Townsend Widow	338
Thomas John	152,155	Tingy Gregory	88,242,250	Townson Henry	322
Thomas Margaret	41,55,68	Tinkle Grace	250	Townson Jane	118
Thomas Mary	67	Tipper Richard	222	Townson John	305,316, 317,321,322
Thomas Matthew	166	Tippitt William	68	Townson Peter	116,118, 120
Thomas Morgan	258	Tisdale David	263,264,268	Trafford Mary	107,111
Thomas Priscilla	154	Tisdale Edward	349,350	Traherne Samuel	242,243, 244,246,248,250
Thomas Richard	242,243, 244,248,249,250,254	Titimus Jonah	355	Tray John	24,32
Thomas Susan	348	Titely Thomas	107	Trayard John	18
Thompson Cuthbert	177, 178,180,182	Titman John	349	Tredway Henry	79
Thompson Eleanor	183,186	Tizard Edith	230	Trefry Joan	123
Thompson George	173	Tobee Hercules	168	Trefry John	125,126
Thompson John	303,348	Todd Anthony	154,155, 163	Tregellis John	120,121, 126
Thompson Margaret	64	Toes Daniel	179	Tregennis John	117,119, 120
Thompson Richard	129, 176,184	Toinby Thomas	357	Tregennis Thomasin	117
Thompson William	303	Tolfon Elizabeth	134	Tregennow Gertruyd	126
Thorne John	24,30,252, 309	Tomkins John	117,125	Tregennow Jane	126
Thorne Mary	158	Tomkins Joseph	209,224	Tregennow Mary	126
Thorne Michael	197	Tomkins Mary	309	Tregennow Richard	122
Thornby Benjamin	262,266	Tomlin John	192,193	Trefter John	333
Thornton John	76,77,82,83	Tomlins Joseph	227	Trerowe Anne	117
Thornton Samuel	202	Tomlinson Henry	321,327	Trethowan John	117
Thorowgood George	91, 92,94	Tomlinson Jeremiah	303	Trethowan Wm.	117,122
Thorowgood Thomas	91	Tomlinson Samuel	145	Trevation Jane	119
Thorpe Anne	15	Tomlinson Thomas	138, 140,321,327	Tribe Joan	236,237
Thresher Mary	64,67	Tomson Edward	202,205	Trigg Thomas	122,206
Thresher Thomas	241,242, 243	Tomson James	318	Trimmer John	237
Throstle Elizabeth	265	Tomson John	265,309	Tripe Nicholas	151,155, 156,157,160
Thrume Henry	291	Tomson Nathanael	251	Triplo Richard	266
Thurgood John	248,250	Tomson Nicholas	265	Tristram	
Thurgood Thomas	242	Tomson William	13,14, 24,31,309,332		
		Tongs John	155		
		Tonitall Edward	181,182, 184,189		

Triftram William 264,268
 Tritton John 297,298,
 299,300
 Tritton Robert 294
 Trotter Henry 184
 Trotter James 182,184,
 186,189
 Trotter John 176,182
 Trotter Richard 178,182
 Trotter Roger 177
 Trotter William 176
 Troutings Samuel 350
 True Elizabeth 207
 Trueblood Arnold 347
 Trueblood John 351
 Trueman John 179,182,
 185,225,227
 Trueman Robert 178,179,
 182,184,185,186,187,188
 Trueman Rachel 209
 Trumper Ralph 75,77,78,
 79,80
 Truthwaite Sufanna 175
 Truthwaite William 175
 Tucker Anthony 151
 Tucker Edward 168
 Tucker John 168
 Tucker Richard 164
 Tucker Elias 161
 Tucker Margery 165
 Tudway Elizabeth 14,24
 Tudway Tho. 13,14,23,32
 Tugwell John 234
 Tugwell Ursula 234
 Tull Ferdinando 34,35
 Tunbridge Thomas 291,
 292,293,294,295,298
 Turnball John 183
 Turner Bartholomew 183
 Turner John 184,197,256
 Turner Justinian 239
 Turner Nicholas 140
 Turner Rob. 256,258,261
 Turner Roger 256,257
 Turner Thomas 208,258,
 260,290
 Turner William 88,249,
 356,357
 Tweedale Humphry 128,
 132
 Tyack Tho. 120,122,124
 Tyler Elizabeth 211
 Tyler Joan 211
 Tyler John 53,209,211
 Tyler Mary 65,67
 Tyler Tho. 205,206,207
 Tyfoe Robert 11
 Tyfon Edward 132

V Alens Thomas 143
 Valler John 237,238,239,
 240
 Valler Wm. 231,235,236
 Valton J. 260
 Vance Thomas 250
 Vandewall Daniel 202,203
 Vandewall John 198,203
 Vandewall Mary 198,203
 Vangover Abraham 205
 Vernell Richard 255,257
 Vaysey William 174
 Veepan John 321
 Vernon Thomas 107,108
 Vickers Christopher 174,
 188
 Vickers Jane 182,184,185,
 186
 Vickris Jane 31
 Vickris Paul 54
 Vickris Richard 55,56,59,
 66,71,72
 Vilder George 235
 Vincent William 332
 Vingoe Degory 117
 Vingoe Jenkin 117,125
 Vintner John 264
 Vipon John 321,326
 Virgin William 294
 Vittall John 337,345
 Vivers Andrew 50
 Vivers John 260
 Vivian John 168
 Vivian Joseph 123
 Underhill Jacob 212
 Underwood Elizabeth 95
 Underwood John 307
 Underwood Thomas 345
 Voke William 253
 Vokins Joan 297
 Vokins Richard 35,36,37,
 38,39
 Vowe Thomas 132
 Upcott Anne 116
 Upton Thomas 224,227
 Upton William 297
 Urry John 351
 Ushaw John 176,178,179

W Adelow Henry 99
 Wadely Henry 93
 Wade William 219
 Wadingham Wm. 93,95
 Wager Joan 221,227
 Wagstaffe John 143
 Waite Nicholas 32

Waite John 132,133
 Waite Richard 193
 Waithman Anne 307
 Waithman James 307,320
 Waithman Wm. 307,320
 Wake Henry 231
 Wake Thomas 183
 Wake William 223
 Wakely John 212
 Walcott John 351
 Waldington Thomas 352
 Waldorn Edward 238
 Waldron John 149
 Waldron Richard 149
 Wale Elizabeth 339
 Wales Robert 315
 Walford Thomas 207
 Walker Arthur 308,315
 Walker Caleb 268
 Walker Elizabeth 66
 Walker Gabriel 97,98
 Walker Giles 315
 Walker Henry 333
 Walker John 14,184,308,
 320,326
 Walker Joseph 13
 Walker Margaret 187
 Walker Mary 218,321
 Walker Nicholas 95,98
 Walker Reginald 316,317,
 318
 Walker Rich. 68,315,317
 Walker Robert 175,176,
 177,178,179,304,305,
 309,321,348
 Walker Thomas 335
 Walker William 141
 Wall Benjamin 65,66
 Wall Elizabeth 342,344
 Wall James 55
 Wall Mary 66
 Wall Robert 220
 Wallace William 346
 Waller Richard 303
 Walley Shadrach 109
 Wallington Hugh 224,227
 Wallis Daniel 88
 Wallis George —
 Wallis John 30,120,122
 Wallis Patrick 176,178
 Wallis Robert 76,181,183,
 184,187
 Wallis Richard 290
 Wallis Thomas 78
 Wallott Ellen 139
 Walston Abel 243
 Walter Thomas 234,235
 Walton John 189
 Waps

568 *An INDEX of NAMES in the First Volume,*

Waps Mark 175,176,177,178,179	Waterman Robert 360,361	Weeks Bartholomew 152,153
Wapshat Robert 12	Waterman Thomas 163	Welch Edward 241,242
Warbies William 88	Waterman William 33,34	Welch Henry 243
Ward Daniel 88	Watkins James 353,357	Welch Robert 160
Ward John 212,339	Watkins Joseph 66	Welch Zachary 197
Ward Mary 345	Watkins John 211,217,253	Wells Anne 339
Ward Samuel 332	Watkins Martha 66	Wells John 36,83
Ward Thomas 291	Watkins Mercy 78	Wells William 94,334,335
Ward William 32,222	Watkins Morgan 78,258	Wennington Henry 184
Wardell Lancelot 175	Watkins Samuel 66	West John 220,241,243,291,309
Wardell Robert 190	Watkins Thomas 290	West Christopher 309
Ware Daniel 226	Watkins William 208,218,220	West Thomas 243,291
Ware Edward 12,171	Watkinson Robert 140,141	Westhead Peter 307
Ware John 42	Watson Anne 18	Westlake John 152,155
Ware Levi 221	Watson Anthony 173	Westmore Richard 220
Ware Robert 165	Watson Charles 182	Weston Martha 35
Waring Henry 41	Watson Elizabeth 128,135	Weston William 31,307
Waring John 41	Watson Fergus 132	Westray John 128
Waring William 85	Watson James 184,347	Westwood George 242
Warner James 207	Watson John 183,186	Wetherby George 197,199,202
Warner John 209	Watson Richard 177,178,179,182,183	Wetherby John 307
Warner Jeremy 296,297	Watson Robert 173	Weymouth Hugh 152,157
Warner Sarah 253	Watson Samuel 345	Weymouth John 156
Warner Samuel 193,205	Watson Thomas 128,129,251,252,294,296	Whaley Anne 326
Warr Francis 82	Watts John 55	Whaley John 356
Warren John 333,345	Watts Joseph 142	Whaley William 308,321,323,324
Warren Judith 69	Watts Michael 241,249	Wharton Samuel 4
Warren Matthew 69	Watts Thomas 39	Whatoff John 335
Warriner Thomas 315	Waugh Dorothy 11,114,123	Whatoff Matthew 335
Warrington Richard 142	Waugh Jane 99	Wheeler James 66
Warry Edward 291,296,297,298,299	Way Benjamin 163	Wheeler Joan 14
Warwick Wonderful 252	Way William 122,126	Wheldon Eleanor 179,182
Washburne Anne 221	Wayman John 93	Wheldon Richard 176,179
Wastell James 177,178	Wayman Thomas 93	Wheldon Rowland 176
Wastell John 207	Wayman Vincent 98	Whiller Francis 255,258
Wastfield Daniel 41,150	Waymouth John 165	Whipp James 308,317
Wastfield John 211,216,217	Waymouth Robert 150,156,157,158,159,165	Whistler William 14
Wastfield Nicholas 210,211,216,221	Weare Andrew 294	Whitacre Benjamin 238
Wastfield Robert 165,234	Weaver Richard 86,303,305	Whitacre James 326
Watch Robert 163	Weaver William 309	Whitacre Nicholas 308
Watcher Mary 293	Webb Anne 14,15,25,209	Whitburne Leonard 130
Watcher William 290,293	Webb Hannah 13,18,19	White Anne 263
Waters George 350,353	Webb John 88,93,98,197,207,218,221,225,227	White Elizabeth 222
Waters John 350	Webb Richard 97,98,211,217	White George 34,35,36,37,168,170,221,227,296,299,300
Waters Edward 212	Webb William 209	White Hugh 173,187
Waters Samuel 350	Webly John 210	White James 175,176,177,182,183,189,218
Waters Thomas 311	Webster John 342,343	White John 78,80,83,218,223,227,309,311,317
Waterhouse Anne 140	Webster William 340	White Mordecai 139
Waterhouse Anth. 138,140	Weedon Anne 14	White Peter 290
Waterhouse Margaret 139	Weedon Henry 169	White Robert 226,227
Waterman John 36		White
Waterman Peter 359,360		
Waterman Mary 357,359,360		

White Samuel 222	Wilkinson John 43, 176	Wilson William 173, 184
White Thomas 209, 221	183, 184, 185, 351	Wiltshire Thomas 9
White William 168, 169,	Wilkinson Mary 309	Wimard Thomas 217
263, 344	Wilkinson Tho. 134, 135	Wimball Daniel 221
Whitehart Anne 27	Wilkinson William 97	Winacot Edward 114
Whitehart Elizabeth 27	Willett John 211	Winch Edward 4
Whitehart James 13, 14, 15	Willey Edward 347, 358	Winchester John 241, 242,
Whitehead George 192, 266	Williams Andrew 226	243
Whitehead John 75, 76,	Williams Elizabeth 84	Windham Martha 67
331, 347, 348, 349, 355,	Williams Francis 167, 169	Window Martha 64
356, 357, 360	Williams Henry 120, 122,	Window Thomas 55
Whitehead Mary 242	123, 124, 265	Winkley John 358
Whitehead Richard 176	Williams Leonard 234	Winter Mary 19, 24
Whitehead Robert 265	Williams Roger 349, 352	Winter William 203
Whitehead Simon 303	Williams Reynold 208	Wireside William 315
Whiteman Robert 347, 352	Williams William 197, 202	Wisdom John 34, 35
Whiteside Gilbert 311, 215	Williamson Anthony 176	Wiseman Thomas 207
Whitewich John 34	Williamson Ellen 104	Witham John 220
Whitewich Widow 34	Williamson George 177, 189	Witham William 88, 93,
Whitford Elizabeth 126	Williamson Hugh 189	95, 242
Whitford George 117, 119,	Williamson John 110, 352	Withers Edward 219
120	Williamson Patrick 176	Withers John 42, 45
Whitfield Thomas 173	Williamson Philip 85, 88,	Withers Robert 127, 322,
Whiting John 298	94, 95, 96, 242	326
Whitland Stephen 237	Williamson Thomas 6, 109,	Withers Thomas 34, 35,
Whitrow Ralph 163	110, 173, 175	217, 218, 220
Wittenfall Gravely 242	Williamson William 348	Witley William 295
Whittick John 30	Willis Thomas 55, 232, 234	Wittenbury Mary 250
Whitty John 164	Willoughby John 188, 351,	Womball Clement 141
Whitty Joseph 164	352	Wood Anthony 130
Wiche Peter 256	Willoughby Stephen 348,	Wood Edward 252, 253
Wickham John 218	350, 358	Wood Elizabeth 241
Wickham Josiah 234, 237	Willows William 335, 346	Wood Henry 303, 308,
Wickham Thomas 221	Wilmington Henry 168	309, 311, 317, 324
Wicking James 293, 294,	Wilmot John 76	Wood James 184, 187
295, 296	Wilsford John 337, 341	Wood Jeremiah 88, 242
Wicking Henry 294	Wilson Anne 85	Wood John 68, 183, 201,
Widdow Christopher 326	Wilson Christopher 349	249, 300
Widders Jane 307	Wilson Elizabeth 188, 316	Wood Isabel 308
Widders Robert 305, 306,	Wilson Ellen 348	Wood Mary 344
307, 315	Wilson George 128, 177,	Wood Ralph 315
Widders Thomas 307	184	Wood Richard 69, 290
Wield Ralph 138	Wilson Henry 350, 351,	Wood Thomas 178, 240,
Wigg John 229, 231	352	241, 250, 291
Wigg Richard 229	Wilson Jane 176	Wood Margaret 41, 100
Wiggan Joan 209	Wilson John 130, 138	Wood William 293
Wilcoxon Arthur 107, 110	Wilson Lancelot 129	Woodcock Michael 340,
Wilcox Joseph 55	Wilson Margaret 175	345
Wild William 251, 252,	Wilson Mary 134, 140	Woodcock William 104,
253, 326	Wilson Michael 316, 317	108, 109, 110
Wildman Elizabeth 321	Wilson Priscilla 34	Woodland John 296, 297,
Wileby Jane 14, 24	Wilson Rich. 175, 182, 350	299, 300
Wilford John 335, 336	Wilson Robert 24, 30, 34,	Woodliff Robert 259, 260
Wilkey Jane 117	36, 178, 308, 309	Woodnas John 174
Wilkins Richard 226	Wilson Roger 184	Wooden Henry 13
Wilkins Thomas 152	Wilson Samuel 339, 342	Woodland Richard 335, 336
Wilkins Wm. 152, 212, 221	Wilson Tobias 308	Woodmansey Thomas 4
Wilkinson Anthony 176	Wilson Tho. 139, 307, 308	Woodmansey William 4
		Woodroof

Woodroof John	210,211	Wray Joan	356	Yarrow Thomas	243
Woodroof Joseph	37	Wregles Jane	309	Yarwood Thomas	99,100
Woodrove Thomas	166	Wrench Anne	108	Yates Tho.	243,315,316
Woodward John	64,201,205	Wrench John	108	Yates William	355
Woodward Jonathan	112	Wrenn Hannah	14	Yarwood Richard	323
Woodward Katharine	15	Wrenn Mary	19	Yeate Richard	61
Woodward Mary	203	Wressel John	347	Yeate William	13,14,18,24,32
Woolat Elizabeth	140	Wressel Thomas	352,356	Yelland Sarah	165
Woolam Gilbert	108	Wright Anthony	137	Yelland Thomas	154
Woolaston Samuel	248,250	Wright Ambrose	178	Yeo Greenville	161
Woolcot William	161	Wright Edward	86,93	Yeoman Grace	156
Wooley William	143,208,209	Wright Elizabeth	18,140	Yeomans William	291
Woolhead Alice	138,139,140,304	Wright Joseph	295	York John	76
Woolmer John	242	Wright Nicholas	298	York Susanna	57,64,67
Woolrich Humphry	332	Wright Robert	300	Yoakley Thomas	202
Woolridge Philip	307	Wright William	242,243,250,264,265,267	Yoole Thomas	175,176,177,178
Woolsey Edmund	346,347	Wrightson Francis	176,184	Young ———	178
Woolsey William	202	Wrightson Michael	184	Young Anne	294
Woolson Nicholas	237	Wrightson Thomas	176,184	Young Christopher	219,225
Woolston John	242	Wyatt John	81	Young Constantine	259
Wooton Mary	64	Wyatt Robert	291	Young John	188,227
Worrell Benjamin	239	Wyatt William	12	Young Peter	69,258,260
Worrell Richard	30	Wynzer Winifred	167	Young Ralph	290
Worth John	97	Wyron John	31,32,36	Young Robert	177
Worth Nicholas	151,163				
Worrall John	104	Y Allowley Thomas	187	Z Achary Thomas	79
Worthington John	100	Yardley William	138,139	Zebar Richard	168

THE SECOND
INDEX
OF THE
NAMES of the SUFFERERS
mentioned in the FIRST VOLUME, viz.

From Page 361, to Page 486, inclusive:

Containing LONDON and MIDDLESEX: Wherein the Names of those who
were imprisoned during the Mayoralty of **Richard Brown**, as mentioned
Page 366, are distinguished by References to that Page.

A Belfon George	382	Archer Ezekiel	426,428	Baker Richard	431,465, 469,470
Abraham Daniel	366	Archer John	393	Baker Tho.	438,482,485
Adams John	365	Archer Thomas	393	Baker William	431,445, 449,485
Adams Thomas	482	Arundel Richard	366	Balden William	451
Adams William	437	Ashfield Patience	440,482	Baldwin Elizabeth	366
Adderton Dorothy	404	Ashfield Richard	440	Baldwin Richard	460
Aires Henry	366,472	Askew John	365	Balknett James	437
Aires John	443,470	Atkins Rose	402,406	Ball John	470,474
Airey John	474	Atkins Sufanna	366	Ball Nathanael	484
Alderton John	395	Atley Bridgett	430	Banbury William	464
Aldridge Alice	402	Atley Samuel	444	Banister Charles	426,427, 428
Aldsworth Richard	438,482	Atwell Mary	399	Banister William	—
Allen Robert	366,402,405	Audley Richard	404	Banks Martha	453
Allen Susan	402	Avelin William	407,408	Barber John	461
Allison Thomas	470	Auftee Thomas	389	Barber Thomas	474
Almond Richard	484	Austin Anne	365	Barbuke Thomas	403
Alway John	437	Ayres Anne	366	Barclay Robert	484
Ames William	368			Barker John	409
Anderfon Thomas	430,449	B Ache Humphry	392	Barker Thomas	461,462, 465,468,481,483
Andrews Andrew	404	Bacon Josiah	443	Barkley Edward	403
Andrews Edward	366	Bailey Charles	331	Barnaby Benjamin	366
Andrews Joseph	465	Bailey George	361	Barnard Eleanor	366
Annis John	366	Bailey William	388,412, 428	Barnard John	461,468, 474,482
Antrobus Benjamin	461, 477,479,480,484	Baker Arthur	382,399, 400,406	Barnes Francis	416
Appleby Anthony	366	Baker Daniel	365,461	Barr George	431,480,482, 485
Applin Joan	366	Baker Edward	404	Barrow	
Applin Laurence	393,395, 403,406	Baker Elizabeth	345		
Apthorp John	366	Baker John	437		

572 Second INDEX of NAMES in the First Volume,

Barrow Robert	474	Blomer John	463	Brown James	437,482
Bates John	404,407	Blow Anne	404	Brown John	382,453,469,
Bates Sarah	366	Bly Nicholas	366,404,407		483
Bates Thomas	366	Bollett John	437	Brown Mary	366
Bates William	453	Bolfover John	407	Brown Maurice	431,462,
Bathurst Elizabeth	484	Bolt John	437		469,470
Batt Jasper	484	Bolton Job	426,427,428,	Bruff Edward	366,403,
Bave George	437		438,440,461,482		405,479,482
Bayley Samuel	480	Bolton John	366,369,379,	Bryan Joseph	393
Bayley Thomas	431		385,408,409,426,428,439	Budd John	431
Baynes Elizabeth	437	Bolton Samuel	439,460,	Budd Thomas	484
Baynes William	366		461,482,484	Bull Edward	403,407
Beachy John	480	Bolton Thomas	366	Bull John	462
Beale Christopher	470	Bond William	366	Bunn Edward	470
Beard Robert	471	Booth Mary	366	Bunn Elizabeth	366
Beardsley Peter	366	Boreman Henry	366,389	Burbank Mary	474
Beafeley William	471	Boreman Mary	366	Burdett Isaac	431
Beaumont Edward	478	Bos Samuel	470	Burdett Peter	366
Beaumont John	366	Bowater John	461,484	Burnyeatt John	408,409
Beckly John	443,445,449,	Bowles George	474	Burr Edward	462
	452,474,482	Bowles John	470	Burroughs Abel	437
Bedford Hilkeah	395	Bowles Thomas	470	Burroughs Edward	389,390
Beeby Musgrove	445	Boycott Edw.	399,400,405	Burroughs Richard	366
Beech James	442,445,453	Bradish Margaret	366	Bushell Joseph	366
Beech Thomas	437	Bradford George	443,445,	Burtwell William	472
Beech William	445		482,489	Butcher John	484
Beecroft Mark	407	Bradley Henry	480	Butcher Rich.	407,437,438
Beere Anne	478	Bradley Richard	409	Butcher William	480
Bellamy Walter	366	Braine James	449,471	Butler Thomas	366
Bellers John	468,469,479	Braine Thomas	482	Buttery Isabel	365
Bennett John	366	Braine William	452	Bygrave William	366
Bennett Thomas	366	Brainton John	474		
Bennet Wm.	461,463,468	Braithwaite James	472	Cadle Joseph	430,437,
Berkley Edmund	406	Brandon Andrew	366		484
Berry John	462	Brasier Robert	462	Camack Hannah	403
Bett John	471	Brassey Elizabeth	484	Camfield Francis	480
Bevan William	439	Brassey Nathanael	476,480,	Camm William	474
Bevis George	431		484	Cannon Richard	437,480
Biddle Edward	482	Brend William	403	Care William	455
Biddle Esther	366,484	Bresbone John	437	Carey Robert	460
Biddle Thomas	366	Brice William	455,482	Carlisle Rose	366
Biddle William	366	Bridges Robert	412,437	Cart Amy	366
Billing Edward	469,470	Bridges John	462	Cart Anne	366
Billington Robert	366	Bridgman Robert	453,480,	Carter Andrew	407
Bingley William	454,460,		482	Carter Ephraim	437
	474,475,476,483,485	Brigg Robert	470	Carter Hezekiah	407,482
Birchard Samuel	366	Briggins William	452,465	Carter Hugh	404,407
Birchard Thomas	366	Bringhurst John	466	Carter James	403
Bird Joseph	366	Broadgate John	449,461,	Carter Richard	441,442
Bird Roger	462		472	Carter William	461
Birstow John	365	Brock James	366	Cartwright John	437
Bishop George	405	Brook Edward	366	Caryl Edmund	437
Blackham Samuel	462,	Brooks Edw.	412,455,482	Casimire Elizabeth	486
	470,474	Brooks Elizabeth	366	Casimire Sarah	479
Blake Edward	462,469	Brooks John	458,459,460	Cater Stephen	482
Bland John	462	Brookbank William	482	Cauderwood William	404
Bland Nathanael	474,480	Brooman John	482	Cawdry John	471
Blithold Nicholas	382	Brown Christopher	366	Cawthorn Nathanael	461
				Chair	

Chair Richard 482
 Chairman Samuel 462
 Chalkley Robert 468,485
 Chamberlain Thomas 455
 Chamberlain William 468,
 472,483
 Chandler Henry 462
 Chandler Thomas 482
 Chandler William 437,443
 461,477,480,483
 Chaplin Daniel 471
 Chaplin John 366,403,
 406
 Chare Richard 451
 Charles Katharine 366,403
 Charles William 455
 Cheefman Christopher 439
 Chico Francis 366
 Chidley Thomas 366
 Child Sufanna 366
 Chifwel William 366
 Churchyard Mary 366
 Clam Norman 462
 Clare Joshua 407
 Clare Josiah 403
 Clare Richard 351
 Clark Alice 366
 Clark Elizabeth 452
 Clark Francis 465
 Clark Jeremiah 438,441
 Clark John 404,462,470,
 478,479,482,485
 Clark Jonathan 469
 Clark Nicholas 366
 Clark Thomas 403,406
 Clater William 365
 Claus John 403,406
 Claypole James 484,366
 Clements Oswald 366
 Close Mark 389
 Clipsham Richard 366
 Coast Humphry 478
 Cobb Thomas 437,438,
 439,440,443,452,474,
 478,482
 Cobbett Robert 366
 Coal Robert 455
 Coal Thomas 366
 Coal Timothy 366
 Cock Ambrose 366
 Cock Nathanael 462
 Cock Richard 429,437,
 474
 Cockell Thomas 462
 Cokes Mary 404
 Coles Samuel 431
 Collard William 472,485
 Collett Elizabeth 474
 Vol. II.

Collett Richard 438,451
 Collett Tobias 474,482
 Collier Edward 366
 Collins Elizabeth 404
 Collins Francis 366,431
 Constantine John 444,462
 Conyers James 462
 Cook Ambrose 407
 Cook Arthur 366,437
 Cook Daniel 482
 Cook Hannah 404
 Cook James 366
 Cook Joan 484,452
 Cook John 382,385,404,
 473,480
 Cook Jonathan 482
 Cook Lucretia 484
 Cook Philip 437
 Cook Sarah 482
 Cook Stephen 463
 Cook Thomas 449
 Cooley Francis 429,437
 Cooper John 389
 Cooper Daniel 461
 Cooper Lettice 366
 Cooper Richard 430
 Cooper Mary 366
 Cooper Thomas 462,474
 Cooper William 472
 Corne John 366
 Corney James 365
 Costley John 366
 Costard Robert 474
 Cotton Arthur 414
 Couchman Robert 437
 Couchman Thomas 438
 Coventon Joyce 366
 Cowdry John 407
 Cowster Joan 366
 Cox Thomas 403,406,437
 Crane John 403,407
 Crane Richard 366,368
 Creek Francis 429
 Creek William 462
 Cripps John 367
 Cripps Richard 480
 Crisp Edward 366,462
 Crisp Stephen 484
 Crome John 462
 Crook John 369 to 379
 Cross Robert 366,392
 Crouch William 407,438,
 439,445,449,460
 Culcup Gideon 484
 Cummins Henry 404
 Curle Edmund 462,463
 Curwin Thomas 453,455
 Curtis Anne 366
 7 F

D Affron John 366
 Dale Daniel 469,486
 Dale Mary 406
 Dance Anne 366,403
 Dalton Edward 431
 Dansey John 366
 Danson John 453,461,474
 Darby William 455,468
 Davis Mary 395,404
 Davis Peter 453
 Davis Richard 366,392
 Davis Thomas 395,405,
 407,430
 Day Henry 366,395
 Day John 431,439,443,
 449
 Deale Daniel 480
 Deane John 468
 Dennett Robert 430
 Dennis Joseph 429
 Denton John 462
 Defwin Thomas 429
 Dew John 444,449,461,
 480
 Dew Sufanna 484
 Dewsbury William 366
 Dickenson Christopher 423
 Dickenson Francis 366
 Dickson Abraham 437
 Dickson Bridgett 366,404
 Dickson Elizabeth 403
 Dickson William 429,431
 Dix Elizabeth 366
 Dodman Dennis 462
 Dodson John 471
 Doggett Henry 438,439,
 443,444,473,484
 Dore Dorothy 366,402
 Dove Francis 366,407,452,
 482
 Dowden John 463
 Dowman Richard 366
 Downer Anne 361
 Draper Mary 366,404
 Draper Matthew 429
 Drinkall Margaret 468
 Drury Hannah 404
 Dry Thomas 482
 Duckett Nathanael
 Dudley Malachi 407
 Duke Anne 478
 Duke Daniel 442
 Dunbar Henry 470
 Dunne Philip 471
 Dunton Katharine
 Dyer Robert 480
 East

574 *Second* INDEX of NAMES in the First Volume,

E Aft Nathanael 455, 474	Feak Mary 366	G Abb John 404, 406
East Robert 437, 482	Fell Margaret 366	Gale William 470
Eaves Daniel 470	Fenn George 366	Game Hannah 366
Eaves John 452, 473	Fenn Thomas 462, 471	Gardner Matthias 403, 407
Eburne William 366, 463, 471	Fergus John 468	Garland William 461
Eccles Solomon —, 398, 407	Ferris John 465	Garnish Hannah 399
Edge John 445, 457, 462, 465, 472	Fidoe Thomas 472	Garrald William 366, 403
Edmonds Eleanor —, 402	Field John 443, 480, 484	Gates Nicholas 484
Edridge John 482, 484	Field Ruth 366	Gerrard Vincent 403, 406
Edwards Edward 462	Fielder John 366	Gibb George 482
Edwards Mary 484	Fielder Joseph 437	Gibson Elizabeth 478
Edwards Matthew 469	Firth Thomas 478	Gibson John 404
Elderkin Joseph 474	Fish Samuel 432	Gibson Thomas 405
Eldridge John 407, 484	Fisher Elizabeth 402, 406	Gibson William 437, 438, 443, 452, 469, 484
Eldridge William 389	Fisher Martha 478	Giles Edward 366
Elkington Anne 430	Fisher Samuel 366, 368	Giles John 389
Elliott George 462	Fisher William 462	Giles Michael 366
Elliott William 478	Fitzgerald John 405, 407	Gill Henry 365
Ellis Edward 462, 469, 470, 474	Fitzwalter Thomas 366	Gilpin Joseph 462
Ellis John 431, 437, 482	Flake Thomas 482	Gilpin Thomas 452, 484
Ellis Josiah 451	Flower William 478	Glidwell William 365
Ellis William 443, 469, 470	Floyd Thomas 484	Godby Grizel 366
Ellwood Anthony 431, 457, 462, 465, 470	Fly John 441, 462	Goddard Benjamin 470, 472, 474
Elson John 366, 457, 470	Ford Christian 395, 402	Goddard Richard 470
Elson Mary 457	Ford Elizabeth 399	Godwin Abraham 477
Emmerson Susanna 478	Ford Henry 449, 482	Godwin John 403
Emmerson Tim. 451, 457	Ford Philip 439, 443	Gold Anne 482, 484
Emson Thomas 471	Ford William 468	Gold John 365, 409
Enoch Walter 482	Fordham John 409	Golling Edward 366
Enosh Timothy 366	Forty Henry 437	Goodacre Samuel 368, 461, 470, 484
Erbury Dorcas 365	Foster John 366	Goodridge William 461
Erbury Mary 365	Foster Mary 438	Goodwin Edward 429, 482
Essex Henry 453	Foster Stephen 429	Goodwin James 465, 468, 484
Evans George 366, 403, 407	Fourboulter John 462	Goodwin John 393, 405, 472
Evans Jonathan 462	Fowler George 431	Graham John 416
Evans Roger 404	Fox George 408, 484	Graham Mary 478
Everett Katharine 366, 428	Fox John 403, 406	Graham Richard 479
Everett Rebecca 366	Francis John 407	Gray Martin 463
Everton Samuel 462, 470	Frank John 462	Gray Thomas 366, 468
Ewen Thomas —	Franklin Jacob 469	Green Alexander 431
Ewers Richard 484	Freebody Margaret 365	Green George 366, 451
Ewers Thomas 472	Freeman Benjamin 451, 452, 453, 465, 484	Green Margery 478
Ewster Margaret —	French John 453, 482	Green Theophilus 415, 429, 437, 453, 484
F Aber Albertus Otto 394	Frith John 404, 407	Green Tho. 457, 461, 484
Fairman Lydia 366	Frith Thomas 473	Green Timothy 461
Fann Margery 426, 428	Frumbulo John 462	Greenhill Susan 366
Farmborough Mariabella 457, 462, 465, 473, 484	Fuller Elizabeth 484	Greenway Giles 470
Farmborough Thomas 445, 483	Fuller Jacob 470	Greenway John 461, 480
	Fuller Mary 437	Greenway Richard 365, 403
	Fuller Thomas 437, 480	Greenwell Benjamin 403, 405
	Fullove Elizabeth 472, 474	Grey Isaac 369, 379, 385
	Fullove Laurence 403, 406, 460, 461	Grice
	Furloe Thomas 452	

Grice Emanuel	472	Harris John	469	Hinde John	366
Griffin Thomas	471, 472	Harris Sarah	478	Hoare Edward	444, 462
Griffith Benjamin	407	Harris Susanna	474	Hoare Walter	439, 449,
Griffith John	437	Harris Richard	479, 482		469, 470, 480
Grimshar John	368	Harris William	366	Hobbs Alexander	416
Groom Elizabeth	482	Harrison Daniel	429	Hodge Samuel	482
Groom Sarah	472	Harrison Edmund	484	Hodge Tho.	366, 402, 405
Groshe Martin	403, 407	Harrison John	468, 471,	Hodgkins John	470
Grove Thomas	455, 461		480, 482	Holbin John	462
Groves Henry	470	Harrison Samuel	366	Holcroft Mary	366
Guppy Joseph	482	Hart Robert	437	Holland Joan	366
Guppy William	393	Hart Samuel	437	Holland William	473
Guy Richard	429, 437	Hart Stephen	365, 366	Holliday John	462
		Harvey Edward	407	Hollingsworth George	366,
		Harwood John	482		395
H acker Isabel	403	Harwood Philip	366, 367	Hollingworth Thomas	470,
Haddon John	485	Hasler Henry	404		481
Haines Richard	455	Hasley Robert	462, 471	Hollis John	366
Haines Thomas	463, 472	Haslings John	366	Holmer Henry	431
Hale Peter	471	Haugh Joseph	406, 407	Holt Adam	481
Hales John	366, 404	Haughton Samuel	366	Honour Henry	480
Haley Anne	366, 405	Hawes Sarah	404	Hookes Ellis	366
Haley John	474	Hawkes Rich.	439, 462, 482	Hooton Thomas	366, 438,
Haley Robert	470, 478	Hawkes Susanna	478		448
Hall Bartholomew	406	Hawkes William	389	Hope John	401
Hall David	365	Hawkins Daniel	407	Horne Susanna	403
Hall Dorothy	403, 406	Hayes Robert	403, 405	Horner John	460, 481, 485
Hall John	482	Heale Cuthbert	407	Horniblow Anne	402, 406
Hall Joseph	366	Heale Joseph	482	Hornsmah John	462
Hall Mark	366	Heale Mary	482	Hornsmith John	470
Hall Richard	439	Heale Richard	430, 461,	Horsey John	366, 405, 406
Halliday Christopher	—		463, 482	Horton John	472
Hallifield John	482	Hearne Bartholomew	403	How Robert	431
Hallifield Samuel	483	Heathcote George	462	Howard Anne	366
Halsey Martha	473	Heaton Joseph	470	Howard John	407
Hammond James	462	Heblethwaite Alexander	365	Howard Manasseh	403, 406
Hancler Thomas	389	Hedges John	479	Howard Richard	480
Hankin Roger	471	Hemings Isaac	482	Howard Walter	366
Hanney Edmund	366	Hemfie Thomas	404	Howe Isaac	403
Hanson Elizabeth	478	Henler Mary	482	Howell John	366
Hanson Richard	482	Herbert Abraham	462	Howell Samuel	474
Hard William	366	Herbert Luke	365, 366	Howgill Thomas	431
Harding Deborah	402, 406	Heritage Oswald	366	Hubbard Thomas	399
Harding Elizabeth	403, 406	Hewett John	438	Hubbert Thomas	366, 406
Harding James	366, 403,	Hewlings Walter	367	Hubbersty Stephen	408,
	405	Heywood John	366, 431,		461, 482
Harding John	404, 405		461, 468, 480	Hubberthorne Richard	388
Harding Nathanael	403, 406	Hicks Thomas	404	Hubbock John	468
Harding Thomas	439	Hide George	404	Huby Elizabeth	366
Harding William	366	Hider John	482	Hudleston William	366
Hardman George	462	Higgins John	366, 393	Hudson Anne	482
Haristwell Edward	489	Higgins Thomas	366	Hudson John	482
Harlow Thomas	479, 482	Hill Joan	366	Hughes William	366
Harman John	470	Hill Robert	366	Hull Humphry	431
Harmer Edward	430	Hill Ruth	362, 366	Hullside William	478
Harper William	462	Hill Thomas	462, 470	Humphreys James	482
Harris Charles	409, 484	Hill William	366, 382	Hutchins Elizabeth	366
Harris James	366	Hilton Benjamin	468	Hutchins William	366
				Hutton	

576 *Second* INDEX of NAMES in the First Volume,

Hutton Emanuel 462
Hutton Gilbert 410, 426,
427, 428
Hutton John 463

J Ackman G. 470
Jackson Henry 366
Jackson Margaret 399, 400
Jackson Matthew 404, 406
Jackson Rachel 395, 402,
406

Jackson William 470
Jacob William 478
Jacobs Christopher 484
James John 482
James Richard 484
Jarvill William 416
Jefferys Arthur 461
Jennings Jonathan 437
Jennings Isaac 474
Jerman Elizabeth 366
Jeffop Thomas 366
Indice Christian 471
Ingram John 451
Ingram William 469
Jobson John 462
Johnson John 366, 402, 405
Johnson Jonathan 484
Johnson Philippa 366
Johnson Ralph 460, 461,
470, 473, 480, 483, 484, 485
Jones David 470
Jones Evan 403
Jones John 445, 452
Jones Joseph 470
Jones Thomas 409
Jordan Richard 470, 473
Ireland George 366
Ithell William 480
Ivers Elizabeth 402, 406
Jupè James 462, 470

K Eith George 473
Kellall John 452, 462
Kemboll Elizabeth 443
Kempsey Thomas 407
Kempster Faith 366
Kempsey John 437
Ken Peter 462, 479, 482
Kendall James 404
Kendall Susan 365
Kennett John 437
Kent James 481
Kent Thomas 366, 402, 405
Kent William 468
Key Leonard 366

Kilborne John 484
Kinch Joshua 477
Kirby Thomas 388
Kirby William 366
Kirton James 404, 406
Kirton Isaac 431
Kirton Richard 449, 452,
473, 483, 485
Kirton Thomas 461
Knight George 468
Knight Mary 479
Knowlman Richard 410,
426, 427, 428, 429

L Acey Thomas 366, 382,
393, 429, 443, 444
Lamb Hugh 442
Lambert John 474
Lambert Richard 403, 406
Lane William 474
Langhorn Robert 484
Langley Peter 468
Langstone Anne 366
Langworth Roger 474, 484
Latey Gilbert 483
Laurence Benjamin 366, 407
Laurence John 366
Laurence Robert 366
Laurence Susanna 461
Lea Edward 399, 400, 406
Leach William 470
Lee Sarah 407
Lever Humphry 392
Levera John 366
Levingstone Patrick 431,
454, 484

Lewis John 366, 395, 404
Life Thomas 463
Light John 437, 444, 482
Linsey Jasper 366
Lippington Sarah 478
Littleton Edward 455
Living Thomas 431, 454
Livinz Thomas 470
Lloyd David 443
Lock Elizabeth 366
Lockwood John 460, 471
Lockworth Elizabeth 472
Lockworth Peter 465
Loddington William 484
Looker Anne 366
Looker William 366
Lovell Michael 486
Lovett Tho. 461, 481, 482
Lounds Thomas 480
Low Emanuel 461, 468
Lowry James 451, 482
Lowthwaite William 483

Luder Mary 474
Lunn Benjamin 478
Lurting Thomas 366, 462

M Acket William 480
Maddocks John 429, 437
Maletratt Edward 403, 405
Malin Sarah 366
Man Christian 366
Man John 366
Manton Henry 462
Manton Thomas 463
Mardin Thomas 439
Marks Nathanael 482
Markwell William 362
Marloe Bathia 336, 404, 407
Marloe Francis 405
Marloe John 473, 481
Marriott Jacob 461
Marsh John 482
Marshall Charles 461
Marshall Degory 403, 406,
461, 462, 482
Marshall Hannah 484
Marshall John 468, 473, 474
Marshall Silvester 478
Marshall Simon 431, 438,
439, 443, 484, 485
Martin James 452, 462,
463, 484
Martin John 474
Martin Sarah 404
Mason Andrew 366
Mason Anne 366
Mason Cornelius 480
Mason John 395, 403, 474,
480
Mason Robert 455, 461
Materham Mark 438
Matthews John 416, 461
Matthews Thomas 365, 366
Matthews William 403, 406
Mattock William 366
May Anne 366
Mayes George 437
Mayfield Richard 410, 426,
427
Mead William 416 to 426
Mercer Anne 366, 402, 406
Merritt Isaac 382
Metcalf Lascelles 470, 474,
486
Middleton Mary 406
Mildred Robert 462
Mile Mary 404
Miles John 484
Miles Thomas 431
Mill

Mill John	461,462	Ofgood John	438,439,445,	Pettit Michael	473
Millett Jane	366		449,480	Phillips George	470
Millet John	366	Otter John	404	Phillips Walter	461,472
Mincks Tho.	431,484,485	Overed Edmund	403	Phillips William	366,460
Moncks Thomas	461	Owen Richard	462		474,480,484
Moore Francis	410,439	Oyles Wm.	451,472,473	Pickett Hannah	395,396
Moore Jane	366			Pierce Edward	482
Moore John	480	P adley John	470	Pierce James	406
Moore William	469	Paine Anne	366	Pierce John	407
Moreton William	465	Paine Elias	474	Pike Elizabeth	403
Morley Francis	366	Paine Elizabeth	366	Pike John	455
Morris Anne	437	Pantlin John	429,285	Pike Robert	463
Morris John	462	Park James	481	Pittard Robert	366
Mortimore Elizabeth	404	Parker Alex.	393,408,480	Plumley Sarah	469,470
Mosely Hugh	482	Parker Elizabeth	478	Plumley William	366
Moulder Thomas	482	Parker Henry	437,455	Plummer John	470
Mullins William	365,366	Parker Tho.	395,402,405	Plumsted Clement	480,484
Mundy Elizabeth	366	Parker Wm.	403,406,430	Plumsted Francis	467,468,
Munro Daniel	473,484	Parkins Thomas	478		482
Murford Thomas	365	Parsons Jonathan	470	Plumsted Mary	484
Moyle Randolph	366	Parsons Percival	462	Pocock Thomas	366,482
Myers Walter	480	Pask Nathanael	462	Poole Agnes	365
		Patchin Jane	366	Poole Rebecca	366
N ash William	462,474	Pate Elizabeth	366	Poole Sarah	366
Naylor James	362,363,364	Pate Robert	382,403,406,	Poole William	463
Naylor Thomas	437		455,472,485	Poor Thomas	463,472
Needham Richard	455,	Patterem John	465,470	Porter John	366
	462,484,485	Pattefon Anthony	470	Portsmouth James	407
Nelham James	482	Pattison Edw.	405,407,474	Portland Thomas	407
Netherwood Job	454,461	Paul Thomas	429,437	Post Richard	462
Newark James	366	Paulby John	455	Potter John	461,463,483
Newham Christopher	462,	Pawley George	366	Poulton Henry	437
	482	Pawley Nicholas	366	Poulton Richard	395,402,
Newman Henry	366	Paxton Thomas	443		405
Newman William	403,406	Peacock Eliz.	365,366,478	Powel Jane	402,406
Newton John	440,469,470,	Peacock John	470,482	Powel Mary	366,403,407
	482,484	Peacock Mary	484	Powel Robert	438
Nicholas Christopher	407	Pearne James	403	Powel Thomas	485
Nicholas Joan	399	Pease Mary	366	Price Dorothy	366
Nicholson Joseph	366	Pebedy Elizabeth	478	Price John	366,431
Noble John	403,406	Pechel John	402	Price Katharine	366
Nokes Mary	366	Peckover Joseph	457	Pricket John	404
Norgrave Margaret	366	Peddrick Roger	429	Priest Anne	403,406
North Anne	484	Pember Edward	470	Prigg Thomas	483
North Joseph	482	Penn William	416 to 426,	Prince Peter	482
Nutt Charity	471		428	Pringle John	366
Nutt Sarah	366	Pennington Peter	399,406	Priffick Thomas	470
		Pennington William	366	Prune Esther	404
O ades Lydia	366,430,	Pennyman John	366,432,	Pryor Anne	366
	473,484		to 436,484	Pryor George	404,407
Oades Thomas	480	Perkins Henry	366	Pryor William	366,389
Oakley John	451	Perkins Richard	474	Purney Thomas	366
Obee John	474,482	Perry Hannah	484	Pye John	442
Oger Charles	366	Perryn Matthew	437		
Okey John	366	Petchett Samuel	389	Q uare Daniel	443,444,
Ollive Elizabeth	484	Petchett Thomas	449		461,485
Oliver Elizabeth	366	Pettit John	473		

578 *Second INDEX of NAMES in the First Volume,*

R Allett John	484	Ruffel Katharine	366	Skinner Dennis	480
Ratcliff John	392	Ruffel Samuel	461	Slaughter Samuel	431
Raunce John	402,405	Ruffel William	431	Smallbrook Joseph	469
Rawbone Joseph	462,463	Rutland Benjamin	444	Smallwood Erasmus	366
Rawson Thomas	366			Smith Andrew	365
Read Daniel	407	S Almon John	405,407	Smith David	393
Reading John	461,479	Salter Henry	366,431	Smith Elizabeth	366,478
Reror John	366	Sandilands Thomas	484	Smith Francis	366,483
Rich Gabriel	449	Sandilands Robert	453,454	Smith James	439
Richards Alexander	463	Sands Daniel	478	Smith Jane	478
Richards John	482	Saul Edward	483	Smith John	366,404,407,429,437
Richardson Alice	403	Saul Elizabeth	483	Smith Jonas	480
Richardson Hannah	482	Saunders David	472	Smith Peter	470
Richardson Richard	461,462,463	Sawyer Joshua	366	Smith Stephen	431
Richardson Wm.	470,482	Saxton Thomas	437	Smith Richard	403,431
Richardson Samuel	413,414,415	Scale Elizabeth	366	Smith William	481,483
Richbell Hannah	366	Scarborough Roger	481	Snook Henry	435
Ridley Nicholas	366,367	Scanfield John	366	Snow Jeremiah	458,459
Rigg Ambrose	448	Scoryer Richard	461	Soale Simon	366
Ringrose William	366	Scott Elizabeth	439	Somerfield John	404,407
Roberts Gerard	365,438,439,457,482	Scott John	413,414,415	Somerfield Thomas	483
Roberts Robert	430	Scott Joseph	310,438	Songhurst John	408
Roberts Roger	366,399,406	Scott Thomas	431,461,473,479	Southwood Edward	366
Roberts Wm.	399,400,406	Scotting Robert	483	Southwood Robert	465,470
Robertson John	488	Scotton Thomas	479	Sparefield John	453
Robins James	366	Seabrook Thomas	455	Sparkman Richard	407
Robins Jasper	440	Seatergood Thomas	444	Sparrow Joshua	429,437,471
Robins John	453	Selwood John	429,437,439,471,478	Sparry William	366
Robins Tho.	396,402,404	Serjeant Percival	366	Spence John	442
Robinson Anne	366	Sessions John	462	Spire Thomas	382,431
Robinson John	484	Shaller Gabriel	389	Spot Richard	455,483
Robinson Michael	472	Shaller Walter	480,482	Sprigg Thomas	431
Robinson Richard	365	Shaller Edward	366	Sprolon William	485
Robinson Simon	366	Sheaf Jethro	462	Squire William	470
Robinson Thomas	438,439,457,463,481,482,484	Sheffield John	471,483	Stamper Elizabeth	474,484
Robinson William	362,485	Sherman Mary	366	Stamper Francis	458,459,460,470,482
Rogers Joseph	461,484	Shelley Ruth	441	Stamper Thomas	366
Rogers Charles	404	Shepherd David	480	Stanborough Richard	366
Rogers Thomas	389	Shepherd Zachary	480	Stancliff Michael	366
Roper Matthew	439	Sherroon John	366	Standino Sibyl	366
Rose Peter	463	Shewin William	462	Standridge Anne	405
Rose Thomas	406	Shields John	382	Stanmore Jonathan	485
Rosham Amy	461	Ship John	310	Stanton John	388
Rosier Daniel	455	Shoot John	389	Staple John	366
Rosindale Margaret	478	Shurmer Giles	365	Staploe John	437,449
Rosse John	404	Sibthorp Christopher	449,461	Starr John	485
Rotten John	366,407	Silvester Ephraim	462	Steaton Richard	366
Royley Anne	403,406	Simms Elias	452	Stent Joseph	366
Ruddle Robert	474	Simms Thomas	470	Stevens John	366
Rudyard Thomas	426,428,438,439	Simpson Wm.	408,409,410	Stevenson William	406
Rush Jeremiah	473	Skelton John	472	Stitchbury John	480
Ruffel Elizabeth	366	Skillington Anthony	382,388	Stivers Thomas	470
		Skinner Daniel	482	Stockwell Stephen	366
				Stoddard Amor	366
				Stokes John	484,485
				Stokes	

Stokes Thomas	403,406	Tibby Thomas	480	Vaughan William	478
Stonehouse Joseph	404	Tibby William	407,438, 439,443,449,484	Vaughton John	437,438, 439,452,473,483,484
Stonson Samuel	407,408	Tickeridge Jane	366	Vause Mary	366
Stovey William	461	Tiddeman Edmund	462	Vause Samuel	480
Streater Samuel	440,443	Tilby John	403	Vesey Elizabeth	366
Stranger John	366	Tillett Wm.	403,406,408	Vincent Peter	470
Strutt James	462,473,483	Tilly William	471,474	Underlich Aaron	472
Stubbs Richard	431	Tingy Gregory	451	Vokins Joan	484
Studder Ruth	478	Tink Jeremiah	366	Usher Margaret	403
Summers James	366	Tiplady John	366		
Sutton Thomas	469	Tipping George	429,437, 455	W Addy Henry	445
Sweet James	407	Tiddell John	403,407	Waldenfield Samuel	460, 483,484
Swift Anne	483	Todd Christopher	404	Walker Amy	404
Swift Edward	366,430,463, 469,472,483	Tomkins Anthony	454, 462,470,472,484	Walker Anne	366
Symonds Thomas	366	Tomkins Robert	366	Walker Edward	403,406
T Acey Richard	462	Tomkins William	404	Walker Joseph	469,470
Tanner John	470	Tomson John	470	Walker Thomas	469,470, 482
Tanner William	453	Tomson Joseph	455	Walker William	438,443, 482
Tarcey Thomas	403,406	Toole Percival	431	Wallington Nathanael	366
Taunton Tho.	366,393,437	Toope Amy	366	Wallis Benjamin	365,366
Taylor Clement	444,471	Toovey Joseph	474	Walsby Margaret	405,407
Taylor George	403,407	Towerland Robert	407,408	Walter Peter	431
Taylor Henry	399,406	Towns Margaret	366	Ward Christopher	437,483
Taylor James	366	Towns Sufanna	366	Ward Edmund	407
Taylor John	462,484	Townsend Richard	445,449	Ward Nathanael	462
Taylor Joseph	431	Townsend William	445	Ward Ralph	366
Taylor Peter	366	Tracey Francis	445	Ward William	429
Taylor Richard	366	Tranform Francis	366	Warder William	462,469
Taylor Thomas	462,484	Travers Mary	404	Waring Jeremiah	472,478
Teaguy William	455,479, 482	Travers Rebecca	410,484	Warner John	366
Temple Amy	366	Trevillian Isabel	402	Warner Isaac	403
Temple Edward	470	Tricker John	471	Warren William	443,458
Templer Douglas	366,399, 400	Trigg Hannah	399,400	Warring Matthew	470
Terry John	403,405	Trigg Timothy	437	Warrington John	366
Terry Thomas	469,470	Triver John	444	Warwick Rebecca	366
Thach Thomas	461	Trowell John	366,386	Warwick William	366
Thackery Thomas	461,479	True Henry	366	Wase Joseph	462
Thatcher Humble	407	Trump Rebecca	403,406	Watkins Morgan	404,407
Thomas Morgan	366	Trumper Ralph	461	Watson William	389,407
Thomas Robert	404,407	Tryponet John Francis	405	Watt George	480,484
Thompson Isabel	366	Tunstall Edward	462	Watts Isabel	366
Thompson John	482	Turkington George	404	Watts George	461
Thompson Joseph	484	Twynn Richard	404	Webb Christian	366
Thompson Richard	406	Twynn Robert	404	Webb Clement	393
Thornton Richard	426, 427,428,438	Tyfoe John	365,366,404, 405,412,431,437, to 445, 449,452,453,461,479, 484	Webb John	471,481
Thornton Samuel	366,409, 431	Tyzack John	469,470	Webb Thomas	476
Thorowgood Augustin	407			Webb William	445
Thorpe John	430,479	V Afs Samuel	470	Webster Anne	460
Thorrault Peter	366	Vaffe Thomas	403	Webster John	452
Thurston Henry	366	Vahton William	482	Welch George	478
Thrift Mary	365,461	Vaughan Mary	366	Welch William	437
				Wells Nathanael	483
				West Hugh	407
				West	

580 *Second* INDEX of NAMES in the First Volume,

West John	404,407,463, 480	Wiggins John	407	Wood William	465
West Tho.	443,444,482	Wildboar John	404	Wooding Henry	404
West William	483	Wildey Robert	366	Woodward Henry	404
Wharley Daniel	485	Wilkinson Bryan	366	Woodward Katharine	478
Wheeler Isabel	400	Wilkinson Henry	407	Woogan Sufanna	366
Wheeler Margaret	366	Wilkinson John	404	Wooley Ezekiel	431,483
Wheeler Mary	484	Wilkinson Joseph	431,444, 455	Wooley Henry	431
Whitaker James	458,459, 460,470	Wilkinson Samuel	485	Woolrich Humphry	365, 366
White Christopher	366	Willey Sarah	404	Woolrich Joan	366
White Francis	404,407	Williams Anne	366	Woolrich John	365
White George	469	Williams Christopher	460	Worgan Richard	441,445
White Mary	476,477,483	Williams James	407	Wrenn John	429,437
White Robert	416	Williams John	474	Wright Benjamin	469
White Stephen	407,408	Wills Henry	431	Wright John	437
Whitehead Benjamin	429	Willis Joseph	462	Wright Joseph	469,470, 480
Whitehead George	402, 408,409,410,411,413, 414,415,449,450,451, 455,456,457,463,464, 465,467,468,483,484	Willoughby John	366	Wynne Margaret	471
Whitehead John	479,482	Willoughby Sarah	396	Wynne Thomas	469
Whitlock John	366	Wilson Henry	472,480	Wyth Henry	366
Whitmarsh Mary	471	Wilson Patience	399,406		
Whitpainc Richard	366, 445,449,465,481,482	Winch William	366		
Wickfield John	471	Wingreen Thomas	392		
Wicks Mary	413	Winne Robert	444,462	Y Arnton John	429,431
Wicks Thomas	407	Winter John	483	Yarwood Gabriel	449,472
Widowson William	462	Witchell Thomas	438,443, 449,461	Yates Joseph	433
Wigan William	438,452	Withall John	480	Yeoman Isabel	484
		Witham Thomas	455,468, 484,485	Yore Robert	484
		Witham Robert	405	Young Ralph	402
		Witheridge Edward	461	Yowell William	366
		Wood Elizabeth	366		
				Z Achary Thomas	473, 478

THE

THE THIRD INDEX OF THE NAMES of the SUFFERERS mentioned in the FIRST VOLUME, viz.

From Page 486, to Page 576, inclusive :

Containing NORFOLK, NORTHAMPTONSHIRE, NOTTINGHAMSHIRE, and
OXFORDSHIRE.

A bbott John 556	Aukland Anne 563	Bayes John 534
Abbott Thomas 534	Aukland Thomas 553	Bayley Mary 534
Adams Margaret 542, 544	Austin Thomas 534	Bayley Sarah 534, 535
Aggs John 503, 513	Ayres George 531, 533, 535, 541	Bayley Thomas 489
Alcock Hannah 564	Ayres John 531, 538, 551	Baylis Thomas 567
Alcock John 567, 573, 574		Beatley Edward 499
Alexander Anthony 495, 496, 498, 502, 503, 509, 515	B ackhouse John 489	Beck William 518
Allen Abraham 565, 569	Bacon Mat. 490, 493, 500	Bedwell Edmund 513
Allen John 488, 489, 494	Badger Abraham 565, 568	Bee Anne 500
Allen Robert 493	Bailey George 565	Bee John 501
Allen Thomas 533, 537, 548	Baker Richard 547, 551	Beeby John 553
Allgood Thomas 533	Baldwin Francis 513, 518	Benham John 573
Almond George 532	Ball Nathanael 567, 568, 571, 574, 576	Bennett Godfrey 573
Amos Stephen 515	Balls Francis 508	Bennett Jeffery 569
Appleyard Henry 493, 514	Banfam Andrew 493	Bennett William 490, 492
Aris William 573	Barber William 488, 490, 493, 494, 500, 502	Berrier Robert 493
Arnold Thomas 532, 533	Barker John 555	Berrier Thomas 493
Ashby Henry 548	Barnes William 540	Besley Thomas 573
Ashby Jane 532	Barrett Christopher 567, 568, 572, 573, 576	Bett John 530, 531, 532
Ashby John 537, 540, 551	Barrett Peter 570, 571	Betteris Jane 573
Ashby Richard 531, 533	Barrett Thomas 490	Betteris John 573
Ashby Robert 532, 535, 537, 540	Barrows William 513	Betteris Richard 564, 565, 569, 571, 572
Ashby William 531, 547	Bafely Elizabeth 541, 548	Biddle Hester 564
Aslin Edward 553, 556	Bafely Wm. 541, 543, 544	Bidwell Elizabeth 493
Aston George 572	Bais Katharine 532	Biggs John 534
Aston John 567	Bateman John 557	Bignall Elizabeth 571
Aston George 568	Bateman Ralph 553, 558	Billingham Jane 544
Atkins Thomas 503, 548	Bateman Richard 553, 558	Bilton Sufanna 541
Atkinson Christopher 487		Bingham Edward 556
Atton William 531, 532		Birkett Richard 553
Vol II.	7 H	Birkhead Christopher 565
		Birks John 559, 561
		Bishop

582 *Third* INDEX of NAMES in the First Volume,

Bishop William	493	Burberow Timothy	543,	Coale Joseph	569
Blackburne John	558		549,551	Coates Mary	564
Bland John	548	Burling Robert	532	Cock James	556
Blomfield Thomas	518	Burnall Robert	531	Cockerill John	490
Bolt John	569	Burr Tho.	505,506,507,508	Cockerill Richard	493
Bond Thomas	487	Burroughs William	565	Cockerill Thomas	499,545
Boon Thomas	532,545,	Busby Judith	571	Coker Tho.	524,525,528
	548,551	Butcher Edward	567	Cockran George	553,556
Booth Richard	543	Butcher John	531,576	Cockran Thomas	557
Booth Roger	547	Butcher Susanna	574	Coe Richard	533,537
Booty Elizabeth	493,544	Butcher Thomas	531,568	Colby William	518
Booty John	493	Butler John	515	Cole Thomas	563,567,
Booty Jonathan	502,514,	Butler Nathanael	567,568		568,570
	516			Cole William	564
Booty Nathanael	518	C Ade John	515	Coleman Walter	568
Booty William	517,518	Calvert William	556	Comfit Nicholas	515
Borton John	531,532	Cambridge Rose	499	Cooke Anne	532
Bottom Mary	529,531	Camm George	561	Cooke Thomas	532,535,
Boucher Edward	566	Camm James	561		536,537,543,548,551
Bourton John	573	Camm John	557,558,561	Cooper John	552
Boughton Thomas	544,	Camplin George	490	Cooper Mary	532
	545,548,551	Camplin Robert	515	Corbey Anne	529
Bowers Zachary	559,561	Camfall John	561	Cornfall John	560
Box Anne	571	Cansby Jane	532	Court Elizabeth	487
Bracey James	575	Carey John	537	Cowper Edw.	537,542,547
Bradford John	547	Carnall Rob.	553,555,561	Cox Anne	534
Bradshaw Benoni	532,	Carpenter John	469	Cox Samuel	542,551
	533	Carr William	533	Coxere Edward	492
Bradshaw Elizabeth	532	Cafe Edward	490	Crane Thomas	556,557
Bradshaw Richard	538,	Castell Joan	490	Creake Francis	532
	540,541,544	Catamew William	502	Crease Gervase	559
Bradshaw Robert	557	Caton William	492	Crick John	535
Bradshaw Samuel	542	Cattle Tho.	533,534,537	Crofts Thomas	553
Bragg George	490,515	Chandler William	531,548	Crouch William	509,510
Brandrith Christopher	556	Chapel William	458	Crow James	492
Brandrith Elizabeth	558	Chapman John	532	Cumberleigh Mary	542
Brandrith Richard	556	Charles Thomas	543,548	Curtis Robert	530,531
Britton Samuel	534	Child Francis	531,532,533,		
Brookes Simon	517		537	D Abey Rowland	557
Broughton Thomas	575	Churchill Jonathan	568	Dalby Richard	567
Brown Daniel	534	Cirake Mary	499	Daniel Sarah	541,548
Brown Joan	534	Clark Alexander	548	Darnell William	531
Brown John	493	Clark Mary	575	Davis Christopher	534
Brown Richard	553	Clark Thomas	548	Dawbnel Rowland	555
Brown Roger	571	Claridge Thomas	567	Day Alice	487
Brown Tobias	548	Clay Francis	558	Day Daniel	491
Brownly Richard	553	Clay Nathanael	561	Day Elizabeth	490
Buck St. John	489	Clay Sarah	558	Day Hannah	534
Buck Thomas	571	Clay William	556	Day John	491
Bucknam Andrew	490	Claydon Samuel	513	Day Nicholas	530,534,
Buddery Thomas	480,490,	Clayton Richard	487		537,540
	491,492,495,496,515	Clayton William	515	Day Richard	576
Bugg Elizabeth	534	Claytor William	552,555	Day Robert	518
Bull Elizabeth	534	Clements Elizabeth	490	Day William	553,559
Bullard William	501	Clifford Thomas	567	Deane Thomas	574
Bullivant John	556,561	Clifton John	488	Defrance John	492,496,
Bullivant Robert	557	Clinton Richard	569		503,515
Bunting James	501			Dent	

Dent Mary	532	Ferman Edward	524, 528	Gilgrafs Frances	532
Dent Thomas	533, 535, 537, 547	Fernham John	571, 572	Gilgrafs Laurence	532, 533
Denton James	505, 515	Fiddeman John	503, 515	Gilkes Mary	570
Denton Thomas	559	Field Thomas	571	Gill John	547
Dewsbury Wm.	518 to 528	Flegg Bartholomew	490	Gill Peter	490, 492, 493, 494
Dillingham Joan	542	Fletcher Elizabeth	562, 563	Gill Richard	543
Dilly Bridget	532	Fletcher Thomas	575, 576	Gilpin Thomas	566, 572, 573, 576
Dix Francis	518	Flower Anne	553	Glafton William	553
Dix Winifred	514, 516	Forrest Walter	573	Glossup William	553
Dormer Thomas	488, 493	Forster John	532	Goad Christopher	490
Doubleday Henry	555	Foster Edward	547	Goddard Henry	488, 494, 503
Dover Samuel	517	Foster John	532	Goddard John	487, 488, 531
Downing Henry	490	Foster Thomas	505, 517	Goddard Mary	490
Doyley Bray	567, 568, 572, 573	Fowler Thomas	549	Gooch Stephen	503, 513
Dring Elizabeth	571	Fox George	551	Good Christopher	488
Dring Francis	567, 568, 573	Fox Thomas	513	Good Henry	488
Dring Margaret	556	Francis John	547	Goodaire Thomas	529
Drinkwater Edward	568, 569, 570, 571, 573	Franklin Anne	571	Goodenough John	571, 572
Duncomb Samuel	489, 490, 491, 492, 496, 498, 500, 503	Franklin Edward	572	Goodwin John	494, 514, 518
E wards William	567	Franklin William	571	Goodwin Robert	493, 502
Elden Robert	490, 492, 499	Freebody Margaret	564	Goodyear Thomas	567
Elding Margaret	490	Freeman Elizabeth	542, 544	Gofs Isaac	495
Ellard Richard	530	Freeman John	575	Gowfell Robert	499
Ellington Elizabeth	534	Freeman William	494, 517	Grace Robert	553, 556, 557, 558
Ellington Francis	519, 525, 527, 530, 536	French Tho.	564, 568, 571	Grafton John	576
Ellington John	534, 535	Fricknall Anne	552	Grafton Richard	576
Ellis Richard	542, 544	Froshly William	548	Gray Elizabeth	542, 544
Elfe William	551	Fulcher James	493	Greaves George	559, 561
Elsegood John	515	Fuller John	489, 490	Green Alex.	565, 568, 569
Elsham Thomas	552	Fuller Magdalen	492	Green Arthur	532, 535
Elson Thomas	556	Fulwood John	557	Green John	531, 538
Emly William	560	G age Lewis	513	Green Isaac	567, 571
Enatts John	517	Gaines John	535	Green Mary	532
English John	556	Gaines Michael	531, 532, 535	Green Richard	532
Esmead Margaret	571, 572, 573	Gaines Samuel	535, 543	Green Robert	489, 491, 492
Evans Francis	531	Gamble Mary	553	Green William	532
Evans John	568	Gammage Joseph	532, 533	Greenaway Thomas	567
Evans William	531, 567	Gardener Francis	493, 494, 500, 503	Greenwood William	513
Ewins William	533	Garland Timothy	555	Gregory Isabel	553
F alkner Nathanael	575	Garner John	573	Griffin William	535, 548
Fallowfield William	492	Garnham Edmund	490	Grove John	547, 549
Fardon Thomas	574	Garnham William	494	Gudderith John	556
Farr Walter	532	Garrett Ellen	535	Guliver John	566, 567, 570
Farmer William	490	Garrett John	530, 534, 535	Gunthorp John	561
Farnsworth Richard	564	Garrett Joseph	534, 537	Gurney John	515
Farnsworth Tho.	559, 561	Gayling Thomas	531, 532	H ackney Elizabeth	534
Fellow Elizabeth	558	Gedge Lewis	499	Hackney William	545
Fenn John	515	Gee Simon	493	Haddon Elizabeth	532
		Geedy Lewis	493	Haddon Matthew	532
		George John	515	Haddon Philip	532
		Gerriott John	531	Hadkins William	490
		Gibbs Jacob	567	Halls Elizabeth	493
		Gibbs Isabel	534	Halls Henry	490, 529
		Gibbins John	541, 544	Halls	

584 *Third* INDEX of NAMES in the First Volume,

Halls John	493	Highornes John	575	Ingram Sarah	542,544
Hancock George	568,571,572	Highornes Richard	567	Ingram Thomas	531
Handy Mary	557	Highornes Thomas	568	Johnson Mary	494
Harman Edward	568,569	Hilary James	493	Johnson Solomon	561
Hardly Edward	533	Hill Andrew	575	Ireland George	535
Harper Samuel	531	Hill David	575	Ireland William	529
Harris Alice	534	Hill Francis	501	Ives Alice	534
Harris Alex.	569,573,574	Hill John	567	Ives Mary	534
Harris Elizabeth	532,537	Hill Ralph	576		
Harris Hannah	542,544	Hill William	576	K Eddle Christopher	516,
Harris John	567,568,571,573	Hinde James	557,558		518
Harris Thomas	567	Hinde Richard	557,558	Keming John	540
Harrison Gervase	561,562	Hinley Thomas	553	Kemp Sarah	532
Harrison Joseph	493,499,500	Hinsley Giles	532	Kent John	558
Hart John	529,531,542,551,553,573	Hirons Thomas	531,532	Kent William	557
Hart Joshua	547	Hobson John	492	Kettle Anne	490
Hart Martha	517	Hodges Thomas	567	Kettle Henry	490,492,494
Hascott Thomas	537,540	Hodgson Andrew	556,557	Key Laurence	534
Hasker Thomas	547	Holcroft John	533,573	Kiddle William	515
Haslewood Bathia	564	Holliman Richard	573	King Edward	494
Haslewood John	491	Holloway Anne	499	King Ellen	571
Haslewood Katharine	515	Holloway Thomas	531	King Humphry	490,503
Hastings John	490,570,571,573,574	Holywell Thomas	553	King James	490
Hastings Mary	571	Hookes Ellis	564	King John	547
Hawtyn John	576	Hooton Elizabeth	553	King Matthew	490,503
Hawtyn William	573	Hooton Samuel	553,556	King Richard	576
Hayhurst Cuthbert	571	Hopkinson Charles	561	King Robert	490,494
Haylett Margaret	490	Hopkins Henry	532,538,	King Samuel	493
Haynes John	575	Hopkins George	560,567	King Thomas	490
Hayward Jeremy	561,563,565,569	Hortley Matthew	556	King William	490,491,494,517
Heald Hugh	561	Houfe Abraham	494		
Heale Hugh	556	Houfegood Thomas	534	Kirby Richard	573
Heard Joan	490	Houghton John	535,537	Kirby Robert	501
Heath John	493	Houghton Mary	534	Kirkby William	559
Heavens Elizabeth	562,563	Howes Abraham	488,491	Kirkman Dorothy	553
Hemings William	576	Hubbard Elizabeth	505	Kite Richard	564,568
Hempstoll William	493,494,499	Hubbard John	493,502,505	Kite William	568,572
Hemsterlow William	516	Hubberthorne Richard	486	Kiton Mary	571
Hemsterly Widow	501	Hudson Joseph	559	Knight Robert	567,570
Hewes Richard	502,531	Hudson William	556,561	Knighton John	548
Hewett John	490,494	Hughes Elizabeth	575	Knowles Joan	575
Hewett Peter	492	Hughes John	575	Knowles John	575
Hewlett Anne	532	Humphry Joseph	557	Knowles Nathanael	564,567
Hewlett Bartholomew	490	Hunt Elizabeth	531		
Hewlett Elizabeth	532	Hunt John	502,575	L Ancafter James	486,
Hewlett Tho.	531,532,535	Hurst John	553		487
Hewling Bartholomew	505	Hutchin John	524,528	Lancutt Anne	575
Hewling Margery	505	Hutchinson Robert	503	Lane John	531,547,551
Hickson Edward	559			Lamb Daniel	575
High John	505	J acob Robert	487	Lamb Joseph	575
Highfield Thomas	553,554	Jahan Peter	540	Lambert Anne	561
		Jefferson John	567,573	Lambert Anne	560
		Jennipy Henry	514,516,518	Lambert John	560
		Jephson Robert	561	Lambert Joseph	561
		Jermin Robert	514,515	Lamprey Mary	564
		Ingall Thomas	553,555	Lamprey Nathanael	566,
					567,570
				Langford Edward	552
				Langford	

Langford Thomas	547	Maffam William	489,490	Nichols Thomas	569,570,
Lankett Anne	572	Mather Wm.	531,532,534		571,572,575
Lankett John	572	Matthewman Thomas	502	Nicholson Robert	559
Larder Francis	501	Maulson William	557	Noble Roger	557,561
Larner Thomas	569	Maultley William	557	Norris John	500,505
Last Robert	494	Mawley Mary	508	Norton Silas	568,569,572,
Latey Gilbert	510,511,	May William	490,491,492		575
	512,513	Meade Sarah	490	Nottingham John	533,534,
Laurence John	490,494,505	Meade William	490		535,537
Laurence Joseph	490	Meakes Richard	576	Nutt Anne	572
Law John	556	Mecock Richard	566,567		
Lawes Thomas	490,515	Melcham William	515	O akland Thomas	558
Laycock Thomas	429	Mellows Oliver	531	Oakley Anthony	490
Leadbeater John	553	Mercer Tho.	543,549,573	Oates Joshua	555
Leadbeater Mary	552,556	Merritt Isaac	491	Oddell John	532
Leveridge George	517	Middleton Robert	569	Ollive Humphry	572
Lewis Griffith	553	Miles Edward	513,516,	Ollive Judith	534
Lewis John	532,535		517,518	Ollive Thomas	530,534,
Lindoe Luke	494	Miles Robert	495		536,537
Line Martha	542,544	Miller Frances	534		
Line William	533,537,548	Miller Henry	489,494,	P ackwood John	544
Lines Benjamin	490		508,517,518	Packwood Josiah	54,551
Loe Mary	563	Miller Richard	531,570	Page Mary	534
Loe Thomas	563,567	Miller Thomas	531,570	Page Thomas	534,535,537
Lone Henry	488	Miller Wm.	534,538,540	Page William	530,534,535
Loft John	542,545,546,	Millis Robert	513	Paine Anne	513
	547	Mills Isaac	490	Painter Rebecca	532
Long John	514,567,568,	Mills Robert	502	Painter Richard	532
	570,574,576	Mills Richard	565	Palmer Anne	494
Longford John	561	Minchin Thomas	567,568,	Palmer Grace	494
Lord Edward	566		569,573,574	Palmer Thomas	565
Lovel William	529,530,	Molfoe John	532	Palmer William	575
	532,533	Money John	502	Parding John	490
Lucas Jeremy	494,508	Money Margaret	502	Pardon Thomas	576
		Money Thomas	494	Parker John	503
		Moniman Zachary	502	Parker Margaret	530
M achon John	561	Monk Edward	489,490,	Parnel John	531,532,535
Mackerness Edmund	535,		491,492,495	Parsons John	565,567,575
	540	Monk Thomas	562	Parsons Richard	533
Mackerness George	540,551	Monk William	493	Paterfon Elizabeth	505
Mackerness John	534	Moore Christopher	531	Paterfon John	502,505
Mackerness Peter	530,532,	Moore Robert	556	Pattefon Edmund	499
	537,540,547	Moore Stephen	557	Pattefon Michael	524,528
Mackerness Rebecca	535	Moreland Charles	554	Pauling John	573
Mackerness Thomas	531	Morfin Robert	553	Pawling William	572
Mahew James	551	Munch Thomas	568,571	Payne Dorothy	544,551
Manning Alexander	535,	Munford Thomas	499	Peake Rebecca	529,530
	547	Murford Thomas	499,500,	Pearse Edward	494
Marriott Isaac	489		515	Peartree Robert	494,502
Marriott Robert	533	Mutton Simon	532,548	Peckover Edmund	493,
Marshall Edmund	576				494,501,504,505
Marshall John	555	N eed Humphry	553	Peckover Joseph	505
Marshall Thomas	563	Newman Paul	569	Peddiman Walter	513
Martin Lydia	556	Nicholas George	517	Peed Henry	490,500
Mason Edward	489,490,	Nichols Alice	541,548	Peele Anne	529
	491,492	Nichols Anne	534	Pell Anne	534
Mason John	531	Nichols Stephen	492	Pell John	534,535
Mason William	562			Pell	

586 Third INDEX of NAMES in the First Volume,

Pell Richard	534	Robinson Amy	534	Simpson William	533, 563
Pell William	534	Robinson George	531	Simfon Margaret	542, 544
Penn Thomas	573	Robinson William	531, 533, 537	Skinner Henry	517
Pettifer William	567, 569, 573	Rogers George	552, 556	Smallbone Thomas	530, 542
Phiggin James	531	Rogers John	531	Smith Alice	556
Phillips Daniel	503, 505, 517	Rogers William	556	Smith Anthony	562
Phillips Elizabeth	505	Roe John	513, 517	Smith Grace	553
Phillips Henry	566, 568, 569, 573	Roe Richard	562	Smith Jane	561
Phillips Nicholas	493, 503	Roe Tobias	489, 491, 492	Smith John	532, 556, 557, 567
Pickling Edward	499	Roe William	513, 517	Smith Thomas	553
Pike Samuel	494, 513, 514, 515, 516	Rose Elizabeth	534	Smith William	576
Plummer John	567	Roose Mary	573	Snowden Mary	556
Plumsted Thomas	495	Rouse Elizabeth	494	Soames John	489, 494
Poe Edward	553, 555	Rouse Richard	503	Soden William	576
Poole Thomas	531, 543, 544	Row Daniel	531, 533, 543	Southgate Robert	493, 501
Pooley Wm.	534, 538, 555	Row Henry	531, 532, 535	Spavold Thomas	553
Potter Wm.	565, 567, 576	Ruft John	490, 492, 495	Spavold Robert	559, 561
Poultney Timothy	566, 568, 570, 573	Rufton Nicholas	499	Spires Thomas	567
Pratt James	516, 531, 534	Ryeman Abraham	571	Spoil John	505
Preffon Thomas	535	Ryland Thomas	565	Spurgin Robert	494
Preston Anthony	491, 492	Ryton Mary	568	Staple William	574
Price Nathanael	555	S amm John	552, 553	Stack James	553
Priest John	518	Sampson Thomas	561	Staples Benjamin	566, 567, 568, 569, 570
Pulham Francis	494	Sansom Thomas	556	Stevens Joseph	573
Pulling Richard	494	Satterthwaite Mary	502	Stone John	575
R ack Edward	490, 502	Saunders Mary	571	Stonnack William	594
Rack Edmund	493, 494	Saunders Richard	489	Storr Joseph	518, 521, 523, 525, 528
Rack John	489	Sayer John	518	Storr Marmaduke	523, 525, 526, 528
Raine Robert	492	Scarning William	494	Storrs John	553
Ransom Elizabeth	518	Scothorne Francis	562	Storrs James	553
Ransom Richard	517	Sconce Edward	499	Storrs Roger	553
Raworth William	566	Scrimshaw Robert	553	Stow John	570, 573, 576
Read David	490, 491, 492	Seacoal Robert	567, 571, 572	Strange William	570
Read Nicholas	542, 547	Seaton John	561	Strank Tho.	573, 574, 575
Reckless John	552, 553	Sessions Anne	571	Sturgis Faith	556
Reeve John	494, 500	Sessions James	567, 568, 572	Stubbs Anne	490
Reeves Thomas	568, 569, 570, 571	Sessions Michael	567, 568, 571, 572	Suncock Samuel	531
Reeves William	567	Sewel Edmund	492	Swan Thomas	565
Rent John	492	Sewel Rebecca	547	Swinfon Stephen	557
Reynolds John	569	Sewel Widow	543	T acey Richard	561
Reynolds Michael	576	Shackerley John	563, 564, 565, 568, 572	Tarry Mary	534
Richardson Anne	529	Sharming William	518	Taylor Clement	569
Richardson Edward	557	Sharper John	503	Taylor Susan	490
Richardson John	561	Shaw Robert	533, 553, 555	Taylor Tho.	566, 571, 576
Richardson Richard	554	Shelfwell Thomas	567	Theaker John	556
Richardson Thomas	553	Shelterham Hugh	494	Theaker Mary	556
Richardson William	530	Shepherd Edward	566, 570	Thirton John	490
Ridge Thomas	556	Sherwood William	490	Thompson Simon	564, 565, 567, 570
Rimington William	531	Shipp Michael	490	Thorp William	553
Roberts Edward	529	Shipporah Joseph	561	Thrift John	548
Roberts Richard	515	Shooter Edward	491, 492	Tibbs John	551
		Simonds Thomas	487	Tibbs	

From Page 486, to Page 576, inclusive. 587

Tibbs William	538,543,	Waller John	568	Whitlock Anne	495,496
	551	Waller Thomas	491	Whitlock George	530
Tidmarsh Giles	566,568,	Wallis Edward	532	Whitlock Joseph	488,490,
	573	Wallis Joseph	555		491
Tillett Robert	490,502	Walter Edward	571	Whitworth Elizabeth	558
Timms Sarah	564	Ward Benjamin	567,570,	Whitworth Joseph	491
Tomkins George	567,568,		576	Whitworth Margaret	558
	569,570,574,576	Ward Henry	488,490,514	Whitworth Samuel	558
Tomkins John	573	Ward William	490,531	Wicks Stephen	503
Tomkins William	576	Wareing Mary	534	Wilde Robert	552
Torr John	559,561	Warne Edward	487	Willer Thomas	532
Townsend Benjamin	491	Warner George	534,547	Williamson Alice	493
Townsend Joseph	491	Warner James	534,547	Williamson Henry	519,
Townsend Mary	494	Warren John	531		521,523,525,526,528
Train Henry	565	Warwick William	573	Willett John	569
Trafford Mary	548	Wasey John	515	Willett Robert	567,569
Trafwell John	561	Wasey William	494	Willier Laurence	563,565,
Treppas James	573	Watson John	489,490,495		572
Treflove John	534,537	Watson Mary	556	Willier Richard	568
True Thomas	516	Watson Thomas	493,499,	Willoughby John	561
Tubbin Thomas	499		501	Wills Daniel	531,532,535
Tubby Samuel	493	Watson William	556,557	Wilson John	559,561
Turner John	572,573	Watts Anne	568	Wilson William	556,557
Turner Lucey	571	Watts John	570,571,573	Winchcomb Walter	572
Turner Rob.	489,490,491	Watts Joseph	556	Winkles Anne	548
Turnhill Joseph	561	Watts Laurence	556	Winter Elizabeth	490
Tutty Thomas	576	Waugh Dorothy	487	Wife William	572,573
Tyrrell Thomas	494,503	Waugh Jane	564,565,568	Withers Anne	571
		Waymer William	415,492,	Wood Edward	557,558
			495,496	Wood John	554,557
V Erney Richard	531	Weaver John	553	Woodfield John	570
Vice Anne	534	Webster Anne	553	Woolston John	534
Vincent William	530	Wells Anne	542,544	Wooton William	534
Vineyard Edward	499	Wells James	541	Wright Benjamin	541,567
Vivers Edward	566,567,	Weston George	573	Wright Richard	531,535,
	570,575	Weston Nathanael	563		568
Vivers Richard	575	Wetherly John	515	Wright Thomas	531
Upton Henry	559	Wheeler Alice	571	Wymer John	490
Upton Thomas	569	Wheeler Henry	572,573	Wynne John	490
Uring Nathanael	501	Wheeler John	571,573	Wyatt John	574
		Wheeler Mary	568		
		Wheldale George	556	Y Arnton Margaret	572
W Ade John	493	White Elizabeth	571	Yaxley John	491
Wagstaffe James	565,566,	Whitehead George	487,	Yearton Thomas	573
	567,568		490,505,506,509,510,	Young Edward	575
Wagstaffe William	575		511,512,513		
Wake Henry	515,518	Whitehead John	523,525,		
Walker Henry	493		528		

588 *Fourth* INDEX of NAMES in the First Volume,

THE FOURTH
INDEX

CONTAINING

A LIST of the NAMES of two Hundred and twelve Persons imprisoned together at *Ilchester* in SOMERSETSHIRE, between the 21st of *December* 1660, and the 17th of the Month called *March* following, as mentioned in the FIRST VOLUME, Page 587.

A llen John 577,578, 587,600,601,608, 614,621,641,647	Bullock Robert 587,601, 641,645,646,649	Crofs John 587,621
Allen Nicholas 587,602, 629	Bullock Samuel 587	Cruse John 587,588,589
Alloway John 587,606, 609,637,638	Bult Walter 587,591,606, 609,631,632,633	Curtis Samuel 582,587, 589,594,605
Anderdon John 584,587, 588,592,595,597,606, 610,611,621,641,644	Butcher Thomas 587,608	Cutler Abraham 587
Arthur Richard 587	C Alway James 587,591, 592	D Aniel Tobias 583,587
Atkins Thomas 587,588	Carter James 587,601	Davies Sarah 587
Auger John 587	Cannons Matthew 587	Deane John 587,597
B Acon Christopher 582, 587,589,613	Cattle Thomas fen. 587	Denham George 587
Bagg Thomas 587	Cattle Thomas jun. 587	Demont Edward 587
Baker Giles 587	Clare John 587	Dickeson Thomas 587,614
Battin Hugh 587,590,591	Clark Ambrose 587	Dirham William 587
Baugh James 587	Clement Thomas 587	Doggett Thomas 587,588
Baunton John 587,599	Clothier John 582,587, 594,599,614,616,619,624, 634,635,641,646,649	Doleman Thomas 587
Bennifield Richard 587,588, 592	Coffin Gregory 587	Doubting John 587
Blinman Edward 587,629, 630,641	Coggan Richard 587,597	Doubting Richard 587
Brayne William 587	Cole John 585,586,587, 608,610,611	Dunbary John 587
Broad Giles 587	Collier John 587,591	Dunscumb Henry 587
Broad Thomas 587	Collins Laurence 587	Durham Edward 587,593, 607
Brock Richard 587	Collins Thomas 587,606, 608	Dyer George 587
Brook Giles 587,590,593, 601,611	Comb Thomas 587,591, 593,594,610,622,624, 632,641,649	E Lliott William 587, 588,589,607,627
Bryan Isaac 587,594,630	Comb William 587,631	F Eaver Melchizedeck 587,590,597,603,611
Bryan Moses 587	Combstock Thomas 587	Ford William 587,612
Bryan Nathanael 587,594, 614,629	Cordelion John 587,591	Freak Nicholas 587
Budd Thomas 578,580, 581,582,587,588,590, 593,609	Cornish Samuel 587	French Robert 587,632
Bullock Daniel 587	Cox John 587,597	French William 587
	Cozens Edward 589,592	G Auge Nathanael 587, 593
	Crocker John 587,591, 626	Giles Robert 584,587,591
	Crocker Thomas 587,591	Goodhead Thomas 587
		Goodman John 587
		Grimes

Imprisoned at Ilchester, as mention'd Pag. 587. 589

Grimes William 587,591	Milkins William 587	Selwood William 587
Gully Thomas 587,599,606	Mills Richard 587	Sharp Christopher 587
Gummer John 587	Morrice Evan 587	Singar John 587
Gundry Abraham 586,587	Morrice Rice 587,590,611	Slade Richard 587,590,621,649
Gundry Arthur 582,587,597	Mulgrey Thomas 587	Smith Bartholomew 587
Gundry John 587		Smith John 587,606,607,610,613
H arris George 587,592,597	N eathway Richard 587	Smith Mary 587
Harvard Valentine 587	Nichols Edward 587	Smith William 587,589,604,619,620
Heath Thomas 587,630	Nichols Josiah 587,594	Sommers Thomas 587
Hemborough Thomas 587,606	P age Moses 587	Spoore John 587
Hobbs William 587	Parker John 587	Stoakes John 587
Hopkins John 587	Parker Robert 587	Stone Richard 587
Hopkins Samuel 587,591	Parnell George 587	Stone Robert 587
Horwood Robert 587,589	Parsons Henry 587	Stone Tho. 587,607,610
Hunt John 587	Partridge William 585,587,590,604	Strode Nathanael 587,594
Hunt Peter 587	Pavior Thomas 587	Sweet David 587
Hutchins Henry 587	Paul Thomas 589,604	T homas William 587,588,589,591,605
Hutchins Peter 587,588	Pearce Francis 587	Toogood Robert 587
	Pearce Jeremy 587	Turner Henry 587
J ames John 587	Pearce John 587,597	
Jenkins Thomas 587	Perry John 587	
Jobbins Rachel 587	Philebeth James 587	
Jones John 587	Pill John 587	
	Pocock Peter 587	W all John 584,587,589,590,622
K ing Thomas 587,593,594,638	Pocock Richard 587	Wallis Elias 587
King William 587	Pocock Thomas 587	Wallis Giles 587
	Pole Robert 587	Wallis Joan 587,590
L angdon Anthony 587	Pope John 587	Wallis John 587
Langdon Jeremy 585,587,589	Powell Gervas 587	Waterman John 578,587,600
Latch John 587	Powell Gregory 587,591	Wayte John 587
Lavor Henry 587,588,591,597,600,626	Powell Thomas 587,591,606,608,613,641,645,647,649	Welman Richard 587
Leakey Thomas 587	Q uire John 587,590,604	Whitcock William 587
Legg John 587,591	R ayson John 587,590	White Nicholas 587
Lincoln Richard 587,589,592,625,626	Robins Thomas 587,591	Whitehead Thomas 587,599,600,604,606,645,649
Luffe Hugh 587,591,593	Roffe Thomas 587	Whitfield Julian 587
Lydiatt John 587	Rogers Charles 587	Whiting Mary 587
Lyne Abraham 587	Rood Henry 587	Willis Margery 587
Lyne Mary 587	Roodes Thomas 587	Willis Wm. 587,589,592
	Ruffel Charles 587	Winfor John 587
	Ruffel Robert 597	Winfor William 587
M anning Matthew 587		Withers John 587
Martin John 587,599,611	S alhouse Thomas 578,579,580,581,582,587,588,589	Wood Christian 587
Martin William 585,587	Scaife John 584,587,588,589	Wood Thomas 587
Metford John 587	Scott Samuel 583,584,587,590,610	Woodland Richard 587
Metford Thomas 587	Seely Gregory 587	Wookey William 584,587
Milkins John 587		Wythman Isaac 589,591,
Milkins Richard 587		
		Y arbury Humphry 587,588
		Young Moses 587

590 *Fifth* INDEX of NAMES in the First Volume,

THE FIFTH
INDEX
CONTAINING

The NAMES of those SUFFERERS in SOMERSETSHIRE who are not mentioned in the foregoing LIST. From Page 576, to Page 649, in the FIRST VOLUME.

A bbott Robert 615,616	Batt Sarah 581	Bull John 594,616,626,
Adams George 589,590,	Batton Andrew 649	634,636,641,642,646
593	Baunt Robert 635	Bull Joseph 603
Adams John 590,611	Beakes Edmund 594,599	Bull Richard 585,592
Adams Richard 582,586	Beakes James 649	Bullam John 606
Adams William 603	Beakes Richard 649	Bullock John 624,635,642,
Alford Bartholomew 599,	Beakes William 577,590,	646,649
621	592,597,599,601,619	Bullock Mary 649
Allen George 613,633,	Beard George 649	Burroughs Edward 585
635,648	Beard John 616	Burt John 603
Allen Jonathan 634	Beard Thomas 589,592,604	Burt William 603
Allen Philip 631,639	Beaseley Florence 594	Button Grace 607
Allen William 648	Beaton John 649	Button Robert 612,626,648
Alloway Henry 649	Beaton William 590,595,	
Alloway Susan 641,643	610,611,618	C Albreath William 626,
Ames William 649	Bendall Matthew 600	627,631
Amesbury William 630	Bennison Gregory 611	Canney Matthew 585
Andrews John 598,599,	Bladen Nathanael 606,621	Carpenter Robert 585
600	Blagdon Barbara 629	Cary John 577,590,593,
Anger John 607,610	Board Margaret 629	610,611,616,624,635,
Armsted Susan 610	Boatman William 582	641,642,646,649
Atwood Nathanael 611	Boldy Anne 635	Castle Walter 590
Avery William 630	Boldy Vincent 619,620,	Cattle John 631
	635,647,648	Catway James 578
	Bond Edmund 607	Ceely Gregory 593,599,
B adcock Simon 591	Bond Mary 648,649	607,610,612,616,622,624
Bailey John 585	Bond William 597	Champion Cicely 614,649
Bailey Stephen 585	Boulter Thomas 585,586	Champion Hannah 649
Baker John 582,586	Braithwaite John 584	Chapell John 613,641,647
Ballam John 635,636,641	Brayne Francis 634	Chapell Edmund 613,630,
Ballet Gabriel 649	Brean William 589	633,641,647
Bampton John 591,593	Brice John 606,612,641	Chapell Robert 604
Banton Robert 610,616,	Briggs Thomas 584	Chard William 627
624,634,642,646,649	Brook Anne 585	Cheek John 593
Barrett Agnes 585	Brouse Richard 635,649	Cheffick Alice 592,604
Bart Isaac 592	Brown Grace 604	Chevers Sarah 596,597
Batt Jasper 577,582,586,	Browning Thomas 612,	Chick Benjamin 606
595,599,614,616,626,	649	Chilcutt George 606
630,631,633,636,637,	Bryan John 649	Chorley John 631
644,645,646,647,649	Bryan Thomas 594	Christian Wenlock 598
	Budd James 598	Clapp George 590,593,611
		Clare

Clare John	588	Cotton Roger	603	Ferris Francis	591
Clark Edward	591	Counfel Richard	610	Ferris Mary	605
Clark Elizabeth	649	Cousins Edward	604	Ferris William	605
Clark John	589, 597, 611, 614, 648, 649	Cox John	594	Fever John	605
Clark Richard	606	Croad Hugh	629	Ford Elizabeth	632
Clark Robert	598, 614	Crofs Henry	611	Ford James	629
Clark William	607	Cruse William	590	Ford John	629
Clement John	588	Cuffe Anne	607	Ford Robert	603
Clothier Abraham	610, 614, 628, 630, 641	Cuffe John	607, 615, 619, 622, 623	Forfe John	621
Clothier Henry	577, 582, 593, 599, 610, 614, 635, 642, 648	Curtis Robert	604	Fowels William	631
Clothier James	628, 646, 649	D abb Anne	603	Fowler George	627
Clothier Joan	610	Dabb William	603	Frost John	589
Clothier Mary	599	Dando John	577, 582, 649	Fudge John	585, 589, 590, 610, 649
Clothier Samuel	537, 582, 593, 599, 609, 616, 624, 635, 641, 642, 646, 649	Dando Peter	577	Fudge Walter	489, 590, 603
Coale Josiah	577	Dare William	607, 610	G Age Elizabeth	593
Coate Edith	632, 648	Davis Elizabeth	591	Gane John	630
Coate John	610, 613, 615, 619, 620, 649	Davis Gabriel	616, 619, 624, 626, 633, 648	Garland Joseph	621
Coate Marmaduke	600, 612, 620, 631, 641, 642, 647, 648	Davis John	616, 619, 635, 611	Garland Susanna	632
Cogan Benjamin	589, 604	Davis Laurence	611	Gaylard Alice	603
Cogan Joan	638, 641, 643, 644	Davis Wm.	592, 599, 603	Gaylard Anne	603
Cogan William	589	Day William	607, 610	Gaylard Charity	603
Cole Joseph	607	Deeke Samuel	591	Gaylard John	599
Coleman Elizabeth	611	Denbury John	590, 593, 611	Gaylard Joseph	604
Collier Anne	622	Denny John	612	Gaylard William	601
Collier Jonathan	607, 610	Devonshire Christopher	636, 637, 641, 643	Gee Robert	616, 634, 635, 642, 646, 649
Collins John	582, 590, 593, 611	Dickson Abraham	606, 609	Gee Roger	634
Collins Wm.	593, 597, 611	Dolman Christibella	607	Gee William	603
Comb John	585	Dorman John	609	Geofry Arthur	606, 610, 612
Combstock Eleanor	606	Dornford Katharine	604	Geofry Richard	610
Cooke Anne	604	Dory John	599, 614, 628	Gerish Henry	585
Cooke Francis	604	Douch Elizabeth	606	Giles Joan	583, 591
Cooke Thomas	619	Drake Hugh	589, 592	Giles Mary	611
Cooke William	608	Dulburrow Hugh	627	Giles Robert	604, 606, 621
Coombe Agnes	607	Dunne Thomas	586	Giles Walter	589, 591, 621, 632
Coombe Ezekiel	648, 649	Durman John	591	Godfrey George	614, 619, 620
Coombe Joan	593, 608, 624	Dyer Robert	607	Gold Henry	585
Cooper John	628	E dwards Robert	607	Gold Thomas	606
Cooper Richard	607, 610, 628, 648	Edwards William	607	Goodridge Wm.	613, 616
Copp William	603	Elliott Andrew	610	Goodson John	585, 591, 608, 648
Corpe Edith	604	England John	631	Goole Peter	613
Corpe Michael	592, 597, 603, 604	Evans John	583, 584, 585, 590, 593, 597, 648	Goole Richard	613
Corpe Richard	606	Evans Julian	585	Graham Richard	606, 619, 620, 628, 641, 647
Cotton James	603	Evans Katharine	583, 584, 596, 597	Gravet William	607, 610
Cotton Mary	629	F ackerly George	591, 627	Greathead Joan	629
		Farthing Joan	642	Greathead Margaret	629
		Farthing John	621	Greathead Richard	629
		Feere Benjamin	629	Greedy John	638
				Gregory Margaret	610
				Griffin Thomas	601
				Gullock John	606, 609
				Gully	

592 *Fifth* INDEX of NAMES in the First Volume,

Gully Thomas	607,610	Holcomb Sarah	649	Langdon John	578,585
Gundry Abraham	628	Holcomb John	591,610	Langdon Mary	599,601,
Gundry Anne	635,646,649	Holder Christopher	577,		603
Gundry Henry	577,582,		621,626,641,647,649	Langley John	585
	586,595,597,613,622	Holder Grace	649	Langwell Thomas	638
Gundry John	646,649	Hopkins Benjamin	591	Lavor Jane	600
Gundry Rachel	614,646	Hopkins Thomas	591	Lavor Mary	600
Gundry Robert	614	Horsey John	592	Laurence William	622
Gundry Triftram	585,597,	Hoskins Marmaduke	591	Lea Elizabeth	593,599
	598	How Daniel	632	Lea Thomas	648,649
H Aggard Edith	589,599	How Robert	605,610	Lea William	607
Haggett William	585	Hubbart John	594	Leakey William	611
Hall John	586	Hucker John	630	Leighton Thomas	577,591
Ham John	611	Hulett Elizabeth	614	Leverick John	610
Ham Margaret	611	Hulett John	642	Leverett Henry	590
Hand Francis	637	Hulett William	611,628	Leverett John	590
Hand Richard	634	Humphreys James	591	Leworthy John	590
Hanham Joan	639	Hurd Sarah	626,636	Liddon William	591,597,
Harding John	598	Hurd Thomas	585,586,		605,610,612,641,647
Harditch Richard	587,597,		590,613,641,647	Limbery Anne	632
Harford Francis	607	Hymans Thomas	616	Limbery Elizabeth	632
Harris William	613	Hyott John	634	Limbery Josiah	604,621
Hart Sarah	611	J Acob Edward	591,603	Lincoln Richard	604,649
Hartford Stephen	621	Jacob Eleanor	599	Line Robert	628
Hartrey Laurence	649	Jacob George	582,599	Little Elizabeth	629
Harvey Elizabeth	629	Jefferies Thomas	594	Little James	629
Hasel Mary	583	Jeffery Arthur	649	Little Joseph	629
Haynes Hannah	614	Jelutt Isaac	603	Lockier Thomas	589
Hembery Joseph	619,620,	Jobbins Samuel	619	Lodge Christopher	641,645
	621	Jones Elizabeth	583	Long Hester	600
Hemborough Joan	607	Jones Widow	649	Long John	601,632,649
Hemborough Thomas	593,	Jordan Giles	600	Loscomb Jane	611
	606	Jordan Nicholas	584	Loscomb Jonathan	600
Henry Owen	607,608,610	K Eele Nicholas	594,606	Loscomb Thomas	578,599,
Hibbs Hannah	601	Keene Mellieur	592		600,601,611
Higden Deborah	592	Kelway William	603	Lyddon William	591,597
Higgins Deborah	603	Kent William	590	Lye Joseph	619,620
Higgins John	649	Key Alexander	621	Lye Margaret	592
Higgins Lucy	597,599,609	King Anne	638,641,643,	M Aber Henry	630
Hilbert Anne	606		644	Mablon John	628
Hilbert John	599,610	King George	600	Manning Matthew	624
Hilborne Hayes	606	King John	600,609,610	Mansell Benjamin	576
Hilburne Robert	585	King Robert	601	Marlow Anne	611
Hill Richard	585,586	Kinglake Mellieur	592	Marner Thomas	635,646,
Hipsley Joan	629	Kingsbury James	642		649
Hipsley John	628,629,637,	Knight Giles	621,632,639,	Martin Nicholas	601
	647,649		643	Martin Thomas	611,613,
Hipsley Samuel	601,613,	Knight John	603		622,641,642,647,649
	616,619,635	Knott John	627	Mattock Henry	641,643
Hobbs James	582,601,602,	L Ambard John	621,632	May Mary	630
	649	Lambert Henry	591,593,	Mayes William	599
Hobbs Thomas	649		611	Mead John	621
Hodds Thomas	601,636,			Mercer Thomas	588
	641,646			Metford John	621,628,645
Hodges Walter	610,613			Millis Joseph	630
Hodges William	590,599			Milverton Joseph	590
Holbrook Daniel	628,629			Mitchel	

From Page 576, to Page 649, inclusive. 593

Mitchel Edith	583	Pierce James	585,586	Rudge Sarah	600
Mitchel Thomas	611,619	Pierce Joseph	593,611,638,641,643	Rumney Jeffery	578,597,601
Moore Christopher	600,626,634,635	Pill Hannah	614	Ryal Edward	591
Moore Henry	578,594,597,601,606,619,635	Pinkard John	593,599	Sage John	585,586,587,612
Morris Rice	593	Pitman John	577,582	Salter James	638
Munden John	590	Pitman Nicholas	591,592,603,604	Salway William	607,610
Murford Jane	584	Pittard Christopher	582,587,589,590,593,600	Samway Edith	629
Murford Thomas	576,685	Pittard Rose	608	Sawrey Thomas	61
Muster Jane	600	Plaice Anne	601	Sayer Mary	630
N apper Elizabeth	600	Plaice Richard	608	Sayer Samuel	613,622
Nichols Jonas	630	Plaice Thomas	607,609,610,611	Scott Anne	614
Nichols Jonathan	614	Plowman Richard	603	Scott Francis	615,635
Nichols Julian	614	Plumley Charles	615,616	Scrafe Henry	616,622,635,642,646,649
Norman William	630	Plumley George	609	Seawood Hannah	638,641,643,644
Nott John	607,610,649	Plumley James	609,615,616,622	Sergeant William	577,578
Nott Roger	607,610	Plumley Huftice	641	Shepherd Anne	622,641
Nowell Joan	603,626	Plumley John	609,615,616	Shepherd Dorothy	614
Nowell Rich.	603,609,630	Plumley Widow	632	Shepherd Francis	639
O sborne Elias	610,642,645,649	Pole Edward	611,643	Shepherd Thomas	614,649
Osborne Sarah	632	Pollett Anne	614	Shepherd William	577,589,614
Owley Andrew	603,610	Pollett John	614	Shobrook John	627
P ack Shunamite	607	Pope Henry	588	Sibley Thomas	638,641,643,644
Page Mary	629	Pope Humphry	607	Silcock Edward	613
Page Matthew	621	Pople James	606,610,612,641,642	Slade John	590,610
Paleman Edward	607	Pople John	613	Slocombe John	606,607
Parke Nathanael	590,593	Porter John	621	Smith Eliz.	619,620,649
Parsons Amos	591,593,611	Poufe John	597	Smith Henry	591,607
Parsons John	608,613,641	Powel Eleanor	613	Smith Tho.	590,620,624
Parsons Thomas	591,592,597,601,602,610,627	Powel Jeremy	591,612	Spear John	628
Paul Joseph	621	Powel John	626,627,631	Spoor John	610
Paul Philip	621	Powel Samuel	607	Sprake Mary	632
Paul Samuel	604	Prior William	649	Stacey William	591,593,632
Paul Sufan	591	Pulley Hannah	607	Standerwick Edith	642
Paul Thomas	591	R aymond Anne	608	Sterridge Elizabeth	629
Pearce George	614	Raymond Andrew	591,593	Sterridge James	629
Pearce William	590,609	Raymond Maurice	591	Stevens Thomas	601
Peddle John	630,635	Reeves Anne	614	Stokes Jasper	608
Penny John	615	Reeves Henry	614	Stokes Mary	608
Penny Richard	598	Rich John	632	Stone Matthew	645
Perrin Matthew	590,593,595	Richards William	649	Stone Katharine	646
Perris Edward	609,624,635,642,649	Ridiout Thomas	613	Stone William	584
Perrian Elizabeth	610	Roach William	590,593,611	Stoodly Richard	606
Perriott Edward	603	Roberts Margaret	607	Stort Robert	612
Petherham John	594	Robins Walter	592	Stower Mary	635,646,649
Petherham William	578,594,599	Rocke Thomas	593	Stower Matthew	649
Petherton John	597	Rocke William	600	Stower Thomas	590
		Rogers William	606	Summers Nathanael	603
		Roman John	585,591,607	Sutton Robert	606
		Rudge Robert	600	Sutton Richard	600
				Sweet David	589
				Sweet	

594 *Fifth* INDEX of NAMES in the First Volume,

Sweet John	611	V Eal George	603	West John	648
Sweeting Katharine	607	Vicarice Elizabeth	629	White John	630, 634
Swetnam Anne	600	Vicarice Hester	629	Whitehead Jane	600
T Aylor Anne	629	Vickris Richard	646, 649	Whiting Grace	629
Taylor Edward	582, 584, 585	Vincent Alice	591	Whiting John	611, 612, 613, 641, 644, 647, 648
Taylor George	577, 582	Vincent Francis	648	Whitport Thomas	606
Taylor Joseph	628, 629	Vincent William	578	Willey William	583
Taylor Thomas	631	Vivian John	600	Wilkins Francis	604, 621
Thatcher Mary	586	Vivian Mary	600	Wilkins William	605
Thomaline William	601	Voake John	621	Williams Jeremy	591
Thomas Arthur	619	Upham Thomas	638, 643	Willicomb Gilbert	619, 620, 621
Thomas Richard	635, 649	W Ade Joseph	603, 629	Willis Robert	646, 648
Thomas Robert	603, 610	Wallis Edward	601	Willis Timothy	614
Thomas William	592	Wallis Sarah	590	Wills Robert	613, 621, 649
Thorne William	597	Wallis William	588	Wills Tobias	611
Tizard Benjamin	601	Walter Peter	577	Wilmington Hugh	586
Tolman William	591	Walter Richard	603, 629	Wilmington John	649
Tompson John	608	Ward Elizabeth	590	Wilmott Anne	583, 591
Traverse Lucy	589, 613	Warner Edward	591, 608, 627	Wilmott Humphry	593
Trent Samuel	590, 610	Warre Richard	634	Windfor John	600, 601
Tristram John	631	Warre William	611	Windfor Mary	601
Tucker Anthony	584	Waseby William	621	Winterhay Margaret	604
Tucker Anne	642	Waftfield Robert	577, 582	Witcomb Thomas	603
Tucker Elizabeth	583, 591	Waterman John	608	Witcomb William	626, 649
Tucker John	591, 614, 621	Waterman George	578	Wolfrey Thomas	606, 631
Tucker Jonathan	597, 635, 585, 587, 649	Waterman Wm.	591, 600	Worme James	601, 602
Tucker Thomas	589	Watts Eleanor	646	Wride John	616, 641, 647
Tucker William	578	Watts John	624, 628, 629	Wride William	594, 599
Turner Jacob	603	Watts Sampson	591, 592	Wyatt Daniel	592, 593, 599, 621
Turner William	611	Watts William	632	Wythey Alice	583
Turner John	628, 649	Way George	607	Wythey Katharine	583
Tutton Rob.	616, 641, 647	Waymouth Elias	606, 607	Wythman Elizabeth	591
Tyler Mary	597	Webb Mary	591	Y Oung John	609, 615, 616
Tyler Philip	611	Webster Mary	590		
Tyler William	586	West Giles	604		

THE SIXTH INDEX

CONTAINING

The SUFFERERS NAMES in the Counties of STAFFORD, SUFFOLK,
SURRY and SUSSEX, from Pag. 650 to Pag. 735, in the FIRST VOLUME.

A bbey Tobias 677	Baker Margaret 676	Bedford William 681,687
Abrook John 720	Baker Mary 715	Beets William 674
Adams John 711,712	Baker Richard 694,699,700,704	Belford Andrew 690
Adams Richard 651	Baker Samuel 718,720	Belfon Robert 704,706
Adams Robert 710,712	Balbrook Thomas 679	Bellinghurst John 704
Akehurst Alexander 724	Bally Edmund 679	Benbrick Jacob 690,699,704
Akehurst Daniel 717	Bally John 682	Bennett Henry 711,713,714
Akehurst Mary 711,716,718,720,721,724,726,733,734	Bancroft John 651	Bennett John 672,674,680,683,684,690
Akehurst Ralph 724	Bangs Joshua 683,685	Bennett Nicholas 672
Akehurst Thomas 724,726,733	Banks Thomas 719,720	Bennett Sarah 683,687
Alexander William 664,666	Bannister Thomas 730	Bennett William 672,674,682,731,733
Allen Robert 697	Banner James 701	Benge Joseph 731,733
Allingham Richard 698	Barber Edward 731	Benge Rich. 723,731,732
Almond Rebecca 700	Barber John 709,713,715	Benson Nicholas 706
Almond Richard 706	Barker Elizabeth 672	Berkles Thomas 690
Alfop John 653,657	Barnadiston Giles 675	Betchley John 715
Amery George 654,656	Barnard John 690,692,699	Bicknall George 694,704
Ameson John 675	Barnes Richard 701	Bicknall James 704
Appleby Anthony 661,671,675	Bashford Edward 699	Bicknall John 694
Apfe Joan 721	Bateman Miles 650	Bicknall Mary 704,706
Ashby Richard 715	Bates Sarah 689	Biddle Edward 692
Aston Samuel 671	Batchelor Henry 690	Biddle Esther 689
Atkin Joseph 672	Batten Anne 733	Biddle John 690
Attridge James 692	Batten Thomas 733	Bignall George 702,708
Avery Thomas 715,717	Bax Edward 702	Bignall John 690,707
Ayres Henry 690	Bax Richard 694,699,707	Bingley William 704
	Bax Thomas 694,702,707	Birch John 671,672
	Bayley Thomas 684	Bircham Thomas 667,672
	Beale George 707	Bird John 675
	Beale John 713,716	Bird Richard 690
	Beard Nicholas 709,710,712,713,715,716,717,718,720,723,724,725,729,732,733,735	Birkett John 690
	Beard Richard 711	Bishop John 694,699,701
	Beard Susanna 733	Bishop Rebecca 701
	Beard Thomas 724,726,727	Bishop Thomas 698
	Beard William 721,733	Blackfan Edward 723,732
	Becket John 706	Blackfan John 711,713,714
	Beckly John 732	Blakeling Anne 662
		Blatt
B acon Gratian 689		
Baddely John 652		
Baddely Isaac 652		
Baker Benjamin 692		
Baker Elizabeth 715		
Baker Henry 661		
Baker James 735		
Baker John 699,709,712		

596 *Sixth* INDEX of NAMES in the First Volume,

Blatt Elizabeth	704	Bugg Thomas	733	Cleveland Timothy	672,
Blatt John	698,704,705,	Bullock Jeffery	671		674,677
	707,732	Bullock Robert	651	Clinton Robert	690
Blatt Thomas	698,704,707	Burchall Thomas	698	Clow Elizabeth	684
Blatt William	707	Burnett Thomas	651	Clow Henry	684
Bold Stephen	681	Burrough Joseph	672,676	Clowes William	651
Bolton Job	692	Burroughs Edward	688	Cock Mary	682,686
Bond Charles	672	Burroughs William	667,671	Cockerill Arthur	690
Bond Thomas	667,671	Burdett Peter	689	Cole Abraham	672,673
Bonnick Richard	714,717	Burton Richard	684	Cole Edward	688,690
Booker Edmund	731	Butterfield Thomas	690,	Cole George	683
Booker Edward	727,731,		706	Cole John	701
	733	Button Joan	729	Cole Roger	672
Booker Joseph	731	Buxton Richard	650,651	Coleman John	667,672
Boreham John	683	Buxton Simon	650,651	Collard William	699,701
Bound Robert	675			Collier Thomas	704
Bourne Martha	687	C Amplin Daniel	671	Collins Francis	689
Bowley Thomas	651	Camplin John	672	Collins Henry	683,686
Bowman Alice	651	Cart Anne	690	Collington Robert	681
Bowman Anthony	651	Carter Clement	681,684	Constable Edward	716
Bowman Henry	650,651	Carter Richard	725,726	Constable Thomas	716
Bowman William	699,700	Carter Stephen	686	Constable Walter	716,732
Boxhall William	736	Carter Thomas	690	Constable William	699
Bradley William	698	Catlin Daniel	677,678	Cooke Alexander	679
Bragg John	677	Catmore Margaret	672	Cooke Richard	664,710
Bray Richard	692	Caustock Margery	709,711	Cooke Stephen	690,697
Bream Alice	672	Causton John	666	Cooke Thomas	672
Brews John	685	Chairman Francis	731,733	Cooke William	712
Bridges R.	674	Chandler Henry	690,699,	Cooper John	699,704
Bridges Bartholomew	671		704	Cooper Samuel	683,686
Bridges Samuel	672	Chandler John	690,692	Cooper Susan	712
Brigstock Charles	733	Chandler Richard	664,700,	Coppins Henry	690
Brigstock George	691,699,		702,730	Corbett William	655,656,
	719	Chandler Moses	721,722,		657
Brightwell Godfrey	672,681		723,732,734	Cosley Thomas	671
Brightwell John	687	Channell Richard	690	Cowel Arthur	672
Brightwell Katharine	687	Charlsworth William	651	Cottingham Anne	712
Brightwell Robert	677,684	Chasmer Thomas	702,706	Cowles Richard	690
Brightwell Stephen	672	Chinton Robert	699,704	Cowper John	692
Bristow John	716,719,721,	Chisnall Joseph	684,686	Cox Francis	731
	722,729,732,733,734,735	Church Sarah	682	Cox Mary	687
Brindley John	651	Churchman Daniel	682	Cradle Joan	715
Brithredge Thomas	712	Christin Robert	701	Cradle John	715
Broadgate John	701	Clarrington Richard	713,	Crane John	692
Brocket Ninion	710		716	Crispus Jonathan	685
Bromley Henry	690	Clark George	690,694	Crisp Edward	692,697
Brooks John	684	Clark Henry	664	Crisp Stephen	695
Broughton Richard	699	Clark Joseph	682	Crittenden Abraham	712
Browes John	684	Clark Robert	671	Crook Thomas	690
Brown John	698	Clark Sarah	682,687	Crofs Edmund	666
Brown Richard	690,692	Clark Thomas	685	Crofs Peter	681,684
Brown Robert	733	Clark William	657	Croswell Martha	676
Brown Thomas	682,725,	Claus John	692	Croffield Anthony	699
	731	Clayton Richard	658,659,	Croudson William	692
Brown William	689,725,		660	Cucknall John	718
	731,733	Clayton William	714	Cumberland Mary	656
Bruiton William	692	Cleveland Mary	686	Curle Edmund	700
Budd Thomas	718				

Dale

D Ale Andrew 651	Ellis Elias 717,718,721,733,734	Fryer Anne 674
Dale Joshua 651,652	Ellis Jeremiah 733,735	Fryer Diana 672
Dale Richard 650	Ellis John 715,717,720,721,724	Fryer John 666,674
Dalwin John 692	Ellis Mary 718,733	Fuce Joseph 671,672,691,693,708
Damsell John 690	Ellis Thomas 677,733,735	Fulcher James 672
Daniel Henry 692	Elmy Matthew 672	Fuller Joseph 680,681
Daniel William 733	Elliott Henry 733,734	Fydoe Henry 651,657
Danks John 665	Elfdean John 684	
Danman Richard 692	England Timothy 692	G Alloway Ambrose 713,715,716,717,718,719,720,721,722,723,725,726,729,733,735
Dare Mary 706	Evans George 671,675,677,678	Galloway Eliz. 712,721
Davenport William 651,654	Evans Thomas 675	Galloway Mary 718,719
David R. 674	Eustance Thomas 692	Galloway Ruth 724
Davie Robert 681	Eweings John 661	Game Robert 692
Davies Robert 671		Garball Anthony 672
Davis Margaret 690	F Aires John 730	Gardener Thomas 672
Davis Robert 667,672,673	Falkner William 654,657	Gardener William 665,671,672
Day Edward 705	Fallowfield William 654,657	Garner William 690
Day Henry 697,700	Faufkett Samuel 692	Garnett Henry 692
Deane George 678,683	Farmer John 700	Garton Josiah 732
Deane Hannah 732	Fenner James 731	Garton William 712,714,716,720,723,727,729,731,732,733
Deane Richard 690,699	Fernhough Robert 651	Gates Henry 718,722,724,727,730,731,732,733
Debedge Robert 671	Fiddeman James 681	Gates Richard 727,730
Dearsley Samuel 671	Fiddeman John 684	Gatford Robert 715
Deinfey Joseph 663	Fiddeman William 672,683	Gatton Richard 690
Dickinson John 675	Fido John 657	Geering William 714,715,719,723
Dikes Edward 671,676	Fielder Anne 706	George John 672
Dimisdale Joseph 692	Fielder John 694,698	Gerrard Edward 733
Dison John 690	Finch Mary 733	Gibbs Richard 692
Dixon Henry 732	Finnie John 651	Gibson George 676,682
Dockin Thomas 673	Fish Mary 678	Gibson William 728
Dowman Benjamin 683,686	Fisher Arthur 690,692	Giles John 690
Downham John 677	Fisher Samuel 691,693	Gill Henry 688,690,694,699
Dowden John 690,697	Fitz-Williams Thomas 688	Gill Ezra 704
Draper George 704,706	Fleet Mary 714,722,732	Glanfield George 678
Driver George 681	Folkes John 684	Glanfield Martha 681
Driver Henry 672	Folkes Samuel 684	Glover Widow 698
Driver William 667,671	Ford Hugh 654,657	Goddard Anne 682,686,687
Duffield William 712	Fothergill John 693	Goddard Arthur 666,667,671,672
Duncon Robert 668,671,672,673	Fowle John 733	Gold William 710
Dunne Richard 733	Fowler John 722	Goldsmith Anne 701
Dunton Jane 719,721	Fowler Richard 692	Golling Edward 692
	Fowler Thomas 683	Goodwin James 692
E Ager Jane 725,733	Fox George 660,663,667	Gould Anne 692
Eager Stephen 712,714,717,718	Fox Thomas 680	Gosling Elizabeth 684
Earwood Gabriel 701	Francis Anne 715	Gosling Henry 673
Eastling John 666	Franklin Henry 700	Gosling John 675
Eastmead Edward 689	Freeman Andrew 687	Gosling
Edge John 655	Freeman Benjamin 680	
Edwards Anne 665	Freeman Samuel 677,678,683	
Edwards John 673,675,676,730	French Moses 712,715,717,719,721	
Ellgood Richard 684	Frinsham Thomas 704,706	
Ellen Thomas 707		
VOL. II.	7 M	

598 *Sixth* INDEX of NAMES in the First Volume,

Gosling Ruth	687	Hamper Edward	710,711,	Hockley Nicholas	705
Grainger Giles	678	713,714,716,721,723,		Hogg Francis	726,727,
Grainger John	671	726,728			728,731
Graffingham Robert	668	Hampshire John	690	Hogg Nicholas	733
Gray Margaret	662	Hampshire William	690,	Hogg Richard	716,719
Green Richard	711,721,		694,700	Hogsflesh George	690
	725,727,728,729	Hampton George	704	Holden Francis	698
Green Samuel	694,699,	Hampton William	690,	Holland William	654
	704		699,704	Hollen William	712,713
Green Theophilus	701,702	Hankins Edmund	679	Hollis John	698,701
Green Thomas	690,695	Hardisty John	698	Hopkins William	705
Greenfield Richard	716	Harding Deborah	689	Howell William	696
Greenfield William	726,	Harding William	706	Hubbard Henry	671,676
	729	Harle Robert	690	Hubbersty Stephen	661,
Greenhill William	692	Harling James	672		698,706
Greenway Richard	688,689	Harlow Thomas	699	Hudson Richard	720,725
Greenwood James	683,686	Harris John	699,714,715	Humphrey John	699,721,
Greenwood John	661	Harris William	699		722,731
Greenwood Margaret	687	Harrison George	661	Humphrey Thomas	687,
Greenwood William	679,	Harrison William	715		722,723,729,732,734,735
	683,685	Hart Edward	686	Humphreys Matthew	694
Gridley Daniel	675,678	Hart William	690,692	Huntington Robert	677
Griffin John	651	Hartley Ellen	689	Hurd William	698
Griffith Thomas	703	Harvey John	677	Hutton Gilbert	692
Grimble Henry	672	Harwood John	658,659,660	Hyland Clement	710
Grimble Mary	672,682,686	Hasle Robert	705,706		
Grimble Timothy	668,669	Hatch Widow	710	J ennings Thomas	698
Grindy Joseph	651	Hatcher John	698	Ingram Isaac	699
Grindy Thomas	651	Hatcher Richard	698	Johnson Robert	681,684
Grindy William	651	Hawes Jane	661	Jones Francis	700,701
Grocely Martin	692	Hawkins Edward	683	Jones Griffith	700
Groom Anne	686	Hawkins Roger	664,671	Jones Roger	702,707
Groom Daniel	683,686	Hayle William	671	Jones Thomas	707
Grover John	715,717,724,	Hayler Daniel	730	Jones William	651
	726,731,732,733	Hayler Richard	719,721,	Joude John	654
Guest Thomas	690		723,729,730,731,732,734	Judye Tho.	667,679,681
		Hayman Thomas	707	Jordan Isaac	692
H addock Jonathan	674,	Hayward John	679	Isted Widow	719
	677,682	Hayworth Anne	690	Jupp John	701
Haines Richard	694	Hayworth George	651		
Hale Ambrose	665	Heath Jane	654	K eble Nathanael	681,
Halfpenny Elizabeth	654	Heath William	652		683,684
Hall Andrew	699	Heawood Vincent	651,652	Kemp Thomas	685
Hall Anne	674,677	Heawood William	652,	Kempfall John	714,721,
Hall Edward	674,677		653,654		722
Hall Elihu	657	Henden Thomas	699	Kendall James	672
Hall Henry	672	Herbert Matthew	692	Kendall Thomas	678
Hall John	651,653,654,	Herriott Edward	712,724,	Kent Mary	650
	655,657		727,728,733	Kettle Ambrose	665
Hall Richard	651	Herriott Thomas	717,721	Kettle Anthony	662,664,
Hall Samuel	657	Hicks Joseph	700		665,666
Hall Thomas	651,675	Hill John	665,674,677	Kettle Sarah	665
Hall William	657	Hill William	690,699	Kidder Jane	724
Hallywell Henry	719	Hilton Elizabeth	712	Kidder William	699
Ham Henry	697	Hindes Edward	671,678	Killingbeck Humphry	711,
Hamersly Thomas	651,	Hives Elizabeth	684		723,729,732
	652,653,657	Hoare Edward	705	Killingbeck Widow	709
Hammond Thomas	692	Hobbin William	709	Kimble	

Kimble Samuel 684	Lucas Thomas 679,682	Morrison Andrew 692
King James 671,673,676	Luck Thomas 706	Mosely Benjamin 718,723,
King John 671,713,726	Luckins Edward 723,726,	724,725,726,729,733
King Richard 717	727,728	Mosely Thomas 717,718,
King Thomas 676,677,	Ludgater James 723	720,721,724,726,727,738
681,684,714	Ludgater John 713	Muggerage John 701
Kirk Humphry 690	Luxford James 726,727,	Mulford Mary 702
Knock Francis 682	728,733	
Knowles Jacob 721,723,	Luxford Henry 726,727	
727,728,730,731,732	Luxford Thomas 712,715	
L amb George 672	M ann Robert 661,677	N eedham Richard 712,
Lamb John 672	Mann Thomas 684	714,715
Lambert Caleb 671	Manning Edward 673,677	Newham Jane 686
Lambeth Nicholas 711	Manning John 672,677	Newman Richard 712,714,
Lamboll Richard 713	Manning Thomas 671	715,721
Lamly John 677	Manfell John 694	Newnham John 716,733
Langford William 723	Markwick Gregory 712	Newnham Richard 717
Langley John 692	Marner Sarah 711	Nightingale John 731
Larbee James 710	Marshall Henry 660	Norman Walter 733
Last Robert 672,673	Martin John 692,715,717,	Norris Robert 725,726
Latey Gilbert 706	721,723	Norris Thomas 692
Launt William 651	Martin Isaac 692	Norton James 666,671,672
Laurence Anne 687	Martin Peter 675	Norton William 715
Laurence John 674,680,	Martin Samuel 700	Nunn Arnold 666
681,684	Martin Tristram 710,713,	Nunn James 671
Laurence Joseph 660,662	714,718	Nye Mary 723
Lawes Anne 684	Mather Henry 671,672	
Lawton Margaret 651	Matthew Benj. 714,715,723	O akley John 690
Laycock Thomas 688,708,	Matthew James 713	Ockenden Roger 651
710	Matthew William 734	Older Robert 726,729,733
Lea Edward 684	Matthews John 690	Oliver John 651
Lea George 681	Maynard Nicholas 718	Oliver Thomas 729,730
Lea John 690,699,703,704	Maynard Stephen 718	Osier Charles 689
Leonard John 713	Maynard Thomas 690	Otter John 700
Leggett Samuel 684	Medgricks James 690	Owen Nathanael 704,705,
Ledeman Thomas 673	Mercer Charles 654	707
Levitt Stephen 686	Melfup Alice 682,687	Oxe Lucie 667
Lemon Francis 683	Melfup Edward 674,677,	
Life Thomas 700	682,687	P acker Henry 686
Lillington Thomas 715	Melfup Tho. 677,682,687	Packer John 705
Lilly James 677	Michener John 730	Padley Thomas 692
Lind Thomas 681	Middish John 671	Pagden Richard 733
Linge Robert 673	Middleton Matthew 692	Page John 681
Linfield John 713,716,732	Miers Walter 693	Page Richard 699
Linfield William 729	Mildred Robert 699,700	Page William 681
Liskfield William 690	Miller Robert 650,651,	Paine Charles 704,706
Lift Thomas 723	653,655	Paine Edward 719
Littleton Peter 650,651,	Mills Henry 727,732,733	Paine John 704
652,654,656	Moore Edmund 698	Paine Sibyl 729
Lockwood Elizabeth 661	Moore John 698	Painter John 672
Longley John 720	Moore Thomas 691,699	Palmer James 673
Longworth Roger 703	Morgan Humphry 651,653	Palmer Rose 672
Lovedore Clement 717	Morgan Katharine 651	Pannell Richard 712,716
Lowns Hugh 651	Morgan William 654	Parke James 705
Lucas Mary 665	Morris Hannah 733	Parker Henry 684
Lucas Rebecca 665	Morris William 690	Parker Joseph 690,699
		Parker Margery 723
		Parker William 721,731
		Parker

600 *Sixth* INDEX of NAMES in the First Volume,

Parker Rose	672	R Ackham John	672	Scrase Henry	713,720
Parsons Thomas	715,725, 727,729,732,733	Randal Francis	712,715, 723	Scrase Joan	713
Parsons Richard	729,730, 733	Randal Ralph	672,673	Scrase John	719
Partridge John	671	Ransom John	682	Scrase Richard	712,713, 715,716,717,719
Partridge Susanna	682,687	Rawbone Joseph	700	Scrase Robert	733
Pasfenger Thomas	690,699	Rawlins George	692	Scrase Walter	712,715,717
Patchen Thomas	690,709	Reading Christopher	690	Scullier Thomas	692
Patchen Jane	694	Reading William	650	Seaman Jonathan	681,686
Patchen Resta	704,707	Reeve Benjamin	672,681	Seaman Thomas	690,694, 700,701,702
Pate Robert	692,701	Reeve Henry	699	Seaman William	661,664, 672
Pattison Edward	692	Reikes Thomas	701	Seele Edward	651
Pattison George	692	Remnant John	699	Serjeant Robert	671,676
Paul Thomas	705	Reynolds William	675	Sewel Ambrose	665,684
Peach John	671	Reynoldson John	704	Sewel Anne	683,686
Peachy John	676	Riddleford Joseph	684	Sewel John	665
Peachy William	697	Rich David	701	Sharp Christopher	667
Peake John	671	Rider Thomas	692	Sharp Lucie	667
Pearce John	701	Ridgwick Thomas	715	Sharp Robert	677,678
Pearce Joseph	703	Rigg Ambrose	699,702, 705,707,717	Sharply Robert	675
Pearce Robert	672	Rigg Mary	715	Shaw John	723,730
Pearson Leonard	677	Rickman Nicholas	708, 710,711,713,714,721, 727,728,729,733	Shapton Abraham	699
Pearts William	681,684	Rigges Edward	680,681	Shepherd Thomas	721
Peck Thomas	673	Rivett John	686	Sheppard Anthony	698,699
Penfold Elizabeth	716	Roberts Israel	686	Sherwin George	661
Penn William	723	Roberts Owen	653	Shewen William	680
Perry John	694	Robertson Thomas	709	Shipman Anne	667
Perry William	694,698,701	Robinson Eleanor	712	Shipman John	673,679
Picknall Maschall	717,718, 720,724,727,728,733	Robinson Elizabeth	724	Shields John	693
Piggott Elizabeth	687	Robinson James	731,732	Shorton Margaret	676
Pinborrow Hannah	687	Robinson Nathanael	690	Shotter John	682,717
Pinfold Henry	698	Robinson Thomas	718,721, 724,726,727,733	Shooter John	684
Pinson John	672	Rodwell Robert	673	Shrieve Nathanael	672
Pinson Thomas	667,671, 672	Rose George	659,660,663, 664	Shutter Deborah	687
Pitchers William	683	Rose Mary	682,687	Shuttter Elizabeth	718
Plumpton Alexander	701	Rouse John	706	Shutter John	715
Plumsted Edward	677	Rowland Esther	682	Sickleprice Thomas	671
Port Mary	687	Rowland William	682	Siggins Thomas	694
Porter John	657	Rumford Roger	688	Silvester William	653,657
Posford Elizabeth	687	Rushforth Robert	677	Simons John	705
Posford Widow	667			Simons Robert	677
Potter John	690,692,697, 705			Simons Thomas	672,676, 682
Powel William	690			Simpson John	662
Power Richard	675	S Adfby William	682	Simpson Rich.	653,654,657, 656
Pratt Richard	709	Salmon Ferdinando	678	Skarratt Mary	680,683
Preston John	653,657	Salmon John	675	Skinner Matthew	681
Prick Robert	671,681	Salthouse Thomas	693	Skinner William	672
Prior Abraham	716	Saunders Mary	663	Smith Frances	701,702
Prior Edward	735	Scarce William	679	Smith James	653,681,694, 699,704,715,723
Prior George	690	Scoryer Richard	705	Smith John	683
Pucknall Clement	719,733	Scott John	651	Smith Peter	676
Puddy John	656	Scott Joseph	661,668,672	Smith Philip	704
Pullett John	710	Scottson Edward	652	Smith Robert	651
				Smith Simon	Smith

From Page 650, to Page 735, inclusive.

601

[illegible]

THE SEVENTH INDEX

CONTAINING

The SUFFERERS NAMES in WALES and WARWICKSHIRE,
from Pag. 735 to the End of the FIRST VOLUME.

A Dams George 764,
765
Adams Michael 745
Alcott Ralph 755
Andrews Richard 746
Andrews Roger 755
Ap-David John 749
Ap-Edward John 748, 753
Ap-Edward Richard 744
Ap-Evan David John 737,
742
Ap-Evan John 749
Ap-Humphry Lewis 743
Ap-John John 735, 736,
737, 741, 745
Ap-Rees Hugh 743
Ap-Rees William 743
Arnold Thomas 736
Astbury Robert 744
Atherton Oliver 744

B Addely John 746
Baker Daniel 741
Baker John 754
Baker Robert 754
Baldwin John 764
Baldwin William 764
Banbury William 765
Bancroft John 744
Barford John 765
Bassett Edward 765
Bateman Sarah 747
Bateman William 741, 742,
747, 748
Bayley William 763
Beck Lewis 745, 747
Beeland Humphry 763
Berks John 737, 742
Bevan William 737
Bevington William 764

Bewes Arthur 760
Bickley Anthony 764
Bouldbeth Roger 741
Boult Benjamin 744
Bourne Edward 763, 766
Bowen Evan 759, 761
Bowen John 750, 754
Bower Thomas 744
Bracy Thomas 744
Brafley Thomas 751
Briggs Deborah 744
Briggs Thomas 746
Brown James 744
Brown John 740, 754
Buckstone Peter 765
Buller Richard 765
Buller Robert 767
Burge John 756, 757
Burgh John 756
Burgess John 760
Burkett Alice 738, 741, 742
Burkett Anne 737
Burnyeatt John 757
Burroughs William 762
Buttall Nathanael 748
Buxton Richard 744
Bywater Thomas 750

C Arkitt Edward 763
Carkitt John 763
Carpenter John 764
Cartwright Simon 764
Chaddock Thomas 764
Clark Richard 744
Clayton Henry 742, 750
Clayton Jane 742
Cleaton Anne 759
Cleaton Henry 759
Cleaton Mary 759
Cliden Ralph 765

Clifton Edward 765
Cockbill Joseph 764
Cockbill William 764
Cole Maurice 756, 757, 758
Colebeach Roger 750
Corbett Edward 762, 765
Corbett John 765
Cooper Mary 764
Cornock Robert 759
Crowther David 742
Croxall John 765
Croxtan Randal 746
Cubban Richard 764
Cupper John 745

D David Evan 758, 759
David Gainer 756
David Hugh 755
David John 737, 742, 745,
751, 755, 756
David John Bevan 742
David Lewis 747, 752, 754,
756, 757, 758, 760, 761
David Owen 742
David Robert 755
David Watkin 751, 755
David Wm. 742, 745, 748
Davies Amos 762
Davies Charles 750
Davies Evan 762
Davies John 750
Davis Charles 737
Davis David 751
Davis Hugh 748
Davis John 746, 750
Davis Richard 751, 754
Davis Thomas 753, 759
Davis William 754
Dawson Wm. 745, 751, 752
Day John 744
Day

Day William	744	Gill Richard	765	How Richard	744
Dewberry Wm.	763,764	Goodaire Thomas	763	Howel Elizabeth	759
E Agles Rose	765	Gray Abigail	749	Howel Francis	760
Edoe Mary	749	Griffis John	746	Howel Jenkin	745
Edward David	747	Griffith David	749,755	Howel Oliver	737
Edward Henry	747	Griffith Edward	755,757	Howel John	748,749,759
Edward Laurence	747,751	Griffith Evan David	751		762
Edward Margaret	747	Griffith Howel	759	Hughes Elizabeth	751,755
Edward Meredith	740,743,750	Griffith Hugh	755	Hughes Thomas	755
		Griffith John	757	Hughes Roger	759
Edwards Cadwallader	749,755	Griffith Joseph	755	Humblings John	763
		Griffith Nell	749	Humphrey John	743,748
Edwards Edw.	738,744,745	Griffith Tho.	751,760,761	Humblock Richard	748
Edwards Evan	761	Griffith William	741	Humphrey Joan	743
Edwards Laurence	751	Grissold Samuel	764	Humphrey Owen	743,746,750,759,761
Elliott Thomas	745	Groom Thomas	744	Humphrey Maurice	762
Ellis Tho.	743,746,749,757	Gun John	765	Humphrey Samuel	743,746,750
Ellis Rowland	756,761	Gun Margery	765		
Ellis Eleanor	754	Gwin Thomas	748	Humpston John	746
Erbury Dorcas	740	H Ackley Robert	762	Husband John	751,753
Evan David	752	Hall Anne	753,754	J ackson Henry	764
Evan Henry	759	Hammond Thomas	756	Jackson Thomas	744,751
Evan John	743	Harris George	764	Jackson William	766
Evan Richard	757	Harris John	747,757,758	Jakeman William	764,766
Evans Edward	743,749	Harris Morgan	744	James David	749,756
Evans Katharine	749	Harris Rice	759	James John	747
Evans John	749,758	Harris Wm.	744,745,765	James Lewis	752,754,757,760,761
Evans Jenkin	744,745	Harrison James	744		
Evans Morris	747,748	Harry Evan	749	James James	760
Evans Rice	762	Harry Lewis	753,757	Jamin Ralph	746
Evans William	749,759	Harry Morgan	746	Jarman John	757
Everett Samuel	755	Harwood Edward	765	Jarman Griffith	757
Eyron Joan	747	Hatton Samuel	764	Jenks Thomas	736,744
Eyron Morgan	747	Hatton William	746	Jenkins Charles	744,750
F armer James	736,744,751,755	Hay Richard	758,760	Jenkins Matthew	746
Farmer John	736,744,751	Heath William	762	Jenkins Walter	738,739,744
Field John	767	Heacock John	764	Jenkins Wm.	756,757,760
Field Robert	765,766	Hemlock Anne	765	Jefferies John	744
Fincher Thomas	765	Hill Thomas	741	John David	750
Fletcher James	748	Hillay William	758	John Elizabeth	761
Fletcher Joseph	744,756	Hilline John	759	John Evan	747,751,758
Fortune William	750	Hilkington William	764	John Morgan	761
Freeman Anne	748	Hitchins David	751,760	John Jenkin	745
		Hodge Toby	740,741,744,745	Johns John	745
G amble Prudence	764	Hole Thomas	744	John Thomas	740,744,745
Gawler Francis	738,740,741,744,745	Holmes Elizabeth	737,738,741,748	John Walter	745
Gawler John	744,747	Holmes Tho.	740,747,748	Jones David	741,744,762
Gibbon Matthew	737,740,741,750	Homlins John	767	Jones Edward	759
Gibbon Morgan	737	Hoogen Richard	755	Jones Griffith	761
Gibbs Adam	764,765,767	Hopkins Daniel	737	Jones Howel	742
Gibson William	747	Hopkins Thomas	737	Jones James	741,747
		Horn Simon	764	Jones Lewellyn	742
		Houlston John	744,751,753,755	Jones Maurice	757
				Jones Owen	751
				Jones Rice	743
				Jones	

604 *Seventh* INDEX of NAMES in the First Volume,

Jones Richard 743
Jones William 743
Jordan Abraham 765

K Ent Mary 765
Kent Matthew 764, 765
Kent Thomas 748
Kidder William 748
Kitchen Elizabeth 764

L Laurence Anne 749, 755
Laurence David 757, 758
Lee Peter 750
Leeves Francis 753
Lenell Thomas 765
Leonard Evan 737
Lewis Alice 747
Lewis George 758, 760, 761
Lewis Henry 753, 754, 755, 756, 757
Lewis James 745, 747, 751
Lewis John 758, 759
Lewis Margaret 749, 755
Lewis Owen 743, 749
Lewis Philip 742, 745
Lewis Thomas 743, 755
Lewis William 748, 749
Lloyd Charles 749, 755, 762
Lloyd Francis 761
Lloyd Hugh 751, 759
Lloyd John 758, 759
Lloyd Thomas 751, 755
Lloyd William 759
Lockier Katharine 749
Lord Edward 751, 756, 760
Lownes Richard 755
Lucas Dorothy 764
Lucas Richard 765, 766
Lucas Samuel 765
Lucas William 763, 764, 765, 766
Ludford John 763
Luntly Elizabeth 749
Llywellin Maurice 757

M Ans William 763
Manfell Susan 762
Manfell Thomas 753, 754
Marshall John 767
Mayo John 741, 745
Medlicott John 744
Meeke Robert 764
Meeke Widow 762
Meredith David 743, 750
Meredith John 743, 762

Miles James 750
Miller Jane 744
Millington John 744, 751, 753, 754
Mills Richard 763
Moone John 747, 750
Mocre John 764
Moore Richard 741, 742, 749, 750, 751
Moore Sarah 753, 754
Morgan Edward 749
Morgan Griffith 748, 759
Morgan Lewis 754
Morris Evan 737, 741, 749, 750, 759
Morris Griffith 749
Morris Pierce 761
Morris Thomas 748
Morris William 744, 745
Morry Henry 746
Mortimer Thomas 745
Moss Mary 741
Murdock John 764
Musgrave Peregrine 762

N Ewman Paul 764
Newton John 746
Newton Nathanael 764, 765
Newton Walter 764, 765

O Liver David 750
Oliver Evan 750
Oliver Meredith 749, 750
Oliver Thomas 756
Oliver Widow 750
Overton Constantine 736, 744, 750, 751, 753, 754
Overton Humphry 736, 750, 751, 753
Overton Thomas 753, 755
Owen Humphry 761
Owen Joan 743
Owen Lewis 761
Owen Maurice 759
Owen Richard 749
Owen Robert 743, 746, 755, 761
Owen Rowland 761
Owen Thomas 760
Owen Wm. 758, 759, 760

P Addy John 744
Paddy William 744
Page William 764
Paine John 736

Paine Wm. 736, 753, 754, 755
Painter Owen 746
Palmer Robert 763
Palmer Thomas 763
Parr William 764
Pawley Thomas 764
Peers Katharine 744
Perks John 750
Philip Evan 742, 745
Philippin Margaret 753
Phillips Amy 759
Phillips Evan 744
Piston James 748, 755
Pierce William 742
Poole Richard 748
Powel David 743, 749, 750, 751
Poyer John 761
Poyner Abraham 744, 751, 753
Potter Stephen 764
Price Edward 753, 756
Price Peter 750
Price Philip 759
Price Roger 750
Price Samuel 750
Pritchard Rice 749
Pritchard Robert 746
Protherah Evan 753, 756
Pugh Evan 750
Pugh Lewis 749

R Awson Henry 744
Read John 736
Rees Evan 753
Reinsham Thomas John 740
Relief Elizabeth 747
Relief Henry 747
Reynolds David 762
Reynolds John 762
Reynolds William 762, 763
Rhytberth John 759
Rice David 749, 761
Rice Edward 756
Rice Evan 756
Rice Hugh 757
Rice Meredith 745
Rice William 745
Richard David 747
Richard Elizabeth 740, 747
Richard John 745
Richard Mary 741
Richard Watkins 747
Richards John 762
Richards Leake 753
Ridley Anthony 755
Roane

From Page 735 to the End of that Volume. 695

Roane John	746	Starfield Morris	753	Watkins Walter	738,741
Robert Hugh	756	Steven Evan	737	Watson John	759
Robert Lewis	755	Stevens Edward	749,750	Watson Margaret	737,742
Robert Pierce	745	Stevens John	748	Watson Robert	759
Robert Price	744	Studley Thomas	744	Weaver Randall	746
Roberts Anne	756	Suffoult Thomas	764	Welsey Thomas	765
Roberts Ellis	762	Summerland Richard	765	Whitcott Edward	764,765
Roberts Griffith	757	Swinfen Edward	765	Whitaker John	744
Roberts Hugh	755	Swinthead John	754	White Richard	758,759
Roberts Owen	744,753, 754,756	Sykes Miles	742	Whitehead Edward	764
		Sywelin Mary	758	Whitehead Thomas	764
Robin Morgan	737			Whitehouse John	746
Robins John	761	T alker William	754	Williams David	745,759
Roe Daniel	765	Taylor Thomas	746	Williams Edmund	748
Roe Henry	765	Teale William	765	Williams Elizabeth	756
Rogers John	751	Thomas Cadwallader	752,755	Williams Evan	759
Roffer John	745	Thomas David	748	Williams Hugh	737,750
Rowley Thomas	744	Thomas Edmund	737,745	Williams Humphry	748,749,750,760
Rudderch Philip	761	Thomas Edward	741	Williams John	742,743,744,749
Rumfon John	750	Thomas Henry	743	Williams Katharine	743
		Thomas James	744,757,760	Williams Philip	744,750,754
S abell Thomas	765	Thomas Jenkin	747	Williams Rebecca	749
Sankey Thomas	751	Thomas John	742,753	Williams Rice	745
Scudamore Roger	751,752	Thomas Lewis	755	Williams Thomas	744,745
Selby Job	751	Thomas Littler	753	Williams Walter	745
Sharplefs Ralph	744	Thomas Morgan	737,761,762	Williams William	745
Sharrott Edward	744	Thomas Owen	753	Wilkins William	747
Shaw John	744	Thomas Rebecca	737	Willey Elizabeth	752
Shield Constance	746	Thomas Rees John	753	Willis Thomas	758
Shield John	744	Thomas Robert	745,747	Wilson Humphry	749
Shimpston John	750	Thomas Roger	745	Wilson John	767
Sikes Edward	743	Thomas Rowland	744	Wilson Richard	763
Simons David	748	Thomas William	745,747,749,752,756,757,758	Wilson Sarah	749,755
Simons Evan	747,757,758	Trattle Wm.	751,753,754	Windfor Francis	750
Simons Francis	759	Turner Richard	751	Wincott Thomas	764
Simons Gabriel	764,765	Tusker William	744	Winson Francis	744
Simons Hugh	741,757,760			Wijis Edmund	751
Simons Jane	747,756,757			Wijis Thomas	751
Simons John	747,757,760,762			Woodliff Nathan	759
Simons Thomas	747,752,757,760,761	V ernam William	765	Woodward Richard	763
Simons Urfula	747	Urian Roger	746	Woolley John	746,750
Simpson John	755			Woolford Nell	749
Sixsmith Bryan	744,748	W agstaff James	764	Woolrich Thomas	744
Smith Roger	746	Walker Edward	763	Wyatt George	762,763
Smith Samuel	762	Walker Thomas	765	Wyatt John	765
Snezall Samuel	744	Ward Richard	744,751	Wyatt Mary	765
Somerfield Thomas	744,749,751	Ward Susan	764	Wyatt William	765
Spann William	746	Watkins Robert	750		
Spicer Robert	765			Y oung Edward	765

THE FIRST INDEX CONTAINING

The NAMES of the SUFFERERS in WESTMORLAND, WILTSHIRE,
and WORCESTERSHIRE. From Pag. 1, to Pag. 89, in the SECOND VOLUME.

A bbott James 35	Ayrey Tho. 10,24,25,35	Beardley Alexander 69,70
Abbot John 40,41,46	Ayrey Widow 35	Beale Thomas 61
Adams George 59	B adley Mary 62	Beare Mary 62
Airkill Michael 25	Baines Joseph 21,22,28,35	Beck Elizabeth 35
Alchuth Philip 85	Baines William 22,35	Beck James 10
Aldington John 52	Baines James 35	Beck John 25,28
Aldington Thomas 62	Baker Daniel 63	Bedman John 61,62,63
Alexander Thomas 6	Baker John 49	Bennett John 61
Alford John 69	Ball Thomas 62,66	Bennett Ralph 40
Allibone Joseph 77,78,79,81,83	Banbury Mary 76	Bennett Rich. 55,56,62,68
Allington Thomas 60	Banbury William 76,85	Bennett Sarah 62
Amor William 40	Barecroft Philip 63	Benson Barnard 35
Amsberry Richard 40	Barefoot Adam 60	Benson Jane 35
Andrews Elizabeth 62	Baring Paul 56,62	Berwick George 13
Andrews William 62	Barnes Christian 40	Berwick William 13
Annes Abraham 61	Barrett Charles 38,47	Betteris Jane 37
Ap-John Leonard 45,49	Barrett Thomas 43	Bezer John 39,40
Ap-John Mary 45	Barrow John 20	Billingham Mary 84
Archer George 47	Barrow Richard 30	Birket Christopher 19
Arlington Edmund 9	Barrow Robert 13,17,18,19,26,30	Birket Richard 24,26,28
Arms Abraham 66	Bartlett Joseph 46,47	Bisbrown Christopher 1,10,11,13,17,18,29,30
Ashgrove William 39	Bartlett Margaret 46	Bisbrown Jennet 24,25
Atkins Joan 45	Bartlett William 39	Bisbrown John 18,19
Atkins Richard 45	Barwick Jennet 35	Bisbrown Margaret 18
Atkinson Jane 30	Barwick John 17,23	Bisbrown Mary 18
Atkinson Katharine 35	Barwick Richard 17,24,35	Bisbrown William 25
Atkinson Jennet 17	Barwick Thomas 35	Bishop William 44
Atkinson Richard 25,27,28,29,30,31,32,33,34,35	Bateman Alice 35	Bissel John 60,85
Atkinson Robert 8,13,17,21,25,35	Bateman Dorothy 19	Blackmore Nicholas 61,63,68
Atkinson Thomas 8,24,29,32,35	Bateman Miles 18,19,24,25,26,35	Blagdown Barbara 37
Audland John 9,10,33,35	Bateman Mary 35	Bland William 13
Aynold Jane 46	Bateman Nicholas 26	Blithe Elizabeth 30
Ayrey Anne 6,10	Bateman Peter 26,35	Bodman Thomas 40
Ayrey John 13,35	Bayleys Elizabeth 61	Bolton John 10,13,17,20,25,35
Ayrey Mary 17	Baylis Robert 67,68	Booker Alice 76
Ayrey Richard 24,35	Bayly Simon 67	Booker John 56
	Bayly Thomas 41	Bourne Edward 37,69,65,66,68,69,70,77,78,79,80,81,83,87,89
	Beard Robert 56	Bowater

Bowater John	76	Carewright Sarah	62	Crewdson Richard	19, 26, 34
Bowman Henry	18	Carewright Thomas	50, 51, 52, 53, 55, 56, 62, 63	Crossfield George	26, 34
Bowman Robert	12	Chambers Daniel	18	Crossfield Mabel	34
Bownas Anthony	13, 19	Chambers Elizabeth	35, 36	Crossfield Stephen	24, 25, 34
Bownas John	26, 36	Chambers William	25	Cue James	44
Bownas Margaret	17	Chandler Abigail	40	Cummings	39
Bower John	61	Chandler John	61	Cuttine Alexander	49
Braithwaite Bryan	26	Chandler Thomas	60	Davis Edward	56
Braithwaite Elizabeth	30	Chandler William	41, 42, 44		49
Braithwaite George	26	Clark Francis	61	Davis John	49
Braithwaite John	30	Clark John	24, 35, 36, 46, 61, 63, 66, 68	Dawson Matthew	123
Braithwaite Richard	26	Clark Katharine	17, 35, 84	Deane Alice	64
Braithwaite Thomas	26	Clark Mary	60	Deane Elizabeth	61
Brantly Anne	62	Clark William	84	Decke William	38, 39
Briggs John	35	Clarkson James	44, 35	Denkin Nicholas	13, 24, 35
Brinton William	85	Clarkson Richard	35, 35	Denison George	13, 24, 35, 36
Briggs Edward	1	Cloughton Thomas	35	Dewsberry William	53
Brinke Richard	35	Clayton Anne	39	Dickinson John	10, 20, 24, 25, 28, 33
Brinkworth Edward	44	Cleasby Thomas	23	Dixon Christopher	26, 30
Brittain Richard	20	Clements John	52, 54, 55, 56, 61, 62, 63	Dixon George	26, 30
Brittain William	40	Clements Nathanael	60, 62, 63	Dixon John	28, 29, 30, 34
Brown Edward	40, 47	Clements Sarah	43	Dixon Isaac	26, 30
Brown Francis	49	Cloud William	39	Docwra Thomas	29
Broadwell Richard	61	Cloudsdaie Ellen	17	Dodson Francis	40, 47
Brotherton Thomas	61	Cloudsdaie Thomas	36	Dobbins Thomas	61
Brown John	13, 20, 40	Coale Josiah	18	Drake Thomas	62, 63
Bryant Richard	37	Cocke Widow	13	Duke Thomas	70
Bryant Robert	37, 40	Cole William	46	Dunton Thomas	61, 67, 70, 71
Bullock Thomas	40	Coleman Nathanael	44	Eastmead Arthur	40
Burden Jeremiah	44	Coleman Thomas	44		68
Burden Thomas	18	Collins Elizabeth	62	Edwards Edward	68
Burge William	42	Collins John	40, 49	Elcock Thomas	49
Burlingham John	83	Collins Samuel	62	Elleray William	24
Burrough Alice	30	Collins William	61, 67, 68	Elleray William	26, 28, 35
Burrough Arthur	8, 11, 23, 27, 29, 33, 35	Comly John	49	Ellwood Thomas	26
Burrough Edward	8, 17, 18, 24	Comwell Joseph	46	Emes John	56
Burrough Richard	13, 18, 24, 25, 35, 36	Cooke Edward	76	Emms John	35
Burton Joan	61	Cooke Thomas	88	English Richard	61
Burton Mary	61	Coole Benjamin	49	Escrigg Agnes	35
Button Robert	42, 44	Coole Mary	40	Eskill Michael	35
C		Cooper John	35	Evans Joyce	62
		Cooper Thomas	35	Evans Thomas	62
Caddick Thomas	85	Cooper William	19, 35	Eve James	44
Camm Alice	29	Copeland Thomas	26, 30	Ewens Robert	59
Camm Mabel	8	Corbett James	84	Ewins John	62
Camm Thomas	19, 22, 23, 27, 29, 30, 36	Corney James	21	Eyre Mary	43
Campden John	88	Cornthwaite Hugh	27	Fallowfield Cicely	35
Careless Elizabeth	61	Coupland William	36		35
Carter Thomas	61	Courten Elizabeth	58	Fallowfield Grace	35
Cartwright Edward	84	Crabb Thomas	38, 39, 40	Fallowfield James	17, 20, 24, 35, 36
Cartwright John	62, 68, 71	Cragg Alice	35	Fallowfield Lancelot	13, 20, 24, 35, 36
Cartwright John	62, 68, 71	Cragg Edward	29, 30, 35, 36	Fallowfield	
Cartwright Rob.	52, 53, 54	Cragg Thomas	27		

608 *First* INDEX of NAMES in the Second Volume,

Fallowfield Margaret	17	Gibbs Henry	67,68	Harris John	46,47,49
Fallowfield Thomas	24,35	Gibbs Edward	61,67	Harris Mary	62
Fallowfield William	13	Gibson Elizabeth	17	Harris Thomas	60
Farnsworth Richard	52,60	Gibson Hugh	17	Harris William	61
Farrer William	10,24	Gilbert Edward	46	Harrison Cornelius	84,87
Fawcett Edward	10	Giles John	60	Harrison James	29,30,33,34,36,69
Fawcett John	25,35	Gingell John	44,47	Harrison Jane	35
Fawcett Thomas	25,35	Glover Rowland	36	Harrison Reginald	35
Fell Christopher	20	Godfrey Mary	62	Harrison Mary	26
Fell Elizabeth	30	Goldney Adam	38	Harrison Thomas	28,29,30,34
Fell James	29,30,33,34,36	Goodacre Thomas	60	Harrison William	28
Fell John	17,19,26,31	Goodman Mary	38	Harlden Robert	30
Fell Isabel	25	Goulborne John	87	Harvey Francis	61,63,66
Fell Leonard	26	Graham Thomas	19	Harvey William	61
Ferris Susanna	38	Graham Widow	19	Hawkins Roger	38
Fidoe Richard	61,63,66,67,68	Grant John	39	Hawden William	26
Field William	85	Grave James	26	Hawkswood John	88
Fincher Francis	63,66,71,77,78	Grave Jane	35	Hakeft Thomas	77,83,84
Fisher Henry	17,30	Grave Margaret	35	Haydon Henry	77
Fleming Mary	32	Grave Thomas	26,30,35	Haynes Elizabeth	62
Folkes Richard	70	Grave William	26	Hayton Richard	35,36
Foot Robert	44	Gray Edward	25	Hayward Thomas	71
Forrest William	46	Greenway Thomas	40	Hebson John	35
Fort George	66	Gregg Bridget	24,27,29,30,35	Hebson Richard	6
Fothergill John	8	Gregg Dorothy	35	Hebson Wm.	8,10,13,18
Fothergill William	35	Gregg Jane	32,33,34	Heming Anne	60,61,71
Fowler Henry	60	Gregg Joseph	27,29,33,34,36	Hardson William	33,34
Fowler Stephen	88	Grove Richard	62,63	Henshaw Anthony	88
Fowler Thomas	56	Grimes Robert	85	Hickock Richard	60
Fox George	71,72,73,74,75,76,77,80	Gubbins Joseph	88	Hickman John	40
Franklin Mary	49	Gunn John	61,88	Hicks Jane	60,61
Frensham Joseph	52	Guy Edw.	13,20,35,42,44	Hill Richard	78,79,80,81,83
Frensham Joshua	53,55,56,57,62	Guy Katharine	35	Hill Robert	76
Frensham Sarah	62	H acket Thomas	63	Hilliard John	49
Freeman Thomas	62,63	Hadwen Robert	29	Hilliard Richard	44,49
Froud Thomas	40	Hadwin William	35	Hilliard Robert	49
Fry John	40	Hale David	41	Hillier Alice	40
Fry William	39,42,44	Hale Joan	42,47	Hitchcock William	36,38,39,40,47
Fry Zephaniah	47	Halford John	71,72,76	Hitchins Jacob	88
G Aine John	44	Halhead Miles	9,19	Hobson John	13,24
Gardener John	39,47	Hall David	39	Hobson Thomas	13,17
Gardner Thomas	35	Hall Edward	61,67	Hodgkins Millicent	88
Garner John	42	Hall John	56	Hodgson John	20
Garnet Agnes	26	Hall William	61	Holme Eliz.	17,24,25,35
Garnet Jane	26	Hancock Anne	49	Holme Jacob	30
Garnet John	26	Hancock Jane	49	Holme Jane	35
Garnet Isabel	8,10,35	Hancock John	49	Holme John	19,25,30,35
Garnet William	26	Hand John	43	Holme Mary	17,20,23
Gawen John	44	Hardman Elizabeth	62	Holme Reginald	28,29,30,35
Gerish Anne	40	Hardman Mary	62	Holme Richard	17,19,30
Gerish Mary	49	Harmer George	47	Holmes Thomas	9,17,19
Gerish Thomas	43,47	Harris George	44,49	Holt Bridget	35
		Harris Elizabeth	40	Holland Francis	62
		Harris Gervas	89	Hopkins	

Hopkins John	61	Lancaster Bryan	13,17,31,	Mince Thomas	87,89
Horseman Henry	10		33,34,36	Mitchel Mariam	35
Horton Mary	62	Langhorne Michael	10	Moggeridge Leonard	47
Horton Samuel	61	Langhorne Thomas	10,13,	Moore Henry	40
Horton Thomas	61		17,20,22,24,25,35	Moore John	36
Hubbersty Miles	9,19	Langston Mary	62	Moore Sarah	32
Hubbersty Stephen	9	Laurence Thomas	37,39	Moore Thomas	23,33,34,
Hudden Robert	39	Lawson Francis	17,35		36
Hudson Elizabeth	36	Lawson Thomas	24,35	Moorthwaite William	23
Hudson John	24,25,27,29,	Laycock Anne	17,35	Moreland John	13,17
	30,31,33,34,35,36	Laycock Henry	24,35	Moreland Elizabeth	17
Hudson Isabel	33,34,35	Laycock William	36	Morley Samuel	17
Hudson Thomas	25	Leader Bridges	39	Morley Thomas	40
Hudson William	36	Leake Mary	62	Moser Peter	10,18,24,25
Huggonson Tho.	27,30,36	Leigh Oliver	29	Moxon William	38,41,42,
Hulett William	49	Leighton Oliver	36		44,48,49
Hunt John	69,77,83,84,89	Leonard John	44	Muckeld William	20
		Lewis Edward	63,68,69,70	Munday Francis	40
		Lewis Richard	36,63		
J ackson James	29,35	Lickburrow Henry	36		
Jackson Peter	26	Linton Dudley	68	N ayle Robert	70,71
Jackson Sarah	35	Little William	85	Naylor James	1,2,3,4,5,6,
Jackson Tho.	29,30,35,36	Livelong Richard	46		52
Jackson William	30,35	Loe Mary	37	Nelson John	35
Jay Edward	40	Long Henry	44	Nelson Mary	35
Jay John	38,39,45,47	Lorimer Dorothy	17,27,	Nelson Sarah	35
Jennings John	40		30,35	Newby Israel	30
Jenkins John	61,68	Lower Thomas	71,72,73,	Newby Margaret	58
Jenkins Thomas	61,68		74,75	Newby Robert	30
Ingram Henry	40	Luffe Edward	40,42,44	Newcomb John	61,67,84
Johnson Anne	62	Luffe John	44	Newcomb Robert	61
Johnson Jane	10			Newey Edward	62
Johnson John	61,67	M achew Margaret	35	Newton Laurence	20
Johnson Widow	18	Mantell Samuel	61	Nicholson Jane	35
Jones Edward	84,87,89	Manfergh William	17	Noise Israel	39
Jones Hugh	88	Maris George	71	Noise Samuel	38
Jones John	41,49	Marshall Charles	47	Noye Israel	46
Isaac William	46	Marshall Edward	44	Noye Samuel	40,47
Ismead Richard	62	Marshall Philip	52,62	Nuby James	19
Jukes Thomas	61,66,77	Martin Mary	49		
		Martin Thomas	45	O akley Anne	84
K ellaway Joseph	49	May John	40		
Kemp Arthur	61,62,63	Matthews William	83,34	P acks Henry	84
Kendal John	13	Meakin William	61	Paker John	38
Kendal Thomas	23	Medwell Anne	62	Panter Joseph	47
Kingham John	44	Mence Thomas	83,84	Pardoe William	69,77,
Kirby Richard	60,61	Mercer Thomas	40		83,89
Kitchen Elizabeth	19	Meredith Roger	85	Pardoe Walter	84
Knight Francis	52	Merryweather Andrew	40	Parke Margaret	29,35
Knight George	61,63,65	Merryweather John	40,41	Parke Richard	8
Knight John	52,53,55,56,	Middleton John	10,17,25,	Parke William	18,25
	77,79,80,81,83,84,87		35	Parker Isabel	61
Knight Ruth	56,62	Middleton Dorothy	17,23,	Parker Richard	89
			25,36	Parker Widow	89
		Middleton Robert	36	Parnel James	52
L aite Richard	89	Miller John	44	Parr William	61,63,76
Lacey Benjamin	46	Millidge John	49	Parrot	

610 *First* INDEX of NAMES in the Second Volume,

Parrott Richard	21	Rigg John	30,34	Sill Thomas	8,18
Parsons Nicholas	49	Rigg William	26	Simonds John	62
Partridge Ezekiel	68,76	Roads John	70,84,85	Simpson Elizabeth	25,35
Payton Richard	61,63,70	Roberts Abraham	61,63,	Simpson Martin	24,25,35
Payton John	84		66,68,70	Simpson Mary	35
Pearson Agnes	35	Roberts Barnard	62,63	Simpson Richard	20
Pearson Gervas	61,66,68	Roberts George	77	Simpson Robert	24,25,35
Pearson John	13,20,24,	Roberts Richard	83,84	Simpson William	35,60,61
	25,35	Roberts William	60,62,69	Skamell Edward	40
Pearson Susanna	61,62,66	Robertson James	35	Skinner Anne	61
Pearson Thomas	13,20,24,	Robertson Thomas	8,10,18,	Skyring Henry	33,34,36
	25,35		22	Skyring Mary	29
Peck William	61	Robinson Anne	23	Skyring Richard	29,36
Penn Walter	44	Robinson George	62	Smart Edward	47
Pennington Thomas	26	Robinson Anthony	24,35	Smart Henry	69,83,84,87,
Pepper Mary	19	Robinson Edward	8,13		89
Perkins Elizabeth	62	Robinson John	17	Smart Roger	38,42
Perkins William	61	Robinson Mary	24	Smith Anne	17
Phelps Thomas	41	Robinson Robert	36	Smith Bridget	62
Pierce Benjamin	62,63	Robinson Thomas	23	Smith Daniel	37
Pike John	66	Rowlandson James	10	Smith Elizabeth	20
Pinder Anthony	25	Rudge Hannah	62	Smith Hugh	79
Pinder John	24,27,32,35	Ruffel Richard	61	Smith Humphry	50
Pinnell Henry	47	Ruffel Sarah	62	Smith Jennet	17
Pitt William	59,61,66,67,	Ruffel William	60	Smith John	42,44
	68,70			Smith Mary	49
Pitway Captain	51	S ale William	71	Smith Robert	47,52,55,56,
Pitway Elizabeth	62	Salkeld John	13		61,62,63,64,65,67,71
Pitway Francis	62	Salkeld Isabel	35	Smith Thomas	17,20
Pitway Edward	52,54,55,	Sands William	26	Smith William	61,62
	56,58,62	Sandys Samuel	12	Somner Martha	49
Pitway Stephen	56,62,	Sankey William	89	Somner Mary	49
	68,88	Satterthwaite Edward	26	Sourby Thomas	13
Player William	38,49	Savage Thomas	20,23,35	Southwood Edward	39
Preston Agnes	30	Savage Wm.	20,23,35,36	Sparrow Thomas	38
Preston John	24,27,32,35	Sawrey Miles	26,30	Spicer Giles	49
Preston Thomas	27,29,30,	Scaife James	23	Spooner John	7,8
	35,36	Scaife John	25,35	Stanley John	8,9
Price Ellen	62	Scaife Isabel	35	Stanton Edward	61,63,66,
Price John	63,68	Scaife Michael	17		84,87
Pricket John	56	Scaife William	17,25,35	Stevens John	47
Putheroe Savaker	56	Segar Thomas	41,49	Stevens Richard	69
Pye Mary	33	Self Jane	44	Stevens Robert	40,43
Pye Richard	33	Self Isaac	39,43,44,49	Stevens William	61
		Self Mary	49	Stevenfon Richard	35
R afey Robert	40	Shearman John	23,35	Stevenfon Rowland	35
Rasmus Jeffery	66,68	Shaw Robert	35	Stevenfon William	35
Rawes Wm.	26,28,30,34	Shell Benjamin	43	Storr Edward	40
Rawlins Dorothy	43	Shell Jane	49	Storr Robert	37,39
Rawlins Stephen	43	Shell Jonathan	47	Story Barbara	36
Read Elizabeth	62	Shergold Robert	49	Story Charles	10,18,22,29,
Read John	56	Shore William	49		34,36
Reeves Thomas	70,84,87,	Shurmer Giles	39,42	Story Elizabeth	11
	89	Shorthaze Elizabeth	62	Story Robert	10,13
Reynolds Edward	69,70	Shord Joseph	84	Story William	10
Reynolds Sarah	76	Sill James	10	Stovey William	44,45,47
Rickvant Thomas	85	Sill Richard	8,29	Stump Richard	43
				Suart Martin	26,30
					Suart

Suart Nicholas	24,25,26,28,35	Undrill Jacob	56	Whitehead Grace	17
Suart Rowland	26,35,36	Undrill Joseph	56	Whitehead Isabel	17
Sumner Robert	40	W	Aite John	Whitehead William	17,20,24,35,36
Sutton Agnes	35			Wickham Arthur	40
Sutton Edmund	35,36	Waite Thomas	61	Wiggen Joan	60
Sutton Edward	24,36	Wakefield Roger	25,35	Wilkins Daniel	88
Sutton John	19,23,24,35,36	Walker Anne	61,62	Wilkins Nicholas	85
Sutton Richard	37	Walker Barbara	62	Wilkinson Christopher	20,24
Swainson Jane	29	Walker David	56,62,63	Wilkinson Daniel	61
T	Andy Joan	Walker Edward	56	Wilkinson Elizabeth	17
		Walker George	35	Wilkinson Nicholas	61
Tandy John	52,62	Walker John	30,34	Wilkinson William	26
Tandy Joseph	62,63	Walker Joseph	61	Willetts Martin	61,88
Tandy Margaret	62	Walker Miles	13,14,17,21	Williams Rowland	49
Tandy Robert	62,63	Walker Richard	17,21,55,60,68,70,83,84	Williamson Agnes	30
Teeber George	8	Walker Robert	30	Williamson George	26,30
Teasdale Robert	25,35	Walker Widow	62	Williamson Margaret	30
Thompson Agnes	35	Walker Sarah	62	Williamson Tho.	23,26,30
Thompson Anne	23,36	Walker William	27,29,52,55,56,68	Williamson William	30
Thompson Daniel	8,18	Wall Hannah	62	Willis Henry	40
Thompson George	26,28,35	Wall James	52,55,56,58	Willis William	38
Thompson Jane	35	Wall John	52	Wilson Agnes	26
Thompson John	17,19,24,25,26,28,30,35	Wall Joseph	61	Wilson Allen	10
Thompson Isabel	35	Wall Richard	61	Wilson Dorothy	34
Thompson Margaret	30,33,34,35	Waller Robert	27,29,31,34	Wilson Margaret	35
Thompson Nicholas	28,33,35,36	Waller Margaret	32	Wilson Michael	34
Thompson Richard	11,23,27,28,29,35	Wallis Elizabeth	43	Wilson Rebecca	34
Thompson Rob.	26,28,35	Wanarton Joshua	61	Wilson Rowland	24,35
Thompson Sarah	35	Ward Elizabeth	35	Wilson Sarah	35
Thompson Simon	27,29,33,34,35,36	Ward Henry	8,10	Wilson Thomas	31
Thompson Thomas	35	Ward Thomas	35	Wilson William	26
Thurston Thomas	61	Wareing Job	83,84	Winchworth John	38
Thurnbeck John	17,21,23,28,36	Wareing John	77	Winter Edward	13,17,20,23,35,36
Tibbotts Anne	39	Warman Rose	39	Winter Eleanor	17
Tibboth John	39	Warrier Rowland	17	Winter Jane	17
Tilsley Mary	60	Washington Thomas	36	Winter Robert	13,17,20,23,35,36
Tinker John	24	Watkins Morgan	18	Withers Ralph	38,40,45
Tinkle John	35	Watson Grace	33	Withers Thomas	37
Tombs Elizabeth	62	Watson John	14,28,34	Wood John	70
Tombs John	71	Watts John	71	Woodrove Thomas	61
Tomkins Robert	63,66	Wayman Mary	35	Woodward Joan	62
Toogood Agnes	35	Weaver David	63	Woodward John	52,55,56,62,63,88,89
Toogood William	35	Weaver Richard	52,55,56	Woodward Richard	71
Townsend John	63,66	Webb William	61,68	Woodward Thomas	56
Tyball John	40	Wells Thomas	63	Wright Chrizigen	60
Tyler John	71	West Robert	40	Wright John	63,68
U	nderwood Martha	Weston Henry	83,84	Wright Thomas	8,29,60
		Wharton George	27,35	Wyburgh Thomas	35
Underwood Mary	46	Wharton Margaret	35	Y	Eates John
		Wheeler Charles	46		
		Wheeler Roger	44,49	Yeates William	22,36
		Whiller Richard	61		
		Whinfall Agnes	17		
		White William	61		
		Whitehead Elizabeth	35		

612 *Second* INDEX of NAMES in the Second Volume,

THE SECOND INDEX

CONTAINING

The NAMES of the SUFFERERS in YORKSHIRE, from Pag. 89,
to Pag. 176, in the SECOND VOLUME.

A bbey John 103	Armitage Joseph 104	Baines William 110
Abbey William 103, 170	Armstead Christopher 101, 130, 152	Bairstow John 109
Abram Philip 153, 170	Armstead John 101, 170	Baites Anne 171
Abram Roger 158	Armstead Richard 131, 150, 152, 170	Baites John 159
Acklam Peter 99, 143	Armstrong James 144	Baker Thomas 146
Adamson Mary 120, 121, 125, 130	Arnold Joseph 170	Balderstone John 101, 134, 137
Addison Robert 121, 122	Arnold Susanna 134, 137	Baldwin John 150
Addison Thomas 101	Arthington Robert 144, 163, 170	Ball Martha 154
Addyman Richard 101	Ashton Anne 135	Bambrough Thomas 112, 137
Agar Thomas 102	Ashton Isaac 157	Banks James 101, 131
Ainsley John 165	Atkinson Agnes 97	Banks Joseph 110
Akroid Thomas 104	Atkinson Edmund 168	Banks Thomas 152, 170
Aldam John 144, 163	Atkinson Edward 101, 110, 131, 136, 152, 170	Barber John 150, 155, 170
Aldam Rebecca 170	Atkinson George 101, 131, 170	Barber Joshua 171
Aldam Thomas 89, 91, 95, 97, 137, 144, 163, 170	Atkinson Henry 158	Barber Samuel 108
Aldam William 109	Atkinson James 131, 170	Barber Thomas 152, 170
Allason George 159	Atkinson John 97, 101, 102, 110, 170	Barker William 101, 131, 141, 159
Allen John 100	Atkinson Isabel 122, 123	Barker Edward 100, 105, 154, 157, 158
Allerfon Bartholomew 101	Atkinson Peter 130	Barlow Samuel 154
Allison Henry 135	Atkinson Richard 122, 123, 131	Barnley James 104
Alman William 95	Atkinson Robert 101, 110, 131, 136, 152, 170	Baron John 105, 143, 171
Amber Dionis 170	Atkinson Thomas 102, 103	Barracough Avery 101
Ambler Dennis 170	Atkinson William 141, 150, 154, 157, 158, 164, 170	Barrow John 111
Ambler Henry 101	Atley Deborah 136	Barrett Abraham 152
Anderfon John 170	Attach John 170	Bartlett John 151
Anderfon Thomas 133	Avery Joseph 128	Bartlett Joshua 153
Anderfon William 152, 156	Austwick James 151, 165, 170	Barwick Grace 106
Andhouse John 101		Barwick Thomas 101
Ansfley Ralph 120, 121, 123, 124, 125, 126, 129, 130		Barwick Robert 99, 100
Appleby John 111		Batley Richard 134
Appleby Laurence 127, 128		Batty Richard 101, 104
Appleby Richard 101		Batters Thomas 169
Appleton Thomas 101, 139, 170		Battersby Thomas 171
Appleyard John 150, 153	B ainbrigg John 136, 156	Bayley Henry 148, 150, 169, 171
Appleyard Richard 103, 107	Baines Gabriel 171	Beaumont Robert 134
	Baines Joseph 101, 110	Beck John 100, 102
		Becket

Becket Thomas	152, 155, 157, 158	Bland George	95, 101, 152, 170	Bramley Christopher	94, 95, 96, 105
Beckwith Marmaduke	102, 125, 126, 127	Bland Jane	165	Branthwaite Edward	110, 136
Beckwith William	125, 126, 127	Bland Richard	165	Branthwaite Thomas	136
Beedon Thomas	122, 123, 130	Blamley Christopher	101	Brattingly Christopher	96
Bell Abraham	150	Blafhall Francis	101, 153, 157, 170	Brayfit John	154
Bell Adam	150	Blafhall Henry	158, 164	Breckon Francis	131, 156, 159
Bell Anne	98	Bleakey Thomas	171	Brigg Abraham	150
Bell Henry	128	Blinkhorne Josiah	131	Bridgwater Jane	126, 127
Bell John	102	Blithman Richard	96, 101	Bridgwater Thomas	126
Bell Robert	102	Blossom William	111, 143, 146, 158, 171	Briggs Thomas	101
Bennett John	141	Blythman Richard	103, 145	Brittain Booz	110, 111
Bennyman James	141	Bolland John	150	Broadhead Anne	145
Benfon Dorothy	90	Bolton Robert	128, 129	Broadhead Jane	145
Benfon Anne	154	Bolton William	101	Broadhead Jonathan	145
Benfon Thomas	158	Bomfton John	104	Broadhead William	101, 109, 111, 145
Bentham John	150	Bond James	150, 164	Broadhead Mary	109
Bently James	150, 170	Bond Judith	142	Broderick Cuthbert	141
Bently John	170	Bond Thomas	150, 168	Brook Benjamin	143
Berwick Robert	95, 105	Boone Judith	108	Brook John	152
Best Anne	96	Booth Francis	149	Brooksbank Mary	139, 146
Best Katharine	109	Booth George	155	Brooksbank William	102, 137
Beston Barbara	125, 126, 127	Boothe Elizabeth	158	Brough George	127, 128
Beston Mary	125, 126, 127	Booth Jonas	101, 133, 150, 171	Brown Christopher	101
Beswick Francis	134	Booth William	154	Brown John	102, 165
Beverly John	170	Boothman Richard	150, 171	Brown Elizabeth	103
Bickles John	104	Boswell Richard	102	Brown William	102
Bielby John	170	Botell Francis	137	Brown Robert	102
Billany Tho.	141, 146, 171	Bothomley Jonas	104, 110	Brumskill Michael	150, 164
Bines Abraham	101	Bothomley Joshua	150	Brush Richard	135
Bines Mary	150	Botterills Elizabeth	105	Brush Ralph	102
Bines Samuel	101	Boulby Thomas	150, 168	Buck Margaret	135
Binkes Elizabeth	123	Boulby Ralph	168	Buck Thomas	135, 164
Binkes Mary	123	Boulty Judith	134, 169	Buckell William	153
Binkes Richard	112, 122, 123, 130	Boulty Thomas	134	Bulmer Robert	121, 135
Binns Samuel	96	Bourne John	149	Bulmer Thomas	125, 135
Bird John	101, 105, 111	Boyes James	156	Bunting John	101
Birtwistle William	153, 170	Boyes Robert	107, 112	Burgefs Mary	135
Bishop Richard	107	Bownas Sarah	101	Burgefs John	144, 152, 157, 158, 162, 171
Bispham John	125	Bowzer Thomas	100	Burdett Matthew	145
Blackburne Anne	126, 127	Box George	171	Burleigh John	170
Blackburne Charles	102	Box John	171	Burleigh Mark	170
Blackburne Priscilla	109	Box Josiah	137, 171	Burloe John	144
Blackburne Richard	96	Bracewell Richard	150	Burkitt James	141
Bladworth John	101	Bradbury Francis	158	Burkitt William	150, 171
Bladworth William	101	Bradford John	137, 146, 165, 170	Burnley James	108, 109
Blakeling Anne	90	Bradley James	104, 105	Burnley Joseph	101
Blakeling Francis	110, 168	Bradley John	135	Burnley Joshua	134, 137
Blakeling John	105, 110, 136, 157, 162, 167	Bradley Manger	136	Burne Anne	105
Blakely John	101	Bradley Richard	102	Burne Francis	105
Blakely William	136	Bradley Thomas	149	Burnyeatt John	108
Blakelock Anthony	102	Bradshaw John	162	Burr Thomas	137
Blakine John	101	Braithwaite John	154	Burrell Stephen	158
Vol II.				Burrow	

614 *Second* INDEX of NAMES in the Second Volume,

Burrow Joanna	151	Chaytor Elizabeth	120	Constable Thomas	109
Burrough Robert	96	Chaytor Jane	120, 121, 125,	Confett Francis	127, 128
Burton Clare	137		129	Cooke John	108, 111, 161
Burton Jeremy	103	Chaytor John	120, 121,	Cooke Nicholas	134, 161
Burton Henry	159		125, 129, 165	Cooke Richard	161
Burton John	144	Cherry Elizabeth	121, 122	Cooke Robert	101, 134, 141
Burton Miles	144	Cherry Lucy	122	Cooke Thomas	101
Burton Robert	101, 137	Chipp's Elizabeth	129	Cooke William	101, 105,
Busby John	137	Chipp's Thomas	128, 129		129, 136, 150, 161
Busb Mary	156	Chorley Alexander	101	Cookson James	102, 134
Busb Thomas	156	Clark Alice	135	Cookson Josiah	102, 134
Butterfield Jonas	170	Clark Bryan	136	Cookson Robert	129
Butterfield Richard	157	Clark Henry	126, 127, 171	Cookson Sophia	95
Buttery Isabel	101	Clark Jennett	171	Cooper John	102
Buttery Robert	134, 137	Clark John	102, 129, 135,	Cooper Anne	168
			171	Cooper George	134
C Aiph Peter	100	Clark Joseph	101, 149	Cooper Margaret	154
Calvert James	124, 171	Clark Michael	101	Cooper Peter	134, 162
Campion John	156	Clark Robert	104	Cooper Thomas	145
Campion Edward	156	Clark Richard	129, 131	Cooper William	162
Camplin George	131	Clark Ralph	171	Corner Robert	154
Camplin John	102	Clarkson John	171	Corney James	95, 136
Canby George	145	Clarkson Katharine	134	Corney Miles	131
Candy George	101	Clarkson Mary	111	Corney Robert	128, 141
Canoby Charles	101, 133	Clarkson Robert	141	Corney of Wilton	131
Canoby James	101, 133	Clarkson Thomas	100	Cotton William	104
Cant William	156, 159	Clarkson William	134, 137	Coulson Mary	133
Capstack George	144, 150,	Claughton John	171	Coulton Edward	103
	156	Claughton William	146,	Coupland Anne	123
			165, 171	Coward Anne	122, 123
Carlisle George	101, 131,	Claxton Anthony	127	Cowel John	154
	171	Claxton Jane	125	Cowel William	154, 168
Carnelly William	109, 111	Clayton John	104	Cowlam William	137
Carnby William	101	Clayton Robert	104	Cowling Robert	104, 136,
Carr Anthony	112, 137,	Clayton Wm.	101, 104, 137		168
	142, 146, 171	Clements Thomas	135	Cowling John	101
Carr James	131, 149, 152	Clifford George	102, 129,	Crabtree John	101, 108
Carr John	171		135	Crabtree William	104
Carr Richard	129, 139, 146,	Clifton George	159	Crake John	102
	165	Clifton William	100, 103	Cramock John	103
Carr Nicholas	122	Clough Jane	133	Crathorne John	100, 105,
Carrus William	171	Clough Richard	171		161
Carter Ellen	108	Clough William	110	Crawfoot John	127, 128
Carver Robert	103, 133	Coates John	146	Crawfoot Margaret	128
Catley Edmund	165	Coates Thomas	145, 151	Crawshaw Elizabeth	108
Chandler John	150	Coatsworth Mary	133	Creffick John	165
Chapis Thomas	129	Cock Henry	101	Crisp Stephen	98
Chapman Christopher	101,	Cock Richard	101	Croft George	108
	109	Cock William	153	Croft James	101
Chapman John	101, 131,	Cockshutt Dionis	101	Croft John	110
	141	Cockshut John	150	Croisdale William	99
Chapman Robert	101	Collier Anthony	103, 151	Cromack Henry	150
Chapman Roger	135	Colbourne Richard	151, 157	Crook John	136
Chapman Thomas	129,	Collins Thomas	102	Crook Katharine	108
	131, 171	Colson Mary	111	Crook Thomas	136
Chapman William	101, 171	Colton Francis	137	Crook William	127
Chafe Mercy	165	Conyers James	101, 143,	Crosby Peter	102
Chatt Philip	99, 100		146, 171	Crosby Thomas	151
				Crosby	

Crosby William	102, 134	Dickinson George	131	Ellington William	126
Crofs George	100	Dickinson James	145	Ellis Frances	111
Crofsley Anthony	143, 153, 168	Dickinson John	142, 146	Ellis Francis	150, 151, 172
Crofsley Jane	136	Dickinson Henry	101, 109, 133, 144	Ellis George	102, 109, 111
Crofsley Christopher	128, 129	Dickinson Roger	107, 112	Ellis Henry	102, 109, 158
Crofsdale William	104, 136, 150	Dickinson Stephen	107, 112	Ellis John	97, 101
Crofsthwaite Samuel	141	Dickinson Wm.	96, 110, 150	Ellis Mary	109
Crowder John	104	Dickson Abraham	101	Ellis Thomas	102, 104, 109, 172
Crowder Thomas	161	Dickson James	124	Ellis William	109, 172
Crowdale William	101	Dine Robert	110	Ellison Benjamin	165
Crowther Dorothy	108	Dison Henry	153	Ellison Joseph	102
Crowther Edward	107, 108	Dixon Katharine	131	Ellithorpe Sebastian	133, 153, 169, 170, 172
Crowther Nathanael	104	Dobson Anne	127, 128	Elstoby John	129
Crowther Samuel	154, 165	Dobson John	144	Emmatt Francis	150
Crumbleholme George	161	Dobson Richard	102, 134, 171	Emmerson Richard	107, 108, 110
Cumberland Wm.	152, 171	Dobson Rob.	127, 128, 131	England Thomas	100, 133
Cundall Wm.	109, 111, 165	Dockra Thomas	96	English Thomas	165
Cutler Thomas	171	Dodgson John	101	Ermshaw Emmatt	96
Cutter Robert	120, 121, 126, 129, 137, 144, 171	Dodgson Thomas	102	Ermshaw William	96
Cutforth William	171	Dodson Thomas	136	Efdell John	135
Cutts Thomas	101, 134, 137, 143	Dogin William	126	Esh Jane	133
D ale Matthew	102, 134, 171	Don Francis	124	Esh Richard	133
Dale Robert	101	Doodat John	121	Eshburne Frances	105
Daniel Edward	154, 157	Doughty William	141	Eshburne Thomas	105
Darfield Christian	112	Downing John	157	Evans Edward	139, 157
Darwin George	136, 171	Downing William	109	Evertson Robert	102
Dawney Paul	96	Dowland Thomas	102	Ewbank Henry	135, 154, 165
Dawney Magdalen	134, 137	Downties William	137	F allowfield George	134, 172
Dawney Susanna	94, 134, 137	Dowty Henry	102	Farrer William	120
Dawson Elizabeth	103, 109	Drake John	104, 150	Farthing Robert	133
Dawson John	101, 136	Drake William	102	Farthing Susanna	107, 108
Dawson Jonathan	171	Drape Robert	133	Farthings William	105
Dawson Joshua	155	Drew Peter	158, 171	Fawcett Thomas	122, 123
Dawson Mary	136	Driver Roger	151	Fawcett Walter	156, 159
Dawson William	100	Driver Tho.	137, 150, 151	Feetham Edward	128, 129
Dawtreay James	171	Duggleby John	156	Fewson David	100
Day Matthew	102, 134, 171	Dunning George	171	Fielding John	136, 143, 152, 153, 168
Deacon Richard	134	Dunning James	105	Fielden Joshua	153, 168, 172
Dearman John	171	Dunning John	135, 171	Fielden Martha	152, 153
Deighton Eleanor	159	Dunning Mary	135	Firth John	152, 153
Deighton John	102, 134	Dunning William	135	Fisher Edw.	120, 127, 128
Dennison Henry	136	E astburne John	150	Fisher Francis	133
Dennison Thomas	101, 131, 135	Edwards Christopher	172	Fisher John	144, 172
Dent John	136, 145, 150, 156, 158	Elbeck Mary	165	Fisher Mary	89, 90
Dent Matthew	128	Elbeck Stephen	172	Fisk Richard	135
Denton Joseph	141	Elgin Stephen	172	Fletcher Sarah	172
Dewel John	106, 108	Ellam John	152, 153, 159	Fletcher William	165
Dewel Samuel	171	Ellerby John	172	Flower Francis	172
		Ellerton James	133	Flower George	146, 172
		Elletson Benjamin	154, 157, 158	Flunders Christopher	141, 172
		Elliker Laurence	111	Flunders	
		Elliker Tho.	100, 105, 111		
		Elliker William	105, 111		

616 *Second* INDEX of NAMES in the Second Volume,

Flunders John	125, 126, 127, 172	Gill Christopher	157	H acker George	121
Flunders William	141, 172	Gill Henry	150	Hackney William	133
Ford Philip	107	Gilpin John	172	Haddock John	125
Foggett John	172	Gislop John	102	Haddon John	126
Fort Henry	102	Glaister Rowland	104	Haggett Margaret	108
Forefide Roger	165	Glemmonds Thomas	130	Haggett Richard	108
Foster Anne	129	Godrick John	102	Haggett Robert	110
Foster Matthew	102	Golding William	110	Hague Thomas	157
Foster Richard	102, 135	Goldborough Peter	127, 128	Hair Henry	173
Foster Thomas	102	Goodaire Thomas	90, 137	Hairft William	173
Foster William	101, 128, 129, 133	Goodburne Tho.	102, 103	Halden Richard	134
Fothergill John	143	Goore Edward	146	Halifax Robert	149
Fowler Henry	94	Goslin Robert	120, 121, 125	Hall John	96, 98, 106, 112, 126, 130, 131, 137, 139, 172
Fowler Mary	133	Gott John	158	Hall Christopher	136
Fowler Robert	100	Gounder George	128	Hall James	153
Fox Elizabeth	133	Gower Edward	103, 105, 111, 139	Hall Richard	152, 159, 173
Frankland George	131	Gradill Eleanor	132, 164	Hall Robert	172
Frankland James	172	Gradill William	137	Hall Thomas	150, 173
Frankland John	172	Graham Elizabeth	132, 159	Halliday Christopher	102
Frankland Jonas	172	Graham John	137	Halliday Francis	101
Frankland Matthew	172	Grainge Ralph	102	Halliday John	97
Frankland Nicholas	144, 172	Grange Jonas	132	Halliday Robert	135
Frankland Robert	172	Grange Margaret	132	Hallowell Robert	133
Frankland William	102, 107, 150	Granger Eleanor	128	Halvel Abraham	102
Franks John	159	Grave William	172	Hammond Robert	123, 124
Frear William	146, 159	Graves James	109	Hammond Thomas	172
Freer Robert	102	Gray James	110	Hancock Richard	101, 110, 111, 141
Friar George	172	Greave James	102	Hancock Reuben	111
Fribas Thomas	108	Greaves Christopher	102	Hardacres Richard	173
Fryar William	172	Green Ellis	132	Hardcastle John	102, 146, 150, 162, 172
G arbutt Esther	172	Green John	102, 104, 106, 141	Hardcastle Joseph	151
Garbutt Peter	158, 159, 164	Green Joshua	145, 163	Hardcastle Miles	150
Garbutt Rachel	108	Green Ralph	102	Hardcastle Peter	102, 150
Garbutt Wm.	107, 108, 110	Greenbank Hannah	132	Hardcastle Samson	150
Gargill Thomas	90, 146	Greenwell John	128	Hardcastle Thomas	146, 165, 172
Gatherick John	96	Greenwood Edmund	136	Harding John	131
Gatherick Mary	96	Greenwood James	102, 156	Hardisty Christopher	102, 135
Geery William	129	Greenwood John	153, 168	Hardy Daniel	101, 109, 110, 158, 172
Gelderd Eden	123, 124, 125	Greenwood Paul	104	Hardy Margaret	105
Gelderd Edward	125	Greenwood Thomas	110	Hardy Richard	101, 105, 153, 172
Gelderd John	123, 224, 125	Gretham Jane	132	Hardy Sarah	108
Gelderd Richard	123, 124, 125, 172	Grice Emanuel	127, 128	Hargreaves John	150
Gelderd Sarah	123	Grime John	112	Hargreaves Matthew	150
Gerratt Henry	100	Grime Robert	102	Harland William	144, 146
Gibson John	102, 130	Grimshaw Abraham	150	Harlin Richard	151
Gibson Patrick	101	Grimshaw Edward	150, 172	Harlin William	142
Gibson Thomas	95, 101, 112, 122	Grimshaw Jeremiah	157	Harper Rob.	154, 162, 165
Gilburne Christopher	100	Grimshaw Josias	172	Harrison Bartholomew	122, 123, 180
Gildart John	94	Grimshaw Samuel	172	Harrison Edward	122, 123
Gildart Joseph	172	Grimshaw Sarah	172	Harrison	
Gildart Robert	144	Grindell John	136		
		Grontwell John	127		
		Gurnell James	110, 111		
		Guy James	102, 136		
		Guy Richard	102		

618 *Second* INDEX of NAMES in the Second Volume,

Jackfon William	136, 154, 157, 158	Kendal Thomas	173	Langstaff James	122
Janfon James	123, 124, 125, 130	Kent John	145	Langstaff John	127, 128, 154
Jarratt Anthony	133	Ketteran Alice	122	Langstaff Sarah	154
Jarratt Henry	133, 144	Ketteridge Oliver	96, 99, 101	Langton John	110
Jarratt William	133	Kettlewell Richard	96	Lepage George	102, 135, 154
Jawett Mary	136, 158	Kettlewell Thomas	103	Law Bryan	137
Jawett Sarah	136	Key Edward	152	Law Thomas	134, 157
Jay Thomas	101	Key Jarvis	140	Law William	129
Ibbotfon Thomas	151, 157	Key John	135	Lawson Nicholas	153
Ibefon Thomas	123	Key Triftram	95	Laycock John	102
Jeeb Robert	165	Kidd John	102, 131, 173	Laycock Jonathan	159
Jefferay Henry	173	Kiddy Stephen	102	Leake John	102, 110, 137, 145, 148, 167, 173
Jefferson Sarah	108	Kidman William	152	Leatham Robert	109, 173
Jeffery Henry	150	Kidmore Eleanor	120	Leatham Sarah	145
Jekell William	128, 129	Killam John	90, 95, 112, 137	Leavens John	98, 102, 106, 109
Jepfon Edmund	154	Killam Mary	173	Ledger John	102
Jerome Richard	112	Killam Thomas	95, 112, 137, 144	Lee Joseph	153
Jeffup Timothy	146, 173	Killinger John	163	Lee Josiah	153
Jewett John	102, 104	King Henry	173	Leeming Marmaduke	102
Jewry William	131	King Thomas	131	Leeming Thomas	99, 100, 102, 133
Ingram Margaret	151	King William	173	Leigh Caleb	173
Johnson Christopher	149, 152, 173	Kiping John	165	Leppington John	144
Johnson Benjamin	111	Kipling George	102	Levitt Thomas	101
Johnson Elizabeth	134	Kipton Ralph	121, 122	Levitt William	100
Johnson James	136	Kipton John	122	Lickas John	134, 146, 164
Johnson John	136, 141	Kirkby Sarah	127, 128	Lightfoot John	139
Johnson Jennett	173	Kirshaw Abraham	141, 153	Lin Mary	128
Johnson Isaac	173	Kirton Alice	121	Liddall Richard	135
Johnson Peter	105, 111, 153, 158, 173	Kitchin Elizabeth	102	Lind Francis	141
Johnson Robert	101	Kitchin Christopher	102	Lindley Joseph	153
Johnson Thomas	95, 102, 120, 121, 130	Kitchin John	102	Lindley Richard	153
Johnson Valentine	101, 134	Kitchin Thomas	102, 104	Lindley Isaac	101, 134, 154, 158
Jousie William	102	Knapton Benjamin	151	Lillton Philip	173
Jowett Richard	154, 157, 158	Knapton Christopher	102, 151, 173	Lindley Thomas	170
Jowett William	150	Knapton William	97, 102	Linshall Thomas	132
Jowey William	141	Knotts Katharine	137	Lingard John	158
Iveson Christopher	105	Knowles William	127, 128	Lilly Thomas	173
Juxor James	127			Lisle Mark	141
K Eddy Stephen	135	L Amb Robert	173	Lifter David	100
Keddy William	141, 146	Lamb John	153	Littlewood Thomas	153, 164
Kedely William	133	Lamb Thomas	159	Liversedge Elizabeth	112
Keep John	121, 126	Lambert Elizabeth	122	Liversedge John	154
Keirlinon Robert	120	Lambert John	122	Liversedge Joseph	158
Kellinal Henry	145	Lambert Marmaduke	89	Liversedge Mary	154
Kendal Francis	136, 155, 159	Lambert Mary	122	Liversedge Mercy	154
Kendal John	173	Lambert Isabel	122	Lockwood Elizabeth	132
Kendal Jonathan	154, 163	Lampley Robert	100	Lockwood William	102
Kendal Richard	154	Lamplough Robert	133	Lodge Robert	102, 125, 126, 127, 173
Kendal Robert	96, 173	Langdale Thomas	173	Loft John	95, 164
		Langley Joseph	173	Loft Thomas	102
		Langley Robert	168, 173	Lothouse Christopher	110
		Langstaff Anne	121, 122	Loftus	
		Langstaff Daniel	154, 158		

Loftus John	121, 126,	Marshall Timothy	137	Monthey Dorothy	126	
	127, 173	Marfingale Richard	173	Moore Christopher	94, 96,	
Loftus William	120, 121	Martin Ellis	133		151	
Loggan John	146	Martin William	169	Moore Edward	131	
Loggan Isabel	146	Marton William	173	Moore John	102, 131, 152,	
Loggan Rebecca	146	Mason Anthony	144, 145,		169, 173	
Loggins John	142		156, 158	Moore Robert	120	
Long John	130	Mason Benjamin	102, 134,	Moorhouse Christopher	174	
Long Richard	111, 141		174	Morley Bathia	91	
Lonsdale Jeffery	121, 122,	Mason George	145, 158	Morley John	142	
	130	Mason John	144, 156, 158	Morris John	154, 157	
Lonsdale William	121	Mason Joseph	102	Morrison John	102	
Lorrimore Stephen	97	Mason Thomas	144	Moulder Edward	142	
Lorrimore Thomas	97	Mason William	122, 136,	Moxon Elizabeth	135	
Lotherington George	132		144, 158	Munkman William	105, 133	
Lotherington Wm.	102, 132	Masterman Thomas	141	Munn Thomas	135	
Love John	102	Masterman William	102	Murfit Robert	128	
Loughton John	120	Matteson William	128	Murre Ellen	127	
Lowes William	121	Matthew Christopher	102	Musgrave Anne	134	
Lox Henry	127, 128	Matthew Frances	154	Musgrave George	102, 134	
Lubiter John	110	Matthew Thomas	102	Myers Anthony	105	
Lucas John	141	Maud Edward	102	Myers George	155, 174	
Lumb Peter	173	Mawe Alice	97	Myers Thomas	110, 150,	
Lumb Robert	157	Mayre John	153		157, 173	
Lumb Thomas	130	Meakson John	102	N		
Lumley John	102, 134, 137	Mead Margaret	132		Nash William	132, 159
Lund Francis	158	Merry Walter	135		Naylor William	104
Lund Gilbert	158	Metcalf Anne	123		Nelson Joseph	136
Lunn Robert	137	Metcalf Francis	112, 122,		Nelson Joshua	110
Lupton John	102, 134		123, 130		Nelson William	141
Lupton Joseph	158	Metcalf George	154		Ness Henry	167
Lyddall Joshua	154	Metcalf John	122, 173		Nettleton John	107, 108,
Lyddall Richard	103	Metcalf Margaret	112			109
Lyddall William	112	Middlebrook Thomas	149		Newbold Godfrey	174
Lyth John	109, 111	Middleton Boswel	90, 91,		Newby Joanna	108
Lyming Thomas	101		102		Newby William	104
M		Middleton Eliz.	128, 129		Newis Thomas	102
		Middleton John	112		Newton John	132
		Middleton Stephen	150		Newton Richard	174
		Midgley Samuel	154, 165		Nicholson Anne	91
		Migglesworth Thomas	102		Nicholson Benjamin	89,
		Migley Richard	104			102, 108
		Migley Wm.	104, 154, 157		Nicholson George	102
		Miles Richard	124		Nicholson John	105, 110
		Miller Robert	132		Nicholson Michael	102
		Milner David	156		Nicholson Samuel	158, 174
Mader Sellen	128	Milner Gregory	99	Nicholson Thomas	122	
Mainford Robert	97	Milner John	150	Nightingale Edw.	103, 135	
Maire Matthew	97, 101	Milner Isaac	137	Normanble John	142	
Maplebeck Anthony	102	Milner Isabel	141	Norrison William	101, 132	
Marflett Zachary	127, 128	Milner Michael	173	Nurnabel John	174	
Markham Thomas	121	Milner Robert	112, 133	O		
Marfden John	102	Milton Thomas	141		Oddy Miles	102, 151
Marfden Joshua	104, 109	Mitton Thomas	146		Oddy William	150, 151
Marfden William	109	Mitchel Michael	173		Oliver Christopher	133, 174
Marfh John	140	Monson Lancelot	133		Oliver Edward	129
Marshall Abraham	155	Moon John	151, 173		Oliver Thomas	101
Marshall James	102, 104,	Moon Ralph	96		Oliver	
	136, 151, 156, 159					
Marshall Jeremiah	155					
Marshall Leonard	174					
Marshall Nicholas	173					
Marshall Robert	101					
Marshall Samuel	150					
Marshall Sarah	110					
Marshall Stephen	155, 173					

620 *Second* INDEX of NAMES in the Second Volume,

Oliver William	128	Peast William	97	Prince Richard	102
Orton William	96, 121, 122, 126	Peel Mary	144, 174	Proctor Ralph	174
Overend Anthony	152	Pell Susanna	123, 124, 125	Proctor Thomas	91, 99
Overend John	174	Pennell Francis	109, 111	Proud Christopher	101
P Acey John	134	Pennick Michael	130	Proud John	141, 142, 174
Padley Benjamin	174	Pennington John	154, 157	Proud Robert	174
Padley Elizabeth	111	Pennington Thomas	102	Prudom Robert	100, 133
Padley Samuel	133	Pennitt John	141, 174	Pursglove Richard	162
Padley William	143	Pennock Michael	102, 159	R Adcliffe John	111
Paipé Thomas	136	Pepper John	120	Radcliffe William	131, 141
Paite John	156	Perkin Robert	126	Raden Robert	129
Palsgrave Richard	143, 146	Perkins Thomas	102	Raines William	101
Parker Benjamin	174	Perrott Richard	136	Ramsden James	174
Parker George	102	Perrott Robert	95, 126	Ranard Anthony	125, 126
Parker James	152	Petch James	102	Ranard Edward	126, 127
Parker Margaret	96	Pettitt Bryan	102	Ranard John	125, 126, 127
Parker Richard	137	Petty Godfrey	134, 143	Ranard Robert	126
Parkinson Phineas	156, 174	Petty John	102, 134, 143	Raven Robert	101, 105
Parkley James	102	Petty Thomas	151	Raw James	122
Parson Thomas	146	Phillips John	150, 153	Raw George	121, 122
Parrin John	174	Phillips William	150, 174	Raw John	136
Parrott Thomas	174	Pickering Alice	132	Raw Laurence	122
Pates John	102, 137	Pickering John	91, 102	Raw Nicholas	130, 138
Patteson John	128	Pickering William	156, 165	Rawlin Thomas	128, 129
Patteson Merrill	128	Picket George	137	Rawson John	108
Patteson Ralph	127, 128, 129	Pickles Mary	136	Ray Tristram	174
Patteson Robert	128, 129	Piert William	102	Rayner Anthony	102
Pattinson Barbara	128	Piggott Michael	126	Rayner Francis	102, 152
Pawley William	101	Pilkinson Joseph	100	Rayner John	102
Pawson Nicholas	94, 102, 136	Pinder Thomas	100, 158	Rayner Robert	152
Pawson John	136, 174	Pilmer William	174	Raynes John	170
Pawson Thomas	154	Pinkney Mary	135	Reader Wm.	100, 102, 110
Peacock James	131	Pitfield Leonard	143, 146, 174	Ready John	102
Peacock Laurence	130, 131	Plan Elizabeth	126	Redhead John	141
Peacock Ralph	121, 122, 130	Plummer John	100	Redman Eleanor	125
Peacock William	133	Polderon John	97	Redman William	102
Pearson Anne	151	Pollard Thomas	104	Redshaw William	141, 150, 174
Pearson Christopher	102	Poole Samuel	102, 106	Reynolds Anne	135
Pearson George	150	Porrett Robert	131	Reynolds Michael	102
Pearson Gregory	131	Porter Ralph	133	Rhodes Martha	174
Pearson James	154, 157, 158	Postill Matthew	101	Richardson Grace	105
Pearson Jane	144	Postill William	101	Richardson John	174
Pearson Isabel	100	Powell Richard	99	Richardson Mary	153
Pearson Laurence	153	Pratt Anthony	121	Richardson Peter	157
Pearson Richard	100, 111	Pratt Isabel	121	Richardson Robert	120, 121
Pearson Robert	97, 100, 140	Pratt Michael	102, 104, 130	Richardson Wm.	101, 133
Pearson Samuel	140	Pratt Robert	126	Richmond Anne	128
Pearson Wm.	102, 104, 106	Pratt Roger	102	Richmond Christopher	127, 128
Peart Bryan	134	Pratt Thomas	125, 126, 127	Richmond John	127
Peart William	174	Pratt William	102	Richmond William	128
Pease William	174	Preston George	98, 103	Rickaby Thomas	159, 174
		Preston John	102, 130	Rider Anne	96
		Preston Mary	126	Rider John	157, 174
		Preston Michael	152	Rider Simon	96, 99
		Priest Richard	102	Ridfdale	
		Priestly John	95		
		Priestman John	135		

Ridfdale Joseph 174	Ryther John 132	Shields Robert 175
Rigby William 136, 137	Ryther Simon 109	Shilling William 103
Riplin George 139		Shires John 175
Rifom Jane 134	S Aile Matthew 102	Siddall Anne 158
Roads Christopher 102, 106	Salkeld Thomas 141	Siddall Francis 158
Roads Joseph 157	Salisbury Alex. 102, 110	Siddall Joshua 154
Roads Thomas 157	Salthouse John 102, 154	Siddall Timothy 154
Roberts Laurence 150	Sample Mark 102	Sikes Grace 158
Roberts Thomas 102, 104	Sample Mary 135	Sikes James 102, 104
Roberts Arthur 151	Sample Richard 102	Sikes John 104
Robinson Anne 174	Sampson Christoph. 153, 174	Sikes Moses 104
Robinson Elizabeth 141	Sampson Richard 157	Simpson Anthony 151
Robinson Cuthbert 127	Sandal Ephraim 104, 151	Simpson Christopher 135
Robinson George 96, 100, 131, 141	Sanderfon Jeremiah 150, 175	Simpson Jeremiah 123, 124, 125
Robinson Henry 102	Sanderfon Thomas 131	Simpson George 101
Robinson Edward 122	Sandy John 175	Simpson Isabel 122, 124
Robinson Francis 122	Savetock Robert 97	Simpson Michael 143
Robinson John 125, 127, 130, 131, 142, 156, 174	Scaife Thomas 146	Simpson Peter 139, 146
Robinson Jonathan 164	Scaife Peter 143, 144	Simpson Richard 144
Robinson Isaac 102	Scamendin George 109, 111	Simpson Robert 123, 124, 125, 126, 137
Robinson Richard 95, 96, 99, 102, 105, 110, 111, 121, 122, 130, 136	Scarth Jacob 131	Simpson Samuel 175
Robinson Robert 111, 141	Scarth John 153, 175	Simpson Thomas 123, 124, 125, 174, 176
Robinson Thomas 102, 134, 150, 152, 174	Scarth Isaac 132	Sivers John 120, 121
Robinson Walter 96	Scarth Philip 101, 131, 141, 157, 175	Skaife John 101
Robinson William 102	Scarth Richard 131	Skaife Peter 102
Robson William 133	Scotroph Richard 95, 97	Skipton Richard 135
Roe Richard 154, 158	Scott George 102	Skipwith Honora 134, 139
Roebuck Henry 158, 174	Scott James 175	Slee William 159
Rogers Jane 132	Scott John 102	Smith Anne 169, 175
Rooke William 154	Scott Matthew 126, 127	Smith Christopher 100, 102, 104, 120, 135
Roper John 107, 150, 165	Scott Richard 102	Smith Elizabeth 159, 74
Rowland John 167	Scott Robert 145	Smith Francis 175
Rowland Thomas 102, 134	Scott Thomas 102, 134, 162	Smith John 100, 102, 105, 154, 175
Rowlfon William 102	Seaton Richard 157	Smith Joseph 153, 158, 174
Rowth Christopher 112, 122, 123, 130, 142	Sedgfield Richard 159	Smith Jonas 94, 104
Rowth Elizabeth 112, 122, 123	Sedgwick William 174	Smith Joshua 106, 109, 136, 137, 142, 152, 162, 168
Rowth Oswald 112, 122, 123, 130	Sedman Tho. 132, 156, 159	Smith Michael 175
Rowth Richard 111, 122, 123, 130, 142	Selburne Cicely 111	Smith Nicholas 102, 134, 137
Rowth Thomas 122, 123	Selburne Thomas 110	Smith Ralph 129
Rudd Thomas 131, 152, 174	Seller Peter 110	Smith Rebecca 145
Rusforth Joshua 104	Seller Richard 112	Smith Richard 97, 100, 103, 134, 174, 175
Rusforth Samuel 104	Settingingham John 102	Smith Robert 100, 102, 105, 136, 149, 155, 159, 174
Ruffel Henry 149	Settle William 102	Smith Simon 102, 135
Ruffel Robert 102	Sexton Francis 104	Smith Stephen 175
Ruffel Thomas 156	Shackleton Abrah. 102, 159	Smith Thomas 100, 154
Rufton Robert 101	Shackleton Richard 150, 156	Smith William 100, 101, 102, 133, 136
Rufton Thomas 159	Sharp John 163	Smithson Francis 121
Rufton William 101, 130	Sharp Randall 102	Smithson Thomas 110
Rutter George 174	Sharper William 103	Smithson
	Shaw George 144, 145	
	Shaw William 144, 145	
	Sheffield Bryan 154, 157	
	Shepherd Christopher 132	
	Shepherd Elizabeth 127, 128	
	Shepherd William 151	

622 *Second* INDEX of NAMES in the Second Volume.

Smithson William	112	Stones Robert	103	Tenant Enoch	134, 156, 162
Snawden John	90	Stones William	134	Tenant Hester	175
Snowden Leonard	159, 175	Stoney Richard	152, 163	Tenant James	96, 97, 110, 151
Somerscales Tho.	107, 110	Storke Cicely	123	Tenant Joseph	102, 151
Somerson John	95	Storke William	133	Tenant Mary	175
Spanton Samuel	112	Storr John	107, 132	Tenant Thomas	175
Spavold Thomas	145, 163	Storr Marmaduke	99	Tenant William	175
Spence John	150	Storr Isaac	174, 175	Tendall Richard	129
Spence Mary	122	Storr Ralph	162	Terry Christopher	125, 126
Spencer Samuel	175	Story Francis	111	Teseman George	102
Spemley Margaret	127	Story William	131	Thackery Christopher	96
Speight Anne	136	Stott John	137	Thackery Daniel	96, 102
Speight Richard	110, 136	Strickland Peter	150	Thackery Hannah	154, 158
Spencer John	99, 102, 105	Stringer Arthur	131	Thackery Thomas	96, 102
Spencer William	101, 110, 112, 135	Stringer Francis	137	Thistlethwaite Arthur	175
Spray William	90, 137, 150, 165	Stringer William	100	Thomas Michael	103
Squire William	133	Sugden John	133	Thomas Robert	101
Stamper William	131, 141	Sutcliff Daniel	136, 143, 153, 168	Thompson Christopher	103
Stanfield Charles	136	Sutcliff John	136, 153	Thompson Cuthb.	127, 128
Stanfield James	143	Sutcliff Mary	175	Thompson David	175
Stanfield John	143, 152, 153	Sutcliff Richard	102, 136, 143, 153	Thompson Eliz.	126, 127
Stanfield Thomas	90, 111	Sutcliff Robert	153	Thompson Francis	112
Stanford Martha	168	Sutcliff Tho.	102, 136, 175	Thompson George	110, 133, 134, 175
Staniland Robert	102	Sutton Isabel	132	Thompson Henry	95, 99, 110, 133, 136, 155, 159, 175
Stanley Elizabeth	102	Sutton Leonard	101	Thompson James	123
Staples Richard	151, 174	Swailes John	135	Thompson John	120, 122, 123, 125, 126, 127, 130, 152, 175
Stapleton Anne	120	Swailes Philip	120, 121, 125, 174, 175	Thompson Richard	175
Stather William	146	Swailes Robert	103, 135	Thompson Robert	159
Starr Robert	101	Swailes Thomas	154	Thompson Silvester	133
Stavela James	102	Swailes Thomasfin	133	Thompson Stephen	164
Stavely Thomas	107	Swailes Zachary	112	Thompson Thomas	100, 103, 105, 134, 135, 143, 146, 151, 152, 175
Stavely William	107, 108	Swift Agnes	136	Thompson Wm.	103, 130
Stead John	165	Swyre Thomas	175	Thornbeck John	102
Stead Thomas	134			Thornhill Richard	132
Sterman Silvester	133, 175			Thornton Edmund	154, 165
Stevenfon Christopher	102			Thornton Isabel	158
Stevenfon John	174, 175			Thornton Samuel	108, 155
Stevenfon Thomas	102			Thorpe Robert	158
Stirke Nathanael	102			Thorpe Rowland	95, 101
Stirke Richard	154, 156, 158			Thorpe William	103
Stockdale John	122			Thurnam Christopher	103, 134
Stockdale Jonas	122			Thurnam Michael	103
Stockley John	132			Tindall Anthony	164
Stockton John	103, 175			Tindall Thomas	133, 164
Stockton Christopher	138, 146, 162, 167, 168			Tiplady Christopher	175
Stoddart Marmaduke	101			Tiplady John	132
Stoddart William	101			Tiplady Nicholas	131
Stonas John	135			Tiplady Robert	101
Stonehouse James	101			Tiplady William	101
Stonehouse John	101			Tireman Cuthbert	103, 135
Stonehouse Robert	95, 101, 131			Tireman	
Stonehouse William	103				
Stones Richard	110				

Tireman John	108	Vincent Jane	127	Warren John	95
Tireman Joseph	135	Unthank George	101, 131	Warren William	159, 164
Tireman Thomas	135	Usher John	128	Warriner Thomas	94
Todd Christopher	89	W	Ade Dinah	Wastell James	127
Todd Dorothy	122			Watson Jonathan	132
Todd Elizabeth	134			Watkinson Edw.	102, 133
Todd Edward	102, 108			Watkinson George	95, 96,
Todd James	108			97, 102, 106, 110	
Todd John	112, 134, 137,			Watkinson Jeremiah	164,
	142				176
Todd Mary	134, 142, 175			Watkinson William	102
Todd Michael	103, 134, 143			Watson Gilbert	129
Todd Nicholas	141			Watson James	128
Tomlinson Gabriel	153, 175	Wadsworth Abraham	102	Watson John	107, 111, 112,
Tomlinson John	175	Wadsworth William	102		137
Tomlinson Robert	154, 157	Wales John	154, 156, 158,	Watson Matthew	199
Tomlinson William	103		163	Watson Richard	121, 125,
Tootal Thomas	151	Wales Isabel	154, 158		128, 129
Topham John	152	Wainman William	162,	Watson Samuel	97, 99, 102,
Towle William	100, 108	Wainwright George	109,		159, 162
Town Christopher	112		135	Watson Thomas	96, 100,
Townson George	102	Waite Mary	165		101, 156
Towndrow Thomas	89	Waite Thomas	110, 137,	Watson William	150, 176
Townsend Elizabeth	129		149, 152, 167	Waugh Cuthbert	153, 158
Towse Jeremiah	175	Waite William	155	Waune Thomas	197
Towse Richard	97, 106, 156	Walbank John	176	Weames Anne	132
Trendall Richard	128	Walbank Robert	150, 176	Webster Christopher	162
Treves Joseph	137, 145	Wall William	144	Webster John	134, 151,
Trott Robert	142, 146	Walne Richard	110		157, 170, 176
Trotter Amy	136	Walker Anne	134	Webster Robert	109, 151
Trotter James	127, 128	Walker Christopher	110	Webster Richard	150
Trotter John	127, 128	Walker Elizabeth	135	Webster Solomon	103
Trotter Richard	157	Walker Francis	134	Webster Thomas	111, 157
Trowdale Barnard	131	Walker John	102, 103, 145,	Welbank Robert	102
Trowdale John	131, 175		176	Wells Anthony	101, 146
Trowdale William	169	Walker Isabel	128, 129	Wells William	101
Trueman Alice	134	Walker Margaret	136	Westerly Robert	103
Tuke William	103	Walker Marmaduke	158	Westerman Mary	136
Turner James	105, 111,	Walker Richard	110, 134,	Wetherhead Richard	150
	164, 175		136, 150, 176	Wetherill Christopher	103
Turner John	154	Walker Robert	102, 128,	Wetherill Joseph	143, 156,
Turner Jonas	102		129, 176		159, 164
Turner Robert	102, 175	Walker Thomas	90	Wetherill Thomas	176
Turner Samuel	102	Walker William	100, 102,	Wetwand John	110, 137
Turner Thomas	175		103, 134, 137, 176	Whaley John	136, 143,
Tutin Roger	102	Wallis John	96		152, 168
Twinnam John	105	Wallis Margaret	96	Whaley Joseph	153
Twinsin John	100	Wallis Patrick	129	Whare William	151
V	Aughan George	Walkington Christopher	133, 137,	Wharfe Richard	131
		Walsh Elkanah	165	Wharlton Christopher	164
		Walsh John	102	Wharlton Margaret	126
		Wapps Mark	129	Wharton Richard	103
		Ward George	131, 176	Whitacre Henry	150, 176
		Ward Richard	157, 176	Whitacre John	137, 152
		Ward Samuel	126, 127	White James	128
		Ward Thomas	130, 150	Whitehead John	98, 107,
		Ward William	164, 176		139, 143
		Wardell Thomas	176	Whitehead Richard	102
Ubank Henry	176	Ware Benjamin	176	Whitehead	
Udall Zachary	104	Wareing John	104, 176		
Verity John	104	Wareing Mary	176		
Vesey Charles	103				

624 *Third* INDEX of NAMES in the Second Volume,

Whitehead Simeon 102, 134	Williamson Edward 122	Womersley Elizabeth 176
Whitelock William 176	Williamson George 127	Womersley Thomas 102
Whitfide Henry 176	Williamson Isabel 120, 121, 122, 123, 130	Wood Henry 150
Whitfide Thomas 134, 176	Wilson Anne 137, 176	Wood John 131, 164, 176
Whitton Christopher 164	Wilson Anthony 157	Wood Isabel 99
Whitton Katharine 123, 127	Wilson Christopher 100, 105, 109, 111	Wood Robert 101
Whitton Robert 126, 127	Wilson George 110, 138, 144	Wood Thomas 176
Whitton Thomas 126, 176	Wilson Henry 100, 105, 111, 176	Wood William 105
Whorlton Elizabeth 127	Wilson John 96, 99, 112, 137, 156, 162, 176	Woodmanfey Anthony 133, 176
Whorlton Isabel 126	Wilson Joshua 165	Woodmanfey Richard 142, 146, 176
Whorlton Richard 123	Wilson Mary 165	Woodward George 103
Wiggan Mary 163	Wilson Richard 102, 120, 137, 176	Woodward William 103
Wightman Matthew 96	Wilson Roger 104	Worfalke William 144
Wightman Susanna 96	Wilson Thomas 102, 104, 107, 108, 111, 134, 137, 149	Wright Ellen 102
Wiglesworth Thomas 90	Wilson Vincent 154, 156, 165	Wright Francis 102
Wildman Jeffery 95, 96, 102	Winder John 110, 164, 167, 176	Wright George 131, 141, 176
Wildman John 176	Windraw George 103	Wright Matthew 102
Wildman Mat. 131, 140, 150	Winn John 134, 137, 151	Wright Nathanael 104
Wiley Thomas 105	Winn Stephen 123, 124, 125, 130, 144, 170, 176	Wright Robert 176
Wilkerfoss Edward 99, 100	Winn Thomas 120	Wright Samuel 139
Wilkinson Agnes 90, 91	Winsley Ralph 123	Wright William 101, 137
Wilkinson Elizabeth 158	Witham Anne 132	Wrightson Michael 153
Wilkinson Bryan 165		
Wilkinson Emanuel 103		
Wilkinson Henry 135, 150		
Wilkinson Jane 91		
Wilkinson Richard 135, 150		
Wilkinson Simon 150		
Wilkinson Thomas 102		
Willan Anthony 136		
Williams Azariah 176		
Williams William 134		

THE THIRD INDEX CONTAINING

The NAMES of the SUFFERERS in NEW-ENGLAND, from Pag. 176, to Pag. 278, in the SECOND VOLUME.

A lexander Nicholas 259	Arches Samuel 236	Brend William 178, 180, 185, 186, 195
Allen George 195	Austin Anne 177, 178	Brewster Margaret 259, 260, 261, 262
Allen Joseph 195	B ound John 237, 258	Brooksop Joan 223, 228
Allen Matthew 195	Bowers Barbara 264	Brown Judith 223, 224
Allen Ralph 195, 224	Bowers Benanuel 229, 269	Buffum Joshua 187, 188, 197, 198
Allen Wm. 193, 195, 224	Bowers Elizabeth 260, 261	Buffum Thomasin 236
Ambrose Alice 227, 228, 234, 237		Burden

Burden Anne 181
Burden Sarah 224
Burftow John 223

C Hamberlain John 205,
209, 219, 221, 223, 224
Chapman Thomas 196
Chattam Katharine 223, 231
Chatterton Joan 183
Chatterton John 197
Chilton John 197
Christison Wenlock 221,
222, 223, 224, 233, 234, 235
Clark Mary 181, 182
Clifton Hope 205
Coale George 269
Coale Josiah 196
Coddington Anne 207
Coddington William 259,
260, 261
Coleman Anne 227, 228,
233
Coleman Sarah 224, 230
Copeland John 178, 180,
182, 183, 184, 188, 189, 195
Cowland Alice 205
Curwin Alice 205
Curwin Thomas 205

D Anfon George 261
Davis Nicholas 195, 198
Deeble Jeremy 261
Dowdney Richard 182, 184
Dyer Mary 196, 198, 199,
202, 203, 204, 205, 206, 207

E Afton John 260
Eaton Thomas 259
Eccles Solomon 259
Edmunds Robert 261
Ewer Thomas 259

F Eak Tobias 183, 197
Felton Benjamin 237
Fisher Mary 177
Foster Miles 261
Fretwell Ralph 260

G Ardner Horred 184
Gaunt Peter 195
Gaskin Samuel 187
Gibbons Sarah 178, 180,
182, 184

Gifford William 195
Gould Daniel 205
Greenfield Thomas 195

H Arnet Edward 184
Harper Robert 195, 205,
219, 221
Harris Thomas 185, 187
Hart Edward 183, 197
Heathcot George 259
Hilbourne Thomas 261
Hodges Humphry 261
Hodgson Robert 182
Holder Christopher 178,
180, 182, 183, 184, 188,
189, 195, 198, 205
Hooper Mary 269
Hooton Elizabeth 223, 228,
229, 230
Hornden Robert 259
Howland Arthur 195
Howland Henry 195
Huffey John 236
Huffey Rebecca 236
Hutchinson Anne 261, 267

J Enkins John 195
Johnfon Thomas 195

K Ing William 205
Kirby Richard 195, 244
Kitchen Elizabeth 236
Kitchen John 236

L Ancafter James 259
Leadra William 185, 187,
195, 213, 214, 216, 217,
218, 219, 220, 221, 226
Levi Robert 261
Ling William 209
Lyddall John 232, 237

M Alins Mary 223
Mariton William 188, 195
Miles Mary 264
Millard Jane 233, 237
Moulde Nicholas 259, 269
Mumford William 261

N Eale William 161
Newhouse Thomas 232, 237
Newland John 195

Newland William 193, 194,
195
Nicholson Christopher 237
Nicholson Edmund 237
Nicholson Elizabeth 237
Nicholson Joseph 233, 237
Norton Humphry 182, 187,
195, 196

P Earfon Peter 195,
223, 224
Perry Edward 195
Phelps Hannah 205
Phelps Nicholas 187, 188,
197, 198
Phillips Bridget 261
Preston George 233
Prince Mary 178, 180

R Ance John 259
Reap William 237
Richardson William 261
Roberts Gerrard 181
Robinson William 182, 198,
199, 200, 201, 204, 205,
221, 224, 238, 247, 248
Roots Thomas 237
Rouse John 187, 188, 189

S Cott Katharine 189
Scott Mary 205
Scott Thomas 261
Sheppey Edward 261
Shafflin Michael 237
Shattock Samuel 184, 187,
188, 197, 198, 226, 236
Shattock William 184
Skerry Henry 237
Small John 236
Smith Margaret 205, 208,
212, 213, 223, 224
Smith John 208, 211, 223,
224
Smith Richard 178, 180
Soams John 261
Southick Cassandra 183,
184, 187, 188, 197, 198
Southick Daniel 197
Southick Laurence 183,
184, 187, 188, 197, 198
Southick Josiah 184, 187,
188, 197, 198, 224, 225
Southick Provided 197,
205
Spicer Michael 237
Stanton Mary 184
Stevenfon

626 Fourth INDEX of NAMES in the Second Volume,

Stevenson Marmaduke 198, 199, 201, 204, 205, 221, 224, 238, 247, 249, 250, 258	Trask Mary 205, 211, 212, 213, 223	Wharton Edward 205, 219, 220, 221, 231, 232, 233, 234, 235, 237, 258
Stratton Eliphal 261, 269	Turner Michael 195	Wheelwright John 261, 267
Stubbs John 259	Tyfoe John 259, 267	Wilson Anne 261
T Hurston Thomas 178, 180, 196	V Errin Philip 249	Wilson Deborah 236
Tilton John 183, 337	Upshall Nicholas 178, 181	Wilson George 223, 224
Tilton Mary 237	W Alker George 261	Wing Daniel 195
Tilton Samuel 237	Wanton Edward 233	Witherhead Mary 178, 180, 182, 196
Tomkins Mary 227, 228, 234, 237	Wardell Eliakim 235, 236	Wright Hannah 224
Townsend Henry 183, 197	Wardell Lydia 260, 263	Wright Lydia 260, 263
	Waugh Dorothy 178, 180, 182, 184	Wright Margaret 260
		Wright Mary 224

THE FOURTH INDEX CONTAINING

The NAMES of the SUFFERERS in BARBADOES, From Pag. 278,
to Pag. 351, in the SECOND VOLUME.

A Lchorne John 330	Birch Henry 318, 330, 339	Clark Richard 279
Andrews Edward 332, 339, 342	Bootman Robert 342	Clark Robert 279
Andrews Richard 322	Borden Joseph 283, 288, 313, 315, 329, 330, 338	Clark Thomas 279, 289, 318, 331, 332, 336, 337, 342
Andrews William 332	Bowman Robert 288	Clark William 288, 317, 331, 339
Archer Edward 318, 331	Boyland George 279	Clifton Thomas 279
Archer Nicholas 332	Braithwaite George 339, 342	Clinkett Henry 326
Ashby George 331	Braithwaite John 290, 313, 316, 327, 331, 338, 342	Clinkett Margaret 326
Ashby William 338	Brett John 330, 337	Codd Jasper 318
Ashford Elizabeth 340	Brewster Margaret 290, 319, 331	Cockrell Maximilian 279
Ashford James 289, 318, 331, 342	Brewster Thomas 288, 290, 318	Collins Philip 290, 315, 332, 335, 337, 342
Ashley George 316	Broadgate John 279	Cooper Floris 318, 332
B Aker George 279	Burrows John 322	Cope William 279, 315, 342
Barker John 316	C Ade Anthony 289, 318	Coffier John 290, 315
Barnard Robert 286, 288, 317, 331, 339, 342	Carpenter Samuel 318, 330	Cotton Benjamin 330, 338
Barriman Alex. 279, 316	Chace John 318, 330, 336	Cox William 290, 317
Becke John 330, 338	Chapman Margaret 290, 316, 331, 338	Croning Dermot 318, 331
Benthall Walter 316	Christopher William 289, 315, 332, 342	Currer Henry 332, 339, 342
Beswick Robert 279		Curtis Emanuel 316, 327, 331, 339, 342
Biddle Joseph 288, 316		Curtis Mary 316
		Davie

Davie William 330
 Death William 317,331
 Denby Robert 330,338
 Donnaway Daniel 219
 Dowel Morgan 318
 Dry Robert 289,317
 Dury William 339,342

Earl Thomas 289,318
 Eccles Solomon 325,326
 Edmundson William 305,
 306,308
 Ellis Roger 286,288,290,
 316
 Emblin William 326
 Evans Henry 279
 Evans Peter 279,286

Fitch Jonathan 285,288,
 317
 Fletcher George 288,316
 Floyd Nathan 332,339,342
 Fogg David 279
 Ford Richard 279,330,
 335,336,338
 Forstall Richard 279
 Fortescue William 317,
 322,323
 Foster George 285
 Foster Hester 317,331
 Foster Thomas 284,289,
 317,318,326,331
 Frizall John 288,317
 Fretwell Dorothea 339
 Fretwell Ralph 290,291,
 309,310,313,314,318,
 331,332,336,337
 Fretwell Thomas 332,337,
 339,342

Gallop Henry 314,317
 Gamble Francis 289,314,
 329,332,334,335,336,
 338,341,342
 Gawlison Miles 287,317
 Gawlison Sibylla 339
 Gay Elizabeth 290,315
 Gay John 315,332,339
 Gay Richard 285,290
 Gibbs Stephen 340,342
 Gittings John 281,290,
 314,316,331,339
 Glover John 332,338
 Goldsmith Ralph 279
 Gollison Michael 290,331

Gollop Anne 331
 Goodyear William 315
 Goffin Josiah 279
 Grace Benjamin 330
 Gray George 283,288,314,
 315,316,332,338,342
 Griffin Edward 339
 Griffith Herbert 288,317,
 322,323,339
 Grove Joseph 316,332,336,
 338,341,342,344
 Gunstone Ursula 392

Habin Thomas 289,
 332,338,342
 Hancock Samuel 313,317,
 320,321,322,326
 Hall Hugh 288,316,336,
 339,342
 Harbin Joseph 330,335,
 336,337,339,342
 Hewitt Robert 279,288,
 316,330,338
 Hickly Henry 279
 Hill William 279
 Hilton Rowland 290
 Hilton Richard 316
 Holmes George 279
 Hollinshead Nathanael 318
 Hooton Martha 339
 Hooton Oliver 290,313
 Hoskins Richard 290,332
 Hoskins Robert 339,342
 Hunt Edward 288,330,
 339,342
 Hunt Henry 316
 Hunt Thomas 288,317
 Hufsey Stephen 279
 Hutchins William 314,339,
 342
 Hutton John 338

Jackson Thomas 315
 James John 289,318,331,
 337
 Jay Hannah 317
 Jay John 284,289
 Jennings John 339
 Jolliffe Francis 279
 Jolley William 335
 Jones Henry 280,281
 Jones John 332
 Jones William 314
 Jordan Samuel 318,322
 Ithell William 280,281

King Thomas 340,342

Ladson John 316
 Lavington Henry 289,317
 Laurence William 317,331,
 337,342
 Layton Thomas 342
 Leavy Thomas 288
 Lewis John 289
 Loftus John 279,282,290,
 316,327,331
 Long Edward 339
 Luke Elias 289

Mackfarling John 284
 Malzer Nicholas 288
 Mansfield John 317
 Marshall Cuthbert 338
 Martindale John 289
 Matthews Matthew 290,
 315,332
 Maylins Robert 279
 Milner Nathanael 289
 Mings James 290,315
 Minns James 339
 Mitchel Mary 338
 Molineux William 289,
 314,340,342
 Moore Richard 279
 Morris Lewis 288,313,
 314,315
 Moulder Nicholas 315
 Moyle Randolph 339,342

Newton Basil 290,315,
 332
 Nichols Stephen 279
 Nuland John 339

Oistine Edward 285

Parker Thomas 315,330
 Parsons Edward 316,327,
 331
 Partridge Thomas 332
 Percy Benoni 285,289,
 314,332,335,339
 Peters Olave 342
 Piersehouse Eliz. 289,317
 Piersehouse William 287,289
 Pilgrim Thomas 314,316,
 326,329,330,335,336,
 338,342,344
 Pinke

628 *Fifth* INDEX of NAMES in the Second Volume,

Pinke Anthony	290,315,332	Smith Thomas	330	Tofter George	288
Pitman Henry	342	Southfield Hugh	279	Tofter Hester	288
Plumley John	330,337	Stanfield Mary	284	Toomer William	279
Plumley William	286,287	Stanfield Robert	279		
Poor Richard	316,330,338,342	Stewart David	318	W Aite John	290,331,334,335,337,341,342,344
R ichards Philip	289	Stock John	317	Waite William	332,339
Richards Thomas	284,289,314,332,338	Stubbs John	330	Walker Joseph	315
Robins Thomas	285,288,313,314,317,329,331,335,336,338,342	Sutton John	327	Watts John	290,317
Rodman John	316,331	Sutton Richard	311,317,329,336,339	Weale John	279,286,288,313,315,342
Roufe John	317,331,338	Swinstead John	279,281,289,314,326,339	Weale Robert	342
Roufe Thomas	288,317,329,330	T Aite John	318,321	Weales Benjamin	342
S Averey Elizabeth	338	Taylor George	332,338,342	Weekes Ralph	316,327,329,331,339
Saverey Jeremiah	290,315	Taylor John	282,288,290,316,318,332	Whitehead Winifred	318
Savory John	290,315	Taylor Robert	289,317,326	Wherley Henry	316,330
Sawyer Margaret	285,290	Taylor Walter	333,339,342,343	Whitlock Thomas	317
Scott Edward	211,333,338,339,342	Thomas Peter	342	Willes Rawley	342
Settle Richard	281	Thorpe James	314	Williams William	289
Sheppard Walter	279	Thorpe Rob.	332,339,342	Winn John	332,339,342
Smith Mary	283	Tichburne Winifred	331	Withington Peleg	332
Smith Nathanael	330	Tilstone William	290	Wraxell Peter	318
		Todd John	284,288,313,317,331,335	Wright Edward	289,317,320,321,322,326,332,336,342,344
				Wright John	290,316

THE FIFTH
INDEX
CONTAINING

The NAMES of the SUFFERERS in NEVIS, BERMUDAS, ANTIGUA, MARYLAND, JAMAICA, and several Parts of EUROPE and ASIA, from Pag. 351, to Pag. 457, in the SECOND VOLUME.

A Brahamson Daniel	433	B Ailey George	397	Birkhead Christopher	395 to 397
Alcock Samuel	382	Baker Daniel	418,419	Boon William	372,373,376,377
Ames William	397,398,450,456	Baldwin John	379,381	Briggs Thomas	352
Andreas Christian	433	Barnes Francis	380	Brooks Michael	379
Arnold Richard	382	Bennett John	368	Brown Dorothy	361
Atkins John	371,372	Berry William	379,384,388	Brown James	360,361,366
Auftin John	388	Bien Adam	429	Brown John	353,354,355,356,358,359,360,363,364,365,376
Avents Jacob	456	Billingsley Francis	380,388	Bruton	
		Birkhead Abraham	388		

Bruton John	381	Emser Richard	379	Holliman Justinian	370,
Buckley Richard	372	Estlake Francis	366,367		371
Bullock Patience	368	Evans Katharine	399 to 420	Holyday John	380
Burridge John	380	Everden Thomas	388	Homewood John	382
Burroughs James	366			Homewood Thomas	378
Burton Edmund	379	F Ell Henry	418,420	Howard John	381
Butler Anne	368	Fifield Peter	360,366	Hubbard Stephen	360
		Fifield William	353,356,	Hull Edmund	373,375
			358,363	Humphry John	371
C Ade Anthony	374	Fisborne Ralph	388		
Carline Henry	380	Fisher Mary	352,394	J Acobs Jacob	456
Carlisle Francis	372	Fisher Samuel	395	Janfon Jacob	350
Carpenter John	353,354,	Forth William	388	Jeff Thomas	381
	355,356,358,359,360,	Foster Henry	388	Illingsworth William	380
	361,363,366	Foster Thomas	367	Johns Richard	384,388
Carter Elizabeth	368,369,	Fuller William	378	Johnfon Agnes	455
	370	Furby Hannah	382	Johnfon John	455
Caton William	398,420,				
	451,454	G Alloway Richard	388	K Eene Richard	378
Chamberlain Wm.	372,373	Gardiner Alexander	381	Kemp Robert	382
Chace Samuel	379	Gerrits Hendrickz	454	Kidd William	388
Chevers Sarah	399 to 420	Gibson William	435,439	Knapp John	378
Chew Joseph	388	Gower Jane	452		
Chew Samuel	388	Grainger Andrew	361,366	L Amb John	360
Clarkson Robert	379,381	Graydon Henry	370,371,	Langford Job	372
Claus John	433		372,376,377,378	Langford Jonas	370,371,
Coale Josiah	380	Green Francis	354,355,		372,373,376,377,378
Coale Thomas	379		356,358,359,360	Larkin John	379
Cole William	379,388	Green Mary	376	Laubeck John	451
Coleman Anne	370,371	Green William	361	Laubeck John Philip	450,
Collier Lydia	390	Griffith Samuel	388		451,455
Coppedge Edward	380	Gunn Thomas	389,390,391	Lea Philip	367
Cox Thomas	373			Lewis Noah	353,354,
Crisp Stephen	434	H Ammond John	381		360,366
Cutting John	388	Hammond Thomas	381	Loftee John	372
		Harris William	388	Love John	394,395
D Arlow Tho.	371,372	Hawkins Ralph	380		
Dashwood Peter	372,390	Haydock Laurence	360,	M Accubbins John	381
Dashwood Thomas	372		361,363,366	Mansfield William	372
Davies William	353,354	Head Peter	352	Martin Edward	371,372
Davis William	379,382,	Hendrickz John	450,451,	Martinson Martin	397,398
	388,389,390		454,455	Meldrum Andrew	360,
Day John	379	Hendrickz Peter	455,456		366
Diamond Robert	353,354	Hermans Hans	434	Moore Edward	366
Direcks Niefie	455	Heydon John	372,373	Moore John	360,361
Donwood Living	388	Highwood Humphry	352,	Moore Humphry	353,354,
Drake Timothy	372		360,361,363		360,361
Drew Hugh	379	Hill William	371	Moore William	420 to 432
Dunn Thomas	380	Hilyar Jane	390	Mooret Christopher	450,
		Hilyard Thomas	391		451,452
E Berton Velter	455	Hinchman Edmund	379	Moffe Richard	382
Edmundson Wm.	352,388	Hinshman Edward	370	Muffit William	378
Elias Hans	434	Hobson John	360	Muggs Michael	434
Elliott Susanna	379	Hodges Humphry	388		
Elliott William	380	Holliday William	388		
Ellis John	380				

630 *Sixth* INDEX of NAMES in the Second Volume,

N	Eale Jonathan	379, 381	Roft Nicholas	434	Thurston Thomas	379
	Noble Jesse	391	Roufe John	352	Tony a Negro	361
	Norris Joseph	390, 391	Royfton George	388	Townsend Thomas	360, 361
	Norris Thomas	391	Rudd William	360	Townsend William	360
O					Tregosse Jasper	361
	Sborne Henry	379	S		Turner Thomas	380, 381, 382
			Salmon Robert	381		
			Sampson John	360, 366	Turney George	372
P	Ancoman Richard	360	Salt William	395	Tyack William	456
		366	Scottrich Richard	419		
	Parsons George	389	Sharp Peter	380	U	
	Pascall James	379	Shoemaker George	455	Underwood Tho.	379
P	Penn William	439	Shoemaker Peter	455		
	Perrot John	394, 395	Sizemore Samuel	372, 373	W	
	Perry Wm.	353, 360, 366	Smith Roger	360	Alcott John	380
	Philly John	420 to 432	Smith Thomas	372	Watkins John	360
P	Pike John	389, 390	Smith William	367	Watkins William	367
	Pitt John	388	Snelling Philip	372, 376	Waymouth Timothy	390
	Polyne Richard	361	Sparrow Thomas	380	Webb George	353, 354, 360, 366
	Powel Howel	388	Sparrow Solomon	388	Webber Hans	434
P	Preston Richard	379	Stake Robert	380	White William	368, 369
	Pullen Richard	382	Stevenson George	369	Wilkinson Parnel	368, 369
	Puttall Christian	433	Stockden William	380	Wilkinson Robert	366, 367, 368
	Pye George	366	Stockley Woodman	379	Wilkinson William	366, 367
R			Stockwell William	380	Williams Edward	360
	Ead William	380, 381	Streater John	361	Williams William	456, 457
	Richardson Wm.	382, 388	Stubbs John	395, 418, 420	Wilmot John	390
	Rigby James	380	T		Wilson George	381
R	Rightson William	369, 370	Albot Edward	388	Witchel Thomas	388
	Robinson George	392 to 394	Tatum Nehemiah	368	Wright James	369
	Robson Solomon	370	Taylby William	390, 391	Wright Ishmael	380
	Rose George	366, 450	Taylor Silvanus	366	Wunderlich George	433
R	Roper Thomas	381	Thomas Daniel	434		
			Thomas John	360		

THE SIXTH INDEX

CONTAINING

The NAMES of the SUFFERERS in IRELAND, from Pag. 457.
to Pag. 493, in the SECOND VOLUME.

A	Damson James	472	Atkins Alexander	464, 467	Ball John	466, 467
	Ames William	457, 460		471, 472, 473, 475, 478	Bantrim Widow	479
	Anderson Christopher	479	Atkinson Margery	467	Barcroft Jane	492
	Archer William	466, 475			Barcroft William	477
A	Atherton Thomas	484	B		Barnes John	471, 477
			Aker Thomas	479	Bateman Miles	457
					Bates	

Bates William	479	Clibborn John	491, 492	G Ainer Mary	479
Beale Thomas	466, 467, 477	Cobb John	471	Galloway Thomas	476
Becket James	466, 472	Cooke Edward	459, 461, 466, 469, 471	Gamble George	472, 473, 476, 477
Bell Archibald	475, 478, 480	Cooke Lucretia	461, 472, 476	Gardner Elizabeth	466, 467, 471, 472
Bennett Henry	475	Cooke Thomas	467, 471, 473, 475, 478	Garwin John	475, 478
Bennett John	481, 483	Cousins Randal	476	Gavin Richard	480
Bennett Sarah	461	Craven James	471, 483	Gee John	471
Bevan Evan	467, 477	Cross Lucretia	466	Godfrey Philip	471, 475
Bigley William	475, 478	Cunningham Wm.	475, 479	Godfrey Thomas	475
Birchfield William	475	Cuppage Robert	472, 480	Goodbody John	479
Blackburne John	475	D avis Evan	460	Goodwin Edward	481
Blagdown Barbara	458, 459, 461	Davis Israel	472, 477	Goffage John	473, 475
Blair John	472	Davis Sarah	480	Goffage Thomasin	476
Blanch Margaret	467	Dennis James	475	Gray Miles	464, 465
Blanch William	471	Dobbs John	482	Gregson George	472, 483
Blithe Humphry	479	Dymond Philip	467, 471, 476, 477	Greer John	479
Bloodworth Henry	476	E ccles Solomon	476	Grible Nicholas	476
Bofs Peter	471, 473, 475	Edmundson John	466, 468	H aire Arthur	479
Boswell Roger	467, 477	Edmundson William	457, 465, 466, 467, 468, 470, 472, 473, 474, 477, 483, 485, 493	Halhead Miles	457
Bowston William	471	Edwards John	464, 467, 476	Hammond Christopher	479
Bradshaw James	474, 475, 478, 480	Ellinor John	475	Handy Thomas	481
Braford Edward	461	Elliston William	471	Hankes Jeremy	473
Brathall James	479	England Philip	466	Harris Stephen	467, 473, 475, 476, 477, 480
Brimby William	466	English John	466	Harrison Giles	466
Brocklesby Richard	467, 476	Erbery Elizabeth	476, 477	Harrison Simon	471
Brown John	463	Erwin John	479, 480	Hawkins William	464, 475
Brown Thomas	467	Evans Katharine	479	Haydock John	480
Brownlow William	467, 478, 479	Eves John	479	Hilary Christopher	479
Burnyeatt John	466, 470, 483, 484, 485	Eves Thomas	479	Hobson Francis	475, 479
Burroughs Edward	457, 458, 468, 469	Exham John	466	Hogg John	477
Burton Joan	466	F ade James	467, 471	Holme Sarah	472
Butler John	461	Faggotter Henry	473	Holme Thomas	466, 471
C adle Joseph	466	Faile Richard	464, 465, 467, 471, 478, 479	Hookes Ellis	470
Calvert Thomas	478, 479	Fennel John	483	Hoope Robert	480, 484
Cantrell Godfrey	467, 471, 473, 474, 477	Fisher Susanna	480	Hooper Elizabeth	476
Cantrell John	477	Fletcher John	475	Howgill Francis	457, 458
Capton William	466, 467, 471, 477	Fletcher Richard	478	Horner Matthew	467
Carnly John	461	Fletcher William	475	Hull John	478
Castle Walter	466	Foster Matthias	475, 476	Hunter Richard	474
Castleton George	466	Foulks Richard	481	Hunter Elizabeth	466
Chalner William	475	Francis Thomas	478, 479	Hutchinson Tho.	465, 478
Chamberlain John	473	Fuller Abraham	466, 467, 472	Hutton John	464
Chamberlain Jonas	481	Fuller Henry	466, 472	J ackson Anthony	478
Chanders Thomas	467, 471, 477	Furnace Henry	471, 474, 475	Jackson Richard	466, 467, 475, 477
Claridge Samuel	466, 467, 471, 473, 476, 477			Jay John	465, 478
Cleaton William	476			Igniew Andrew	480
Cleburne John	466, 467, 474			Jordan Richard	467
				Johnson Arthur	475
				Kemp	

632 *Sixth* INDEX of NAMES in the Second Volume,

K Emp Edward 473
Kerby Leonard 481
Killingham Eleanor 478
Killo Ananias 461
Knowles James 475

L Ancafter James 457
Lancafter Ifabel 480
Lodge Robert 466,470
Loe Mary 472
Loe Thomas 472
Lott Martin 479
Lively John 479
Lunn Thomas 457,464,
465,467,472,478

M Alin Robert 464
Mallen Mary 461
Marcy Daniel 461
Marlow Thomas 479
Marfh John 475,476,477,
478,479
Mafon Samuel 471
Mafley Daniel 473
Matthews William 475
Mayne William 466,475,
476,477
Miller John 471
Mitchel Sufanna 473,476,
477
Mitchel Thomas 461,473,
475,477
Moore John 461,475
Moore Robert 465
Morris Jane 476
Morris Thomas 461
Morris William 466

N Eno George 467,475

O Uton Ifabel 464

P Aine William 475
Parker Paul 468
Parker William 464,465,
478
Partridge John 468
Pearce Richard 463,471,
483
Pennock Christopher 467,
475,478
Phelps Tho. 463,471,484
Pike Richard 475

Pitts George 467,468
Pledwell Tobias 467,471,
477
Poole Richard 472
Puckridge James 467
Purvas John 480

R Andall Francis 466,
472,484
Rich Rebecca 466
Richardfon Anthony 480
Ridge Thomas 475
Rigg Alexander 478
Riggs Elizabeth 478
Roberts Gerrard 469
Roberts Roger 476,483
Roberts Thomas 475
Robinfon Anthony 466
Robinfon Patrick 475
Robfon Francis 467,474,
475,478
Rochford Dennis 476,479
Rogers Francis 467,483
Rose Daty 479
Rose Henry 471
Rumby John 479

S Andham John 473
Sandham Robert 473
Savage John 476
Sawyer Thomas 479
Scott Richard 471,477
Senderby Charles 475
Sharp Anthony 483
Sharp Daniel 479,481
Sheppard John 479
Slade Nicholas 466
Slade William 466,467
Sleigh Joseph 476
Smith John 473,475
Souldan William 474,
478,479

Stalker Thomas 471,477
Stamper Hugh 471,473,
480
Starkey Nicholas 466,471,
479
Starkey Thomas 483
Steel William 467,476
Steer William 478,479
Stevenfon Thomas 467,477
Stockdale William 479
Strangman Samuel 474
Stubbs John 460,476
Swane Nathanael 468

T Atlock Eleanor 467
Tatlock H. 468
Taverner Edward 479
Taylor James 472
Taylor John 466,475
Thompson John 477
Thornton Samuel 477,478
Thorne William 467
Thwaite Thomas 480
Toghill James 475
Tomy John 479
Tottenham John 472,481
Towle Edw. 467,471,478
Trafford Thomas 479,484
Turner Robert 466,471

V Ernam Henry 480
Unthank Robert 478

W Alker Thomas 480
Waller Richard 462
Wardell Robert 465
Ware Hannah 476
Ware Tobias 467
Warne Stephen 463
Wafey James 466
Waftefield Robert 466
Watfon John 481,482
Watfon Samuel 481
Webb Roger 471,472,473,
474,480
Webber George 473,475,
477
Webber Martha 476
West Thomas 472
Weston Thomas 483
Whettstone Robert 468,475
White Daniel 478,480,481
White George 467
White John 472,478
White Raynes 472
Williams David 467
Williamfon John 478
Williamfon William 467,
471,478,484
Wilfon John 466,474
Winder John 476
Winter John 475,479
Woods Jonathan 478
Workman John 475
Worth Bishop 467
Worth Sufanna 467
Wright Mark 480
Wright Thomas 475,478
Wright William 471,473

THE SEVENTH INDEX

CONTAINING

The NAMES of the SUFFERERS in SCOTLAND, from Pag. 494,
to Pag. 524, in the SECOND VOLUME.

A lexander Wm. 533	Forbes James 503,508	K eith George 497,498, 501,502,503,505,509, 511,516,517,519,524, 528,533
B arclay David 498,502, 503,505,506,508,509, 517,518,519,524,531	Forbes Jane 498	Keith Gilbert 503,508
B arclay Robert 498,502, 510,519,524,525,528, 529,533	Forbes John 503,505,508, 510,513,517,519,520, 530,531,533	King John 503,508,509
B erneis James 531	F ox George 495	K nicht William 503,508
B rown John 503,505,508	G alloway Andrew 503, 505,508,509,517,518, 519,532	L ancaster James 495
B ruce Robert 503,517	G elly Alexander 496,497, 505,508,509,512,518, 520,524	L eik John 510,513,519, 524,531,532,533
B urnett Robert 503,505, 508,509,515,520,524, 531,533	G errard Robert 510,513, 527,528,529,531,532	L ivingstone Patrick 496, 517,519,524,531,532,533
C affie Margaret 516	G lennie John 505,508,518, 531	M elvill George 531
C aton William 495	G oodal Andrew 496,501	M ercer John 520,530,531, 532
C hevers Sarah 495	G oodal Elizabeth 496	M ercer Thomas 503,505, 508,509,524,528,532,533
C owie John 503,505,508, 509,519,524,528	G ordon Robert 496,503, 505,508,519	M esser John 500
C risp Stephen 495	G rave John 495	M ill John 503,505,508, 530,532,533
D ewsbury William 496	G ray George 496,503, 505,508,518,519,530, 531,532,533	M ill Robert 510,519,520
E vans Katharine 495	H alhead Miles 495	M ill Thomas 505,508,509, 513,517,524
F ell Christopher 495	H alliday James 517,524	M ills Thomas 501,503
F erindale Ochiltrie 505, 509,519,530,533	H amilton Alexander 494	M olleson Gilbert 496
F ern Thomas 502	H amilton Daniel 533	M olleson Margaret 496
F indley James 532	H arper Alexander 503,505, 508,509	M uchell James 532
F isher Andrew 503,505, 508,519,530,531,533	J affray Alexander 496, 498,502	M uir Alexander 503,505, 508
F orbes Alexander 497,503, 508,509	J affray Andrew 497,499, 501,503,505,508,509,517, 519,524,531,532,533	M uir Thomas 517
F orbes Barbara 499	J ohnston Elizabeth 497	O sborne William 494
V OL II.	J ohnston George 510,513	R ee Richard 494
	7 X	R obertson

634 NAMES of those who died under SUFFERINGS.

Robertson John 496,505,	Simon Agnes 496	Stubbs John 495
508,523,530	Skein Alexander 499,500,	
Roe Richard 497	503,508,509,512,517,	T Aylor William 510,
	520,521,524,532	513,331
S andilands Robert 513,	Skein James 516	Thompson John 510,513
520,533	Skein John 503,508,509,	
Sandilands William 510	512,514,516,517,519,	U Rquhart James 496,
Scott John 501	524,528,533	498
Scott Margaret 496	Skein Lilia 499,521	
Scott William 503,505,	Somerell Alex. 503,505	W Atson John 532
508,510,513	508,509,517,519,531	Winchester John 533
Seaton Alexander 503,505,	Spark William 503,505,	Wishart Wm. 505,508,518
508,519,530,531,532	508,509,518	
	Sterven Wm. 503,505,508	

A N I N D E X O F

The NAMES of those who died under SUFFERINGS for their Religious Testimony.

VOL. I.		VOL. I.	
A Dams George 593	Beadles John 96	C Arr William 533	
Adams John 96	Beaton William 618	Carter Hugh 407	
Adams Richard 586	Beecroft Mark 407	Caufton John 666	
Ames William 368	Bennett William 682	Cawthorne Nathanael 268	
Anderdon John 644	Berkles Thomas 690	Ceely Gregory 622	
Angier Edward 122	Berkley Edmund 406	Chandler Henry 704	
Andrews Andrew 404	Bly Nicholas 407	Chaplin John 406	
Anstee Thomas 389	Boreman Henry 389	Cheefman Edward 358	
Apener Richard 305	Boyer John 333	Chisnall Joseph 686	
Aplin Laurence 406	Bradley Richard 389	Clare Joshua 407	
Arnold Thomas 533	Brantingham Thomas 187	Clark Dorothy 31	
Ashby Richard 533	Brewster Humphry 392	Clark John 404	
Ashfield Richard 440	Bromley Henry 690	Clark Thomas 406	
Avelyn William 408	Bromley Thomas 346	Clothier Samuel 609	
	Budd Thomas 609	Clofe Mark 389	
	Bull Edward 407	Coale Joseph 31	
	Burroughs Edward 389	Cole William 564	
		Comb Joan 624	
		Complin Nicholas 234	
		Cooke Ambrose 21	
		Cooke Edward's Child 94	
		Cooke Hannah 404	
		Cooke John 404	
		Cooper John 389	
		Cowdry John 407	
		Crabb Robert 86	
		Crane John 407	
		Cranfwell	

NAMES of those who died under SUFFERINGS. 635

Cranfwell Bennet 96
 Crawley Thomas 289
 Crofs Robert 392
 Vol. II.
 Carnelly William 111
 Collier Anthony 151
 Crabtree John 108
 Croft George 108

Vol. I.

Davis Mary 404
 Davis Richard 392
 Davis Thomas 407
 Day Henry 700
 Dickefon Christopher 406
 Difon John 690
 Dixon Henry 732
 Draper Mary 404
 Drury Hannah 404
 Dudley Malachi 407
 Dunne Thomas 586

Vol. II.

Dobfon John 144
 Doughty William 141
 Duell John 108
 Dunning James 105
 Dyer Mary 206, 207

Vol. I.

Eldridge William 389
 Emerton Walter 31
 Emmott Nicholas 126
 Evans Edward 749
 Evans George 407
 Evans John 597
 Evans Roger 404
 Ewins William 533

Vol. II.

Elleray William 28

Vol. I.

Farmer John 700
 Feast John 96
 Fisher Edward 184
 Fisher Samuel 693
 Fitzgerrard John 407
 Foster Henry 327
 His Wife and Child 92
 Fothergill John 693
 Fox John 406
 Frith John 407
 Francis John 407
 Friend Thomas 296
 Fuce Joseph 693

Vol. I.

Gabb John 406
 Gammage Joseph 533
 Gardner Francis 504
 Gardner Matthias 407
 Gerrard Vincent 406
 Giles John 389
 Gibbons Richard's Wife 67
 Grainger Giles 678
 Grant Edward 201
 Gray Thomas 96
 Groshe Martin 407
 Gundry Henry 622
 Greenwell Benjamin 405

Vol. II.

Gradall William 111
 Graham John 111

Vol. I.

Hales John 404
 Hall Bartholomew 406
 Hall Dorothy 406
 Hammond Thomas 756
 Hancler Thomas 389
 Harding Deborah 406
 Harding Nathanael 406
 Harvey Edward 407
 Harris Thomas 243
 Hasler Henry 404
 Hasker Thomas 547
 Hatt Anne 25
 Haugh Joseph 407
 Hewlings Widow 217
 Hawkes William 389
 Hawkins Daniel 407
 Heale Cuthbert 407
 Hayes Robert 405
 Hide George 404
 Hignell Temperance 41
 Hill Peter 96
 Hodges William 599
 Holborow Thomas 225
 Hollingsworth George 407
 Holmes Joseph 91
 Holme William 133
 Holt Gilbert 323
 Homwood Nicholas 296
 Horsey John 406
 Howard John 407
 Hubberthorn Richard 388
 Hudson Roger 181
 Humble George 173

Vol. II.

Hale David 41
 Hanks Jeremy 473
 Harrifon John 164

Hartus George 100
 Hawkes Andrew 151
 Hawksworth William 108
 Heming Anne 71
 Hill William 164
 Howgill Francis 21

Vol. I.

Jackfon Matthew 406
 Jackfon Rachel 406
 Jacob Robert 487
 Ingram Jane 149
 Jones Charles 256

Vol. I.

Kemp Thomas 685
 Kenfey Thomas 407
 Kirby Thomas 388
 Knevett Edward 104
 Knight Mary 52
 Knight William 705

Vol. I.

Lambert Richard 407
 Lamsted Francis 262
 Langley Ralph 225
 Langwell Thomas 256
 Larbee James 710
 Laurence Benjamin 407
 Leavens Thomas 244
 Leaver Humphry 392
 Lee Edward 406
 Lee Sarah 407
 Leverick Henry 599
 Lewis John 404, 535
 Lodge Christopher 645
 Lloyd Hugh 751
 Lovell William 533

Vol. II.

Leddra William 218, 219
 Lickas John 164
 Littlewood Thomas 153
 Long Richard 141
 Love John 395

Vol. I.

Mackerness Peter 547
 Mantell Benjamin 577
 Marloe Bathia 407
 Masters Nicholas 167
 Mather William 31
 Mathewman Thomas 502
 His Wife 502
 Matthews William 406

Mawley

636 NAMES of those who died under SUFFERINGS.

Mawley Mary 508
May Thomas 225
Mile Mary 404
Muggleston Edward 332

VOL. I.

N Ash Nathanael 252
Newman William 406
Nicholas Christopher 407
Noble John 406

VOL. II.

Nicholson Benjamin 108

VOL. I.

P Age Mary 764
Page Richard 690
Page William 98
Paine Dorothy 551
Palmer John 404
Parnell James 192
Parsons Thomas 610
Patchen Thomas 690
Peachy Alice 52
Pearce John 221
Pennington Peter 406
Petchet Samuel 389
Pike Elizabeth 406
Pople James 642
Portsmouth James 407
Powel Jane 406
Powel Mary 407
Pratt William 244
Prior Mary 91
Pryor George 407
Pryor William 389

VOL. II.

Phelps Thomas 41

VOL. I.

R Atcliff John 392
Read Nicholas 547
Reed Daniel 407
Reeves Thomas 569
Rice Edward 756
Riddall Henry 226
Roberts Edward 529
Rogers Thomas 389
Rotten John 407
Royley Anne 406
Rush John 6
Rutter William 231

VOL. II.

Raw Nicholas 138
Rawson John 108
Richardson Anthony 480

Robinson William 204

VOL. I.

S Ale Richard 101
Salmon John 406
Samm John 533
Sands John 311
Sandys Samuel 311
Sanford Simon 262
Satterthwaite John 311
Sayer Samuel 622
Sergeant William 578
Shaller Gabriel 389
Shields John 693
Shoot John 389
Shooter Edward 492
Skillington Anthony 388
Smith Humphry 233
Smith John 82
Smith John 236
Smith John 407
Snowk William 690
Somerfield John 407
Soper Christopher 126
Sparkman Richard 407
Sparefield John 453
Stanton John 388
Stevens Reuben 96
Stokes Thomas 406
Stonehouse Joseph 404
Stordy Thomas 134
Stonson Samuel 408
Streater Henry 231
Sweet James 407

VOL. II.

Scaife Peter 144
Shell Jane 49
Simpson Michael 165
Smart Roger 42
Stevenson Marmaduke 204
Swales Thomas 142
Sykes William 90

VOL. I.

T Aylor George 407
Taylor Henry 406
Taylor Hugh 317
Tefdale John 407
Thomas Robert 407
Thomson Richard 406
Thorowgood Augustin 407
Tomkins William 404
Tompson James 674
Tomson William 31
Toovy Lydia 52
Towerland Robert 408

Travers Lucy 613
Travers Mary 404
Trigg Hannah 399
Trowel John 386
Trueblood Arnold 347
Turner William 82
Twynn Richard 404
Twynn Robert 404

VOL. II.

Taylor John 164
Tenant Joseph 151
Tomlinson Robert 157
Tomson James 168
Towle William 108

VOL. I.

W Alker Edward 406
Walker Henry 493
Walker Robert 321
Wallis John 122
Ward Edmund 407
Watcher William 293
Waterman Mary 359
Watson Elizabeth 135
Watson William 389
Webly John 210
Welsby Margaret 407
West Hugh 407
West John 407
Westmore Richard 220
White Francis 407
White Stephen 408
Whitlock John 690
Wicks Thomas 407
Wildbore John 404
Wildman Elizabeth 321
Wiggins John 407
Wilkinson Henry 407
Wilkinson William 93
Williamson Hugh 189
Willet Robert 569
Williams James 407
Willis Thomas 232
Wilson Lancelot 129
Wilson Humphry 749
Wilmington Hugh 586
Winchester John 243
Wolcott William 164
Woodward Henry 404
Woolsey Edmund 347
Woolstenholm John 690
Wingreen Thomas 322
Wyatt John 81

VOL. II.

Walker Richard 68
Wilkinson William 97

A LIST

A L I S T O F

The NAMES of the Persons at BRISTOL, convicted in order to *Banishment*, during the Mayoralty of **John Knight**, in 1663 and 1664, as mentioned in the FIRST VOLUME, pag. 51.

[C 1.] 219 *Persons*.

Ariel Elizabeth
Ball Hannah
Barnes John
Batho Jane
Bedford John
Belshar Mary
Belshar Richard
Bennett Anistay
Bennett Christopher
Bennett Edward
Bennett Sarah
Bisfield Edith
Blagdown Barbara
Bough Blanch
Bourne Thomas
Bowes Thomas
Brightweed Jeffery
Britton Anne
Britton Jane
Britton William
Brock Mary
Browchill Mary
Brown Griffith
Burgefs Mary
Callowhill Thomas
Cann Sarah
Cannings William
Cattell Sarah
Chamberlain Eliz.
Chambers Mary
Child Elizabeth
Chock Martha
Clark John
Cockman Mary
Cole John
Cole Mary
Comb Samuel
Comely Henry
VOL. II.

Corbett Mary
Cormell Stephen
Crew Joan
Dale John
Dapwell Joan
Davis Anne
Davis Katharine
Davis Ruth
Davis Sarah
Day Anne
Day Joan
Dedicote Henry
Dedicote Mary
Dewel Elizabeth
Diamond James
Dixon Joan
Dole Erasmus
Dole Rowland
Driver Elizabeth
Eagles Elizabeth
Eaton Grace
Evans Mary
Farmer Joan
Francis Bridget
Gibbons Dorcas
Gibbons Elizabeth
Gibbons Robert
Godfrey Samuel
Griffin Richard
Hadeing Peter
Hale John
Harbord Mary
Harcourt Alexander
Hardiman Timothy
Harding Timothy
Hart John
Harward Mary
Hawkes Anne
Herring John
Hert John

Hewlett Dorcas
Hill Alice
Hill Anne
Hill Joan
Hoble William
Hobhouse Francis
Hogford Elizabeth
Holder Elizabeth
Holder Thomas
Hollister Dennis
Hollister Joan
Horsington Charles
Horsman Nicholas
Horsman Richard
Howel Rebecca
Hunt Mary
Hyatt Arthur
Jaques Elizabeth
Jenkins Rebecca
Jennet John
Jones Joan
Jones Mary
Jones Merlin
Jones Richard
Ivear John
King Anne
Knight Dorcas
Knight Mary
Lamb Morgan
Lambert Thomas
Lane Martha
Leech Mary
Leverett Mary
Lewis Eleanor
Lewis Thomas
Lindey Mary
Lippicott Joan
Lloyd Dorcas
Long Anne
Lord Dorothy

Love John
Lovell Margery
Lovell Mary
Marfh Richard
Marshall Charles
Marshall Hannah
Martin Elizabeth
Martindale Edward
Matthew Elizabeth
Mayes Anne
Mogs Anne
Moon John
Moon Richard
Moore Alice
Moore Henry
Morgan Elizabeth
Morris Sarah
Naylor John
Neale Daniel
Neeves John
Nelson Richard
Noakes Mary
Noble William
Nokes Robert
Norden Alice
North Thomas
Northall John
Nutt John
Oldstone Roger
Owen Joseph
Parker James
Partridge Isaac
Peake Philip
Peake Sarah
Pearson Susanna *jun.*
Perkins Alexander
Perry Mary
Pitt Hannah
Pludwell William
Plumley Samuel

Pope

Pope William	Whitturn Thomas	Gotby Richard	Stockman Thomas
Potter Simfon	Wilcox William	Gotby Sufanna	Styant Francis
Price Anne	Wilkins Thomas	Gotby William	Styant John
Price Elizabeth	Wilkinson Elizabeth	Hampton Mary	Summers John
Price William	Wiley Joan	Hardiman John	Taylor William
Rogers Elizabeth	Williams William	Herne John	Thomas Margery
Rogers John	Winfield Thomas	Hignell Jeremy	Toghill James
Rogers Samuel	Withers Grace	Hill Caleb	Tucker Joan
Rogers William	Yeomans Isabel	Hill William	Turford Elizabeth
Samson Anne	Yeomans William	Hilman Thomas	Wallis James
Sanders John	York Sufanna	Hobhouse Hugh	Warwick John
Saunders Thomas	Younger Joan	Hughes Katharine	Weale Jane
Scott Ambrose		Hunt John	Weale Robert
Seward John	[C 2.] 105 Persons	Jones Charles	Wells William
Simonds David		Kiley Joan	Wen John
Simons Emme	Allen Nathanael	Kippin Joseph	Westfield Daniel
Slaughter Alice	Atkins William	Lane William	White George
Smith John	Baker Thomas	Lascomb Griffith	Wilkinson Sarah
Smith Martha	Bateman Anne	Lidman Barnaby	Williams Joan
Smith Mary	Batho John	Lindsey Richard	Willis Mary
Sneade Sarah	Bayley Thomas	Love Magdalen	Withers John
Sowle Andrew	Bennet John	Martin John	Wory Bridget
Speed Bathsheba	Bifield Edward	Maynard Benjamin	
Speed John	Blakeway William	Maynard Elizabeth	[C 3.] 23 Persons.
Speed Thomas	Boyle Gertruydt	Maynard William	
Sterridge Elizabeth	Bowen Charles	Maynard Sarah	Britton Cananiel
Stevens Elizabeth	Brinckworth Anne	Morgan John	Crocker Bartholom.
Stratford William	Brook John	Moore Elizabeth	Crump John
Styant John	Brown Griffith	Naylor Mary	Dickinson Liming
Styant Sufanna	Cadle Simon	Neeve James	Dole John
Summers Robert	Cawson William	Neeve John	Dole Rowland
Sykes Gobert	Chaffin Anne	Neeve Mary	Gerish Robert
Terrett Thomas	Cock Ralph	Newman Christoph.	Goldney Mary
Thomas Margt. jun.	Cole Abraham	Newton Theophilus	Goldney Thomas
Tippett William	Cole Ellen	North Mary	Gough George
Toghill Mary	Cole Mary	Parker John	Harford Charles
Tomlinson Joan	Collins William	Paine Edward	Jordan Hannah
Tovey Alice	Cotterell Samuel	Phillips Anne	Lofty Thomas
Tovey Lydia	Cox John	Price John	Maud Ellen
Traverse Eleanor	Cox Philip	Prince Mary	Oldstone Roger
Turner Mary	Cox Simon	Pyott Elizabeth	Peachy William
Vivers Andrew	Daniel Edward	Reynolds Hester	Pearson Sufanna
Wakeliffe Katharine	Davis William	Rice Mary	Rogers Lewis
Walker Elizabeth	Day Nathanael	Sanders Charles	Sawcer William
Wallis Jarvis	Dixon Miles	Saunders John	Taylor William
Warren Joyce	Dole Joyce	Simons John	Williams Maurice
Watkins Anne	Dole Tobias	Slaughter James	Willis Richard
Watkins Deborah	Gibbons Daniel	Snead Richard	Window Thomas
West Joan	Gibbons Samuel	Sowle Anne	

A

T A B L E

O F T H E

Principal Contents of the preceding COLLECTION.

In the FIRST VOLUME.

The P R E F A C E.

Several Clauses of Acts, and Acts of Parliament, by which the Quakers were persecuted. Applications to King Charles and King James II. Accession of King William III. and Queen Mary to the Crown. The Act of Toleration, and Reasons for this Collection.

Chap. 1. The INTRODUCTION.

Causes and Motives of the Quakers Dissent and Sufferings, 1, 2.

Chap. 2. BEDFORDSHIRE.

Their Case presented to the Judge, 4. A Paper directed to the Grand Jury, 5. A Warrant for Fines and Distress, 7. Dismal End of two Informers, 11.

Chap. 3. BERKSHIRE.

A remarkable Paper against Swearing, 17. Proceedings at several Sessions, 14 to 30. Death of six Persons in Prison, 31. A Letter from the Prisoners to the Mayor of Reading, 33. Copy of a special Warrant for extending King James's Pardon to the Quakers, 38.

Chap. 4. BRISTOL.

Singular Courage of the early Preachers in that City, 39. Warrant for apprehending them as Franciscan Friars, 40. Examination of John Audland and John

Wilkinson, 43. Letters of George Bishop and Thomas Speed to the Mayor, 45 to 47. Their Trial and Defences, 48, 49. Certificate of Seamen refusing to transport banished Quakers, 51. Extract of a Letter from Bristol, 52, 53. Petition of the Prisoners to the Mayor and Justices, 55. Certificate of the Prisoners hard Usage, 56, 57. Extract of Letters from Bristol, 58, 59. Warrant for committing seventy three Persons to Newgate, 64. Copy of the Mittimus of M. Goldney and T. Callowhill, 64, 65. Excbequer Fines and their Amount, 70. Goaler's Cruelty, 70, 71. A Letter from the Prisoners to the Yearly Meeting in London, 73, 74

Chap. 5. BUCKINGHAMSHIRE.

List of Prisoners, 75, 76. Case of Thomas Zachary, 79, 80. Hard Case of a poor Husbandman, 81.

Chap. 6. CAMBRIDGESHIRE and ISLE of ELY.

Cruel Whipping of innocent Women, 84, 85. Barbarity of Cambridge Scholars, 86, 87. Letter to King Charles II. 87, 88. Description of Prisoners Usage, 89. Letters of John Ainsloe to the Justices, 90.

Chap. 7. CHESHIRE.

Description of a Place of Torture called Little Ease, 100. Cruel Usage and Death of Richard Sale, 101. Examination of Anthony Hutchins, 101, 102. Form of Warrants for Imprisonment, 103. Grievous Spoil by Informers, 107.

Chap.

A TABLE of the PRINCIPAL CONTENTS

Chap. 8. CORNWALL.

Mittimus for imprisoning George Fox, Edward Pyott, and William Salt, 113. Many Grievous Prosecutions, 114 to 119. Miserable Death of Major Robinson, 118. Sober and Seasonable Advice to the Commissioners, 121. Mittimus of Nicholas Jose to Prison, 124. The suffering Case of the People called Quakers, presented to the Judge of Assize, 125.

Chap. 9. CUMBERLAND.

The Suffering Case of R. Banks, 130, 131. Hard Imprisonment of many, and Deaths of several, 127 to 135.

Chap. 10. DERBYSHIRE.

Mittimus of George Fox to the House of Correction, 135. His Letter to the Magistrates, 136. Letter of John Gratton to the Yearly-meeting, 144.

Chap. 11. DEVONSHIRE.

Mittimus of Thomas Salthouse and Miles Halhead to Exeter Castle, 146, 147. Letter of M. Halhead, 148. Sore Persecution and cruel Whippings, 149 to 154. Trial of an Appeal, 157. A Letter to the Judges, 159, 160. A List of Prisoners 163.

Chap. 12. DORSETSHIRE.

Imprisonment and cruel Whipping of G. Bailey, 165. Variety of Sufferings, 165 to 169. Warrant for Distress, 170. Abuses by Informers, 171, 172.

Chap. 13. DURHAM and NORTHUMBERLAND.

A Letter from the Prisoners at Durham, 174. Divers sentenced to Banishment, 176. Mittimus of Roger Hudson to Prison, 180. Order of Sessions for the Commitment of Richard Watson, 182. A Representation of Sufferings in Durham, 185.

Chap. 14. ESSEX.

Sufferings and Death of James Parnel, 191, 192. Order of the House of Com-

mons to fetch George Fox and Robert Graffingham from Harwich, 195. Their Letter to the Speaker, and Case inclosed, 196. Order for their Release, 197. Persecution at Colchester, Halsted, &c. 201, 202, 203. Many other grievous Sufferings, 203 to 208.

Chap. 15. GLOCESTERSHIRE.

Exploits of Hopewell Fox, a fighting Priest, 210. Conference between the Bishop of Gloucester and Thomas Atkins, 212 to 215. Mittimus of G. Harris to Prison, 224. Theophila Townsend's Account of the Proceedings against her, 224, 225.

Chap. 16. HAMPSHIRE.

Mittimus of Humphry Smith, Anthony Mellidge, and William Bayley, to Prison, 229. Barbarous Usage of Ambrose Rigg and others, 230. Transcript of a Letter to the Justices, 232. Mittimus of Humphry Smith, 233. A short and true Relation of the People called Quakers at their first Appearance, 237, 238.

Chap. 17. HARTFORDSHIRE.

Meetings wickedly insulted, 241. An Order of Sessions, 243. The King's Warrant for discharging Prisoners, 244. Trials in order to Transportation, 244, 245. Ship-master's Certificate, 246. Ship-master's Refusal to carry the Prisoners, 246. Letter of the banished Persons to the King and Council, 247. Order of Council, 248. Sentence of Banishment against one and twenty others, 248. Hard Imprisonments and rigorous Distresses, 249 to 254.

Chap. 18. HEREFORDSHIRE.

A prudent Observation of Justice Blagney, 255. Partiality of the Justices, 258. The Mob insulting Meetings encouraged by a Prebend of the Church, 259.

Chap. 19. HUNTINGTONSHIRE.

Various Imprisonments and Distresses, 261. Many Prosecutions for refusing to Swear, 262, 263. Distresses for Meetings, 264. Imprisonments on Writs de Excommunicato capiendo, 267.

Chap.

in the FIRST VOLUME.

Chap. 20. ISLE of MAN.

Banishment of several Persons, 269. Speech of a Sumner, call'd the Bishop's Curse, 271. Discourse between the Bishop of the Island and two of the banished Persons, 273 to 276. Discourse between the Deane and the same Persons, 276 to 278. The Bishop's Order to seize Estates, 279. Letter from Prince Rupert to the Earl of Derby, and the Earl's Answer, 279, 280. A rough Answer of the Bishop, 280. William Callow's Letter to the Earl of Derby, 280, 281. Evan Christen's Letter to William Callow, 281, 282. Copies of several Warrants, 282 to 285. Discourse between the Governour and William Callow, 286. A Series of cruel Usage of an innocent Woman, 287.

Chap. 21. KENT.

Grievous Sufferings there, 288 to 297. Insolence of an Informer, 298.

Chap. 22. LANCASHIRE.

Petition to the Council of State against George Fox and James Naylor, and an Answer thereto, 301, 302. Many Sufferings, 304, 305. Apprehension and Examination of George Fox, 305. His Removal by Habeas Corpus to London, and Discharge, 306, 307. Many Imprisonments, 307, 308, 309. A Remonstrance to the Justices, 310. Death and Burial of Oliver Atherton, 311. Trial of Margaret Fell, 312, 313, 314. Imprisonment of George Fox in Scarborough Castle, 316. Mittimus of Roger Haydock and others, 319, 320. Mittimus of Roger Longworth, 322. Several Warrants for Distress, 324, 325. Religious Meditations by Mary Molli-neux, 327, 328.

Chap. 23. LEICESTERSHIRE and RUTLAND.

Copy of a Letter from the Prisoners at Leicester, 331, 332. Mittimus of nine Persons to Prison, 333. Barbarous Abuse of W. Horton, 335. Thomas Follows's Mittimus, 336. Cruel Persecution at Long-Claxton, 337. Wickedness of Smith, an Informer, 344. Duke of
VOL. II.

Newcastle's Letter to the Earl of Huntington, 345, 346.

Chap. 24. LINCOLNSHIRE.

Mittimus of John Whitehead, 348. A Letter of a Priest to a Constable, 354. Commitment of Thomas Brown, 358, 359. Relation of Mary Waterman's Death and Sufferings, 359, 360. Letter of John Whitehead to the Priest of Stogness, 360. John Milner beaten by a Priest, 361.

Chap. 25. LONDON and MIDDLESEX.

Recantation of James Naylor, 362. Commitment of Walter Hewlings and John Cripps 367. Trial of John Crook and others, 369 to 379. An Account of cruel Confinement in Newgate, 380. A remarkable Petition, 381. A monthly Intelligence, 382 to 387. Letters of Edward Burroughs to his Friends, 389, 390. George Whitehead's Testimony concerning Edward Burroughs, 391. Mittimus of thirty Persons to Newgate, 394. Many Commitments for Meetings, 395, 396. Judge Keeling's Speech to the Grand Jury, 396. Warrant for removing two dead Corps, 398. Lord Mayor's Speech at entering a Meeting, 398. Warrant for Transportation, 399, 400. Form of an Indictment, 400. Mittimus of Dorothy Doore, 402. George Bishop's Warning to the King and Parliament, 405. George Whitehead's Examination before the Lord Mayor, 411. A Priest officiating in Gracechurch-street Meeting-house, 412. John Scott's Mittimus to New-prison, 413. Trial of Penn and Mead at the Old-bailey, 417 to 426. Trial of Francis Moore and others, 427. Lord Mayor's Order concerning Gracechurch-street Meeting-house, 429. Commitment of one and forty Persons to New-prison, 430. Examination of William Penn by the Lieutenant of the Tower, 432. His Mittimus to Newgate, 435. W. Penn's Letter to the Parliament, 435, 436. Presentment of a Grave-maker, 441, 442. Case of the People called Quakers, 445 to 448. Two Warrants for Distresses on George Whitehead, 449, 450. Commitment of Benjamin Freeman, 451. Mittimus of R. Sandiland's 453, Mittimus

A TABLE of the PRINCIPAL CONTENTS

Mittimus of Robert Coale, 455. Conviction of George Whitehead, and Certificate thereof, 456. Trial of Francis Stamper and others, 458, 459. Commitment of thirty seven Persons by the Lord Mayor's Warrant, 462. Trials at Guild-hall, 464 to 467, 469. Hard Usage of Samuel Fox and William Bingley, 475. Warrant against Mary White, 476. Copy of an Information, 477. Warrant for distraining a Constable's Goods, 478. King James II. his Mandate, 479. Attorney-general's Warrant, 479, 480. G. Bradford's Reasons against paying Tithes, 480. Mittimus of twelve Persons to the Compter, 481.

Chap. 26. NORFOLK.

Commitment of James Lancaster, 486. A Letter relating the cruel Usage of the Prisoners at Norwich, 488. Hard Case of eight Prisoners at Yarmouth, 491. Mittimus of five Persons to Prison, 495. Warrant for distraining Anne Whitlock, 495. A Letter to the Magistrates of Norwich, 496. Another Letter to the Magistrates, 498. Presentment of Thomas Murford, 499. Warrant for Distress on E. Peckover, 504. Mittimus of George Whitehead and Thomas Burr, 506. A second Commitment of the same Persons, 506. A Protestation against Popery, 507. Copies of Certificates, 507, 508. Letter from George Whitehead and William Crouch to the Prisoners at Norwich, 509. A Narrative of George Whitehead's and Gilbert Latey's Application to King Charles II. on their Behalf, 510 to 513. Address of the Prisoners to their Representatives in Parliament, 515.

Chap. 27. NORTHAMPTONSHIRE.

Examination of William Dewsberry and others at the Assizes, 519. Another Examination of William Dewsberry and others at another Assizes, 525. Indictment of William Lovel, 529. Dismal Confinement of great Numbers in Prison, 532. Death of seven Persons in Prison, 533. Extract of a Letter from Wellingborough, 536, 537. R. Bradshaw's Testimony against paying Tithes, 538. John Loft's Letter to George Fox, 542. Petition to the Judges, 543. State

of the Prisoners Case presented to the Sessions, 544. Two Letters of John Loft, 546, 547. Several Certificates, 548 to 550. Address to the Members of Parliament for Northampton, 550.

Chap. 28. NOTTINGHAMSHIRE.

Speech of Peniston Whaley, Justice, 553. Severity of Justice Thornton, 556. Warrants for Distress, 558. Villany of Informers detected, 560.

Chap. 29. OXFORDSHIRE.

Barbarity of the Students at Oxford, 562, 563, 565, 566. Many Prosecutions carried on in that County, 566 to 576.

Chap. 30. SOMERSETSHIRE.

Examination of Thomas Salthouse and Thomas Budd, 579. Commitment of Thomas Salthouse, 581, 582. A Letter from a Prisoner at Ilchester, 586. Indictment at Chard Assizes, 588. A Letter to the Judge of Assize, 590. Mittimus of William Thomas to Prison, 592. A Letter from the Prisoners at Ilchester to their Friends in Newgate, London, 594. A Letter to the King at Bath, 596. Mittimus of James Budd and Richard Penny, 598. Warrant for Distress, 601. Letter to an Informer from his Mother, 602. Warrant granted on a Certificate from another County, 605. Mittimus of John Alway and Abraham Dickson, 609. Copy of a Schedule in the Ecclesiastical Court, 612. Case presented to the Judges, 614. Remarkable Case of Thomas Hymans, 617. A Representation to the Judges, 619. Warrant for committing many to Prison, 621. Examination and Commitment of William Laurence, 623. Case presented to the Judges, 624. Mittimus of R. Lincoln, 626. Mittimus of eleven others, 627. Bill of Indictment, 629. Mittimus of Jasper Batt and others, 630. Extract of a Letter from Jasper Batt to George Fox, 631. Warrant for Distress on W. Bult, 632. A Representation to the Justices, 633. A Recantation of Thomas Marner, 635. A Paper presented to the Justices, 636. Copies of several Warrants, 637, 638, 639. A Paper to the Justices, 639. Representation to the Judges 640. To Judge Montague,

in the SECOND VOLUME.

Montague, 642. *Case of Thomas Sibley and others*, 645. *To the Members of Parliament for Somersetshire*, 644. *To the Judges of the Western Circuit*, 646.

Chap. 31. STAFFORDSHIRE.

Violent Proceedings on Occasion of a Burial, 653. *Petition of William Corbett to King Charles II.* 655. *Grand-jury's Presentment*, 655. *Address to the Members of Parliament*, 656.

Chap. 32. SUFFOLK.

Copy of a Paper put on the Steeple-house Door at Bures, 658. *Mittimus of G. Whitehead and G. Rolfe to Bury Goal*, 659, 660. *Margaret Sutton's Letter to Judge Atkins*, 662. *Order of Council*, 663. *Warrant for whipping G. Whitehead*, 664. *Warrant granted by prejudiced Justices*, 665. *Presentment of T. Grimble, and an Answer to it*, 668, 669. *G. Whitehead's Letter to the Inhabitants of Ipswich*, 669, 670. *Case of John Shipman and Thomas Virtue*, 673. *Warrant of Distress for a supposed Preacher*, 675. *A Special Warrant against the Quakers*, 679, 680. *Petition to the King*, 683. *Case of eighteen Prisoners presented to Judge Montague*, 684. *Extract of a Letter from Joshua Bangs*, 685. *Petition of Susan Cooper and Anne Groom to the King*, 686.

Chap. 33. SURRY.

Indictment of two and thirty Persons at Margaret's-hill, 690, 691. *Mittimus of G. Whitehead and others*, 692. *Order for demolishing the Meeting-house at Horsly-down*, 695. *A short Relation of barbarous Cruelties*, 696, 697. *Mittimus of J. Vaughton and T. Griffith*, 703. *Mittimus of Roger Longworth*, 703. *Mittimus of W. Bingley*, 704. *Warrant granted by the Recorder of London*, 705. *Case presented to the Members of Parliament*, 706, 707.

Chap. 34. SUSSEX.

Mittimus of Ambrose Rigg to Horsham Goal, 713. *Manner of Informers at Lewis*, 720. *Justice Goring's Letter to the Goaler*, 724. *A Paper to the Judges*, 728. *Nicholas Rickman's*

Letter to William Gibson, 728. *Cruel Persecution of Mary Akehurst*, 734.

Chap. 35. WALES.

Mittimus of John Ap-John to Glamorgan Goal, 736. *Examination of F. Gawler and others by the Justices*, 738. *Mittimus of eighteen Persons to Cardiff Goal*, 743, 744. *An Order to the Constables*, 745. *Mittimus of W. Dawson and R. Scudamore to Monmouth Goal*, 751. *Mittimus of Evan David and others to Carmarthen Castle*, 758. *A Letter from the Yearly-meeting of Wales to the Yearly-meeting at London*, 760.

Chap. 36. WARWICKSHIRE.

A Letter from Edward Bourne to the Commissioners at Warwick, 766.

In the SECOND VOLUME.

Chap. 1. WESTMORLAND.

Imprisonment of James Naylor, 3. *Trial of James Naylor at Appleby Sessions*, 4, 5, 6. *Christopher Taylor's Representation of the Usage of the Prisoners at Appleby*, 6, 7. *Case of John Spooner*, 8. *Warrant to the petty Constables*, 9. *Stephen Hubbersty's Letter to Francis Howgill*, 9. *Examination of Francis Howgill at the Assizes*, 11. *Proceedings against Francis Howgill*, 14, 15, 16. *An Account of Francis Howgill's Death*, 21. *Copies of two long Warrants for Distress*, 31, 32, 33.

Chap. 2. WILTSHIRE.

Petition of William Stovey to the Judges, 45. *William Moxon's Complaint against the Vicar of Marden*, 48.

Chap. 3. WORCESTERSHIRE.

A Representation of the Government of the Borough of Evesham, 50, 51, 52. *Examination of Humphry Smith and Thomas Cartwright*, 52, 53, 54, 55. *Major General Berry's Letter to the Mayor of Evesham*, 56. *Extract of an Account of Persecution at Evesham*, 56 to 59. *William Pitts's Account of his*

A TABLE of the PRINCIPAL CONTENTS

his Imprisonment, 59. *Trial of Robert Smith*, 63. *Trials of Edward Bourne, George Knight, and others*, 65. *A Letter to the Judges, Hide and Tirrell*, 67. *Several Mittimus's*, 69, 70. *Mittimus of G. Fox and T. Lower*, 72. *Case of G. Fox and T. Lower*, 72, 73. *Order of Court concerning G. Fox*, 74. *Mittimus of E. Bourne*, 77. *Extract of a Letter from E. Bourne to G. Fox*, 77, 78. *A Letter to the Bishop and his Surrogates*, 79. *Another Letter to the Bishop*, 79, 80. *A Letter from E. Bourne to G. Fox*, 80. *Case of E. Bourne and others*, 81 to 83. *Mittimus of sixteen Persons to Prison*, 83, 84. *Application of the Prisoners to the Judges*, 85. *A Letter to the Jurors*, 86. *A Petition to the King*, 87. *A Representation to the Members of Parliament*, 88.

Chap. 4. YORKSHIRE.

Many Imprisonments, 90, 91. *W. Dewberry's Account of his Imprisonment*, 91, 92. *Petition of the Justices to Richard Cromwell*, 98. *Mittimus of nineteen Persons for refusing to Swear*, 103. *Order of Sessions for imprisoning sixty others*, 104. *An Account of the Sufferings of Richard Seller, a Fisherman*, 112 to 119. *Copy of a long Information made to the Attorney-general*, 120 to 129. *Copy of a Warrant*, 131, 132. *Warrant for Commitment of Nicholas Raw*, 138. *A Narrative presented to the King and Parliament*, 139. *Warrant for Commitment of Samuel Pearson*, 140. *A Letter to one of the Judges*, 143. *A Representation to the Members of Parliament*, 144. *Application to the Judges*, 146. *A Letter from the Prisoners at York, to the Meeting for Sufferings in London*, 147. *Mittimus of W. Holgate*, 148. *Order of Sessions at Doncaster*, 149. *Order of Sessions at Wakefield*, 150. *Copy of an Indictment for Meeting*, 154, 155. *Certificate concerning R. Tomlinson's Death*, 157. *A Representation of the Prisoners Case to the King*, 160 to 162. *Order of Sessions*, 163. *Case presented to their Representatives in Parliament*, 166. *Warrant for Commitment of Henry Nefs*, 167. *Warrant for Commitment of W. Wainman*, 168. *Warrant for Commitment of Sebastian Ellythorp*, 169.

Chap. 5. NEW-ENGLAND.

Order of Court for confining Quakers, 179. *The first general Law against Quakers*, 179. *Order for exporting Quakers*, 180. *Order for Distress of Goods*, 180. *Order against bringing any Quakers thither*, 183. *A Law for fining Quakers, and committing them to the House of Correction*, 185. *Monstrous Barbarity exercised on William Brend*, 185, 186. *A Letter to the Magistrates of Salem*, 187. *Warrant for cutting off Ears*, 189. *Act for Banishment on pain of Death*, 190, 191. *A Letter from James Cudworth to his Friend at London*, 191 to 195. *Order of Court to sell Quakers for Slaves*, 197. *Condemnation of William Robinson, Marmaduke Stevenson, and Mary Dyer*, 199. *Copy of W. Robinson's Paper delivered to the Court*, 199. *A Paper of M. Stevenson, written after he was sentenced to Death*, 201. *Copy of a Letter sent by M. Dyer to the Rulers of Boston*, 202. *Execution of W. Robinson and M. Stevenson*, 203, 204. *Reprieve of M. Dyer*, 204. *Her Letter to the Court*, 205. *The Manner of her Execution*, 206, 207. *Anne Coddington's Letter to Governour Endicott*, 207. *John Smith's Letter to Governour Endicott*, 208. *A Letter from Mary Trask and Margaret Smith to Governour Endicott*, 212. *Letter of William Leddra to Friends in New-England*, 214. *A Letter of W. Leddra, written the Day next before his Death*, 217. *The Manner of W. Leddra's Execution*, 218. *A Letter relating to his Death*, 219. *Examination of Edward Wharton and Wenlock Christison, with Proofs of their Christian Courage and Magnanimity*, 220 to 224. *The King's Mandamus*, 225. *Barbarous Whipping and cruel Usage of several innocent and virtuous Women*, 227 to 231. *Cruel Whippings of Edward Wharton and others*, 231 to 235. *An Account of Sufferings in the Dutch Plantations*, 237. *Several Papers and Writings of W. Robinson and M. Stevenson*, 238 to 258. *A Letter of William Coddington to Ralph Fretwell*, 260, 261. *Trial of Margaret Brewster*, 261 to 264. *A Letter of W. Coddington to the Governour of New-England*, 265 to 270. *Deaths of virulent Persecutors*, 270, 271. *Description of*

in the SECOND VOLUME.

of publick Calamities, taken from Cotton Mather's History, 271 to 277. *An Enquiry into the Cause of those Calamities*, 277, 278.

Chap. 6. BARBADOES.

Commitment of twenty eight Persons for Meeting, 279. *Commitment of eight others*, 279. *A Letter to the Governour and Council*, 280. *An Account of Sufferings*, 280 to 287. *Account of Sufferings from 1669 to 1674*, 287 to 290. *Address to Governour Atkins and his Council*, 291 to 294. *An Act for Settlement of the Militia*, 295 to 305. *Services of William Edmundson in that Island*, 305. *His Letter to the Governour and Council*, 306 to 308. *An Act to prevent Quakers from bringing Negroes to their Meetings*, 308, 309. *Prosecution of R. Fretwell on the Negro Act*, 309, 310. *Continuation of the Militia Act*, 311. *Address to the Governour and Council*, 311 to 313. *Another Address to the Governour and Council*, 313 to 314. *A summary Relation of Sufferings to the Year 1678*, 314 to 318. *Imprisonment of Margaret Brewster*, 319. *Three and twenty Queries proposed to a Priest to answer*, 320. *Death of Richard Andrews*, 322. *Continuation of the Militia Act*, 323. *Continuation of the Negro Act*, 324. *Imprisonment and Banishment of Solomon Eccles*, 325, 326. *Hardship of Executors respecting Oaths*, 326, 327. *Order against the Quakers Meetings*, 327. *Address to the Governour*, 328. *A second Address to the Governour*, 329. *Accounts of Sufferings to the Year 1685*, 330 to 333. *Several Addresses to Governour Steed*, 333 to 337. *Substance of three Accounts of Sufferings*, 337 to 340. *Order of King William and his Council*, 340. *A Letter to Governour Kendal*, 340. *Copy of an Act for riding armed*, 342, 343. *Abstract of the Value of Distresses*, 343. *A brief Account of God's Judgments on several Persecutors*, 344 to 351.

Chap. 7. NEVIS.

Copy of a Letter to the Governour, 353. *A second Letter to the Governour*, 354. *Warrant for imprisoning John Brown, John Carpenter, and Francis Green*, 355. *Order of Court concerning them*,
VOL. II.

355. *Their Promise to appear*, 355. *Copy of a Letter to the Governour*, 356. *Copy of a Paper stuck up in the Place of publick Worship*, 356, 357. *Trial of William Fifield, John Brown, and others*, 358. *A Paper presented to the Jury*, 359. *Copy of J. Brown's Letter to the Governour*, 360. *Copy of a Warrant for apprehending J. Brown*, 361. *Order of Council against the Quakers*, 362. *Copy of an Act against them, and their Declaration relating thereto*, 362, 363. *A Copy of a Warning given by J. Brown*, 363. *A Breviate of the Trial of J. Brown*, 364, 365. *Order to transport him*. 365.

Chap. 8. BERMUDAS.

Warrant for levying Fines, 367. *Warrant for Distress*, 367, 368. *Warrant for transporting Elizabeth Carter and Anne Butler*, 368. *Sufferings of E. Carter and others*, 369.

Chap. 9. ANTIGUA.

Copy of a Letter from Jonas Langford to the Governour Paul Lea, 374 to 376. *Sufferings of sundry Inhabitants*, 376 to 378.

Chap. 10. MARYLAND.

Variety of Sufferings, 378 to 380. *Letter of George Wilson to his Prosecutors*, 381. *Copies of several Orders of the Court of Annarundel*, 381, 382. *Case of the Quakers presented to the Proprietary*, 383, 384. *Directions of the Court*, 384. *Reasons in favour of being excused from Oaths*, 384, 385. *An Act relating to Oaths and Swearing, passed the lower House, but laid aside*, 386, 387. *Copy of an Address to the Lord Baltimore*, 387. *Liberty of Conscience granted*, 388.

Chap. 11. JAMAICA.

Principal Causes of the Variety of Sufferings in this Island, 388. *Divers Instances of particular Sufferings*, 389 to 391.

Chap. 12. EUROPE and ASIA.

Travels and Sufferings of George Robinson, 392 to 394. *Travels and Sufferings of Mary Fisher, John Love, John Perrot*,
8 A

A TABLE of the PRINCIPAL CONTENTS

Perrot, Samuel Fisher, and William Salt, 395. Christopher Birkhead his Charge and Defence, with his subsequent Sufferings, 395 to 397. Death of George Bailey in Prison in France, 397. Banishment of William Ames, 397. Confinement of William Ames and Martin Martinson, 397, 398. Imprisonment and Banishment of William Caton, 398.

Chap. 13. ISLE of MALTA.

A Narrative of the grievous Sufferings of Katharine Evans and Sarah Chevers in the Prison of the Inquisition, written by the said Katharine Evans, 399 to 406. A Paper of Katharine Evans to the Lord Inquisitor and his Council, 406. A Letter to Friar Malachi, 407. A Letter of Katharine Evans to her Husband and Children, 408. A Letter from Sarah Chevers to her Husband and Children, 410. A Letter to a Kinswoman of Sarah Chevers, 411. A Letter of Sarah Chevers to her Friends, 411, 412. Another Letter of Katharine Evans and Sarah Chevers, 412, 413. A sweet Salutation to God's elect Church in England and Ireland, by Katharine Evans and Sarah Chevers, 413 to 416. A Letter of Sarah Chevers to Friends in Ireland, 416, 417. Their Discharge, 419, 420. Travels of John Stubbs, Henry Fell, Daniel Baker, and Richard Scottrop, 418 to 420.

Chap. 14. HUNGARIA and AUSTRIA.

Extract of a Letter written by William Moor to William Caton, containing a Narrative of the very remarkable Sufferings, Trials, Jeopardies and Tortures, which the said William Moore and John Philly underwent in Hungaria and Austria, in the Years 1662 and 1663, 420 to 432.

Chap. 15. DANTZICK, EMBDEN, HAMBURGH, the PALATINATE, and UNITED PROVINCES.

Order of the Senate at Dantzick for transporting Quakers, 433. Extract of a Letter from C. Andreas, a Citizen of Dantzick, to John Claus, 433. A

Decree for reinforcing the Order for Banishment, 435. A Christian Expostulation, written by William Gibson, 435 to 439. A Letter of William Penn to the King of Poland, 439 to 442. Petition of the Ecclesiasticks in East-Friesland against the Quakers, and a Proclamation issued thereupon, 443. Violent Persecution raised by the Priests at Embden, 443. William Penn's Letter to the Council and Senate at Embden, 443 to 446. Cessation of the Persecution at Embden, 446. A Letter from some of the People called Quakers at Amsterdam to the Burghers and Magistrates of Embden, 447. Resolution of the Senate, 448. Arbitrary Resolution of the Magistrates at Hamburg, 448. Violent Persecution there, 449. Imprisonments and Persecution in the Palatinate, 450, 451. Copy of a Letter from William Caton to Friends at London, 451 to 454. Prosecution of Niesie Direcks at Amsterdam, 455. Imprisonment of Peter Hendrickz and Jacob Avents, 456. Persecution at Gouda, Hoorne, Leyden, Alckmaer and Haerlem, 456, 457.

Chap. 16. IRELAND.

First Preachers of this People in Ireland, 457. Sufferings of Barbara Blagdown, 458, 459. Sufferings at Cork and Limerick, 460, 461. Richard Waller's Letter to the Judges, 463. Description of Cavan Prison, 465. Variety of Sufferings 466 to 468. Extract of a Letter from H. Tatlock to Edward Burroughs, 468. Extract of another Letter to Edward Burroughs, 469. The Chancellor's Order, 469, 470. William Edmundson's Account of spreading that Order, 470. Variety of Sufferings, 471 to 474. Excommunication of William Edmundson, and his own Remarks thereon, 474. Various Distresses and Imprisonments, 475, 476. Copy of an Indictment for Meeting, 476. Account of many Distresses and Imprisonments, 477 to 479. Sufferings of Christopher Hilary, a Soldier, 479. Many grievous Sufferings, 480, 481, 482. Constancy of John Dobbs, 482. Ease from Persecution, 483. Wars in Ireland, 484. Copy of John Burnyeatt's Letter to Charles Marshall, 484, 485. Extract of William Edmundson's Dangers and Sufferings in the Time of the War, taken from

in the SECOND VOLUME.

from his own Journal, 485 to 493. *A grateful Commemoration of God's Mercies*, 493.

Chap. 17. SCOTLAND.

First Preachers in Scotland, 494. *Remarkable Passage concerning Alexander Hamilton*, 494, 495. *Appearance of George Fox before the Council*, 495. *Convincement of several Persons*, 496. *Alarm of the Priests thereat*, 497. *Convincement of David and Robert Barclay*, 498. *Memorable Case of John Forbes, a Priest, on excommunicating his own Daughter*, 498. *A new Practice in Courts of Judicature*, 500. *Remarks on what befel several Persecutors*, 501. *Dead Bodies removed out of the Graves*, 501. *Imprisonments for Meetings*, 503. *Citation of, and Libel against, the Prisoners*, 503 to 506. *Their Answer to the Libel*, 506, 507. *Proceedings and Censure of the Court*, 508, 509. *State of the Cause of the Quakers presented to King Charles II.* 511. *Memorial to the Council at Edinburgh*, 511. *Speeches of Alexander Skein and John Skein*, 512. *Decree of the Com-*

missioners, 512, 513. *Letters of John Skein and Robert Burnett to the Provost of Aberdeen*, 514, 515. *Levy of Fines*, 516, 517, 518. *Hard Usage of Prisoners*, 519. *A Letter to the Provost of Aberdeen*, 520, 521. *Lilias Skein's Warning to the Inhabitants of Aberdeen*, 521 to 523. *Decree of the Commissioners at Ellan*, 524. *Robert Barclay's Letter to the Archbishop of St. Andrew's*, 525, 526. *The Quakers Address to the Council*, 527. *Order of Council*, 527, 528. *Protest of Robert Gerrard relating to the Prisoners Usage*, 528. *A Decree of the Commissioners at Aberdeen*, 530. *The last Imprisonment for Meetings at Aberdeen*, 533.

The CONCLUSION.

Some Remarks respecting the Patience, Constancy, and Growth of this People, 534. *A general Criterion, or distinguishing Mark of this People*, 535. *Clause of the Affirmation Act*, 536. *Exhortation to walk worthy of the Blessings of religious Liberty and Toleration*, 537. *The COMPILER'S Doxology*, 537.

TABLES of the SUFFERERS NAMES.

VOL. I.

- INDEX I. *Contained in the Counties of England, from Bedfordshire to Lincolnshire, alphabetically digested*, 539 to 570.
- INDEX II. *London and Middlesex*, 571 to 580.
- INDEX III. *Norfolk, Northamptonshire, Nottinghamshire, and Oxfordshire*, 581 to 587.
- INDEX IV. *A List of 200 imprisoned together at Ilchester*, 588, 589.
- INDEX V. *Names of other Prisoners in Somersetshire*, 590 to 594.
- INDEX VI. *Staffordshire, Suffolk, Surry, and Suffex*, 595 to 601.
- INDEX VII. *Wales and Warwickshire*, 602 to 605.

VOL. II.

- INDEX I. *Westmorland, Wiltshire, and Worcestershire*, 606 to 611.
- INDEX II. *Yorkshire*, 612 to 624.
- INDEX III. *New-England*, 624 to 626.
- INDEX IV. *Barbadoes*, 626 to 628.
- INDEX V. *Nevis, Bermudas, Antigua, Maryland, Jamaica, and several Parts of Europe and Asia*, 628 to 630.
- INDEX VI. *Ireland*, 630 to 632.
- INDEX VII. *Scotland*, 633, 634.
- INDEX VIII. *Names of those who died under Sufferings for their Testimony*, 634 to 636.
- A LIST of the Names of Persons at Bristol, convicted in order to Banishment, as referr'd to pag. 81, Vol. I.* 637, 638.

in the SECOND VOLUME.

ERRATA.

VOL. I.

Page.	Line.			
23	33	for litte	read	little
57	45	bad	—	bade
77	4	Benton	—	Denton
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327	7	Preacing	—	Preaching
334	40	Robert	—	Roger
409	23	exalted	—	exhorted
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468	36	were	—	where
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VOL. I.

Page.	Line.			
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654	25	agan	—	again
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VOL. II.

30	20	for Dixson	read	Dixon
41	12	Ams	—	Arms
120	17	Farror	—	Farrer
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169	49	Siuton	—	Sutton
440	23	Sate	—	State
ibid	50	Hearr	—	Heart
488	6	Spirit	—	Spoil
499	34	Room	—	Roof
ibid	39	Paayers	—	Prayers
634	20	in the third Column of the lower Index,		
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635	15	in the second Column, for III read 137		
ibid	16	in the same Column, III 137		
636	19	in the second Column, 236 256		
ibid	47	in the third Column, 164 161		